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THE PERSIAN RIVAYATS

OF

HORMAZYAR FRAMARZ

AND OTHERS.

THEIR VERSION WITH INTRODUCTION AND NOTES

BY

Ervad Bamanji Nusserwanji Dhabhar, M.A.

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FOREWORD

It gives me great pleasure to write, as the Ex-Secretary of the K. R. Cama Oriental Institute, a few words as a Foreword to this important work, so ably and excellently done by Ervad Bamanji Nusserwanji Dhabhar.

On 25th April 1921, I had the pleasure to address a letter to the Trustees of the Sir Ratan Tata Charities, asking for a gift to found a scholarship to carry on research work in the Institute. They kindly replied, that they would, for the present, give Rs. 2,500 for a scholarship and watch the result. The Executive Committee of the Institute accepted with thanks the above offer at its meeting of 7th June 1921 and resolved, at my suggestion, to have research work done by a competent scholar on the Revayet of Dastur Hormazdyar Framroze, and to get prepared by him an edition of the text with translation and full notes. The Executive Committee left to a small sub-committee the selection of a scholar for the work and to settle details for it. The Sub-committee appointed Ervad Bamanji Nusserwanji Dhabhar, M.A., for the work. The following memo. was sent by me with my letter dated, 17th October 1921 to Ervad Dhabhar informing him of his appointment:—

"Some of the subjects in the Hormazdyar's Revayet are common to it and to his son Darab Hormazdyar's Revayet, a lithographed Edition of which is being published. So, the Text of only those subjects from Hormazdyar's Revayet should be prepared for publication as are not included in Darab's Revayet.

"As to the translation, there need not be full translation of every part, but it may be left to the discretion of the Research Fellow what portion to translate fully and what portion to be only connected by him in the form of a running narrative. Those portions that may supply material for history, religion, manners and customs may be wholly translated.

"The whole to have sufficiently full notes, especially from the point of view of how far the teachings of the Revayet differ on the one hand from the previous teachings of Avesta and Pahlavi books and how far they differ from the present practice and belief. This may be done so as to give a historical perspective."

I requested Ervad Dhabhar to do the said work for an honorarium of Rs. 2,500. Mr. Dhabhar, by his letter of 3rd November 1921, consented to do so. He completed the work in 1926, to the satisfaction of the Committee, which, at its meeting of 3rd August 1926, resolved to give him the above honorarium. It was given to him at the Gathering on the occasion of the Anniversary of the death of Mr. K. R. Cama, on 20th August 1926. The Committee further resolved to publish the work which was estimated to cost about Rs. 4,225.

On 14th January 1927, I submitted the work, for inspection, to the Trustees of Sir Ratan Tata Charities and requested them to kindly give the above sum,

In their letter of 16th February 1927, they expressed their desire to give Rs. 2,250. I then wrote to other charitable Institutions to kindly give donations to make up the rest of the sum of the estimate. The following Trusts kindly complied with my request and offered to give help as under :—

		Rs.
1.	Trustees of the Seth M. F. Cama Athornan Institute	1,000
2.	Trustees of the N. M. Wadia Charities	500
3.	Trustees of the Parsee Punchayet. (They proposed to buy copies of the book, when published, to the amount of Rs. 770) ..	770

I beg to offer the best thanks of the Institute to all the above donors for their generous donations. I beg to add my personal thanks to them for their kind response to my appeal. I conclude with the best thanks of the Institute to Ervad B. N. Dhabhar for doing, as is usual with him, the work very efficiently. Parts of the Compiled Revayats have been published with translations and notes by some scholars. But this work is the first of its kind comprehending the whole of such a Rivayat and dealing with it in an efficient manner. The Persian Rivayets are not considered as authoritative as Avesta and Pahlavi writings, but still, they have an importance of their own. As Milton says :—" All opinions, all errors known, read and collected, are of much service and assistance towards the speedy attainment of what is Truth".

211, PILOT BUNDER ROAD,
Colaba, 1*st August*, 1931.

JIVANJI JAMSHEDJI MODI.

PREFACE

Hormazyar Framarz, father of Darab Hormazyar, has made a collection—in the manuscript here called HF. written by himself—of *eight* Rivayats sent from Persia at different times, besides a collection of some longer pieces, both in prose and verse, bearing on the Zoroastrian religion. These Rivayats are, as under, of :—

(1) Kama Bohra.

(2) Faredun Marzban.

(3) Asfandyar Sohrab.

(4) Manek Changa.

(5) Kaus Kama.

(6) Kamdin Shapur.

(7) Bahman Punjya.

(8) Kaus Mahyar.

In addition to these eight Rivayats, we find *five* more Rivayats, one prefixed and four affixed to HF., in the handwriting of Hormazyar's son Darab. They comprise :—

(1) Barzu Kamdin's Rivayat.

(2) Shapur Bharuchi's Rivayat.

(3) Rivayat addressed to Suratya Adhyarus (*i.e.*, priests of Surat).

(4) Rivayat addressed to Dastur Rustom Peshotan and others, and

(5) A Letter of Dastur Ardeshir Noshirvan of Kerman.

Comparing the contents of HF. with the two lithographed volumes of Darab Hormazyar's voluminous Compilation brought out by the late Ervad M. R. Unvala (here called MU.) we find that in addition to all the quotations from "*Kitāb-i Avesta-o-zand*," the following four Rivayats have been left out in H. F.—

(1) Nariman Hoshang's Rivayat (consisting of a group of two series).

(2) The Rivayat of A. Y. 880.

(3) Kaus Kamdin's Rivayat, and

(4) Jasa's Rivayat.

The work entrusted to me was only in connection with the Collective Rivayat of Hormazyar Framarz (described fully by Shams-ul-Ulama Dr. Sir Jivanji Jamshedji Modi in his Introduction to MU., pp. 13-17), but taking into consideration the importance of the Rivayats left out in HF., chiefly the first indicated above, *viz.*, the Rivayat of Nariman Hoshang, which is an important group of *two*[1] larger

[1] Excerpts from the Rivayat of A. Y. 880 are also taken as belonging to Nariman Hoshang's Rivayat in the classified Compilation of MU.

Rivayats generally named after him, I have thought it fit to take in hand not only HF., but the whole series of Rivayats mentioned above, which are so systematically arranged and grouped together by Darab in MU. For this purpose, I have indicated in the translation the corresponding portions of HF. and MU. HF. is found to be more correct than the lithographed MU., but dislocations of texts have been found in both, which have been noticed in their proper places. Portions not found in MU. or elsewhere, but found in HF. only have been given in foot-notes, and translated with comments. Some important pieces omitted both in HF. and MU., but found elsewhere in other scattered Rivayats have been laid under contribution, as throwing further light on the original subject-matter. Larger pieces in prose and verse, *e.g.*, the two versions of 'Olmā-i Islam,' the two versions of the Saogand Nameh, the Bahman Yasht, Jamaspi,[1] 'Noshervan and Mazdak,' 'the Prince and Omar Khuttab,' etc., have also been treated—the first four with full translation and notes and the last two, with other shorter and longer pieces which are in verse, have been given only synoptically. My great thanks are due to Prof. N. D. Minochehrhomji, M.A., Professor of Persian at the Elphinstone College, Bombay, with whose prompt and kind assistance I have been able to translate the first and longer version of the "Olma-i Islam" containing many an abstruse passage baffling attempts at decipherment, and which had been left hitherto untranslated by scholars.

In HF. are to be found several chapters of the Saddar Bundehesh grouped together at random, while MU. contains nearly the whole of it—each chapter under its proper classification. This whole Saddar which has been hitherto treated in parts is here translated fully (pp. 497-578), and commented on, as throwing more light on many a legend and usage of mediæval Parsism.

Lastly, a thorough examination of the whole work from one end to the other will give one an idea of the time and labour spent on this most interesting subject.

The following MSS. have been used in connection with the work :—

1. T. 30. Rivayat of Kama Bohra—original MS. of Iran, A.Y. 896.
2. T. 31. Rivayat of Kamdin Shapur, copied by Ervad Ardeshir Mobed Bharuchi in A. Y. 936.
3. T. 33. Rivayats of Kamdin Shapur, Behdin Jasa, Asfandyar Sohrab, Nariman Hoshang, Kaus Kama, etc., copied by Dastur Kaus Sohrab in A. Y. 1129.
4. T. 35. Rivayat of Darab Hormazyar, originally in possession of Dastur Sorabji F. Meherjirana, called F.S.M[2].

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[1] Of the larger Jamaspi in prose, it may be said that the style is simple and easy, but there are so many dislocations at various places, and therefore the whole is in such hopeless confusion that I am constrained to put off the adjustment of its text to a future occasion until a good MS. throwing further light thereon is unearthed. Even BK (Barzu Kamdin's Compilation) which has proved to be of great assistance in settling, in many cases, the texts of HF. and of MU has not been found serviceable with regard to this treatise. I have, therefore, given a synopsis only of this treatise (See, pp. 493-97).

[2] See Introduction to Darab Hormazyar's Rivayat (MU.—lithographed Edition) by Dr. Sir J. J. Modi, pp. 48-49.

5. F. 60. Rivayat of Kaus Kamdin, with several Epistles from Iran, introductory to the Rivayats, copied by Dastur Erachji S. Meherjirana in A. Y. 1254, called E. 60.[1]

6. Darab Hormazyar's Rivayat—2 volumes, belonging to Ervad E. K. Antia, called A.[2]

7. BK.—Barzu Kamdin's Collective Rivayat, belonging to Ervad E. K. Antia.[3]

8. SDB.—No. 235 of S. D. Bharucha's Collection in the Mulla Firuz Library, Bombay, containing the Rivayats of Shapur Bharuchi and Bahman Punjya, (without date).

9. SDB.—No. 248 of S. D. Bharucha's Collection in the Mulla Firuz Library —(same as No. 3.)[4]

Of these, Nos. 1-5 belong at present to the Navsari Meherji Rana Library, Nos. 6-7 to the Sir Cowasji Jehangir Zartoshti Madressa, Navsari, and Nos. 8-9 to the Mulla Firuz Library, Bombay.

Besides these 9 manuscripts, Kamdin Shapur's Rivayat (pp. 214-42) in the "Pazend Texts" edited by Ervad E. K. Antia (A.C. 1909) and published by the Trustees of the Parsee Punchayat, Bombay has also been consulted.

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[1] For these five MSS., see Dhabhar's Descriptive Catalogue of all MSS. in the Meherjirana Library, Navsari (pp. 118-23 and pp. 37-39.)

[2] See Modi *op. cit.*, pp. 51-52.

[3] See Modi, *op. cit.*, p. 18.

[4] See Dhabhar's Descriptive Catalogue of some manuscripts in the Mulla Firuz Library (A. C. 1923) pp. 81-83 for Nos. 8-9.

5. F. 60. Rivayat of Kuwa Kamdin, with several Epistles from Iran, introductory to the Rivayat, copied by Dastur Meherji S. Meherjirana in A. Y. 1234, called F. 60.[1]

6. Darab Hormazyar's Rivayat—2 volumes, belonging to Ervad E. K. Antia, called A.[2]

7. BK.—Baran Kamdin's Collective Rivayat, belonging to Ervad E. K. Antia.

8. SDB.—No. 285 of S. D. Bharucha's Collection in the Mulla Firuz Library, Bombay, containing the Rivayats of Shapur Bharucha and Bahman Pmiya (without date).

9. SDB.—No. 245 of S. D. Bharucha's Collection in the Mulla Firuz Library —(same as No. 3.)

Of these, Nos. 1-6 belong at present to the Navsari Meherji Rana Library, Nos. 6-7 to the Sir Cowasji Jehangir Kavasji Mistress, Navsari, and Nos. 8-9 to the Mulla Firuz Library, Bombay.

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[1] For these five MSS., see Dhabhar's Descriptive Catalogue of all MSS. in the Meherjirana Library, Navsari (pp. 118-22 and pp. 81-85).

[2] See Modi, op. cit., pp. 81 sq.

[3] See Modi, op. cit., p. 18.

[4] See Dhabhar's Descriptive Catalogue of some manuscripts in the Mulla Firuz Library (A. C. 1928) pp. 81-85 for Nos. 8-9.

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ERRATA.

Page.	*Line.*	*Incorrect.*	*Correct.*
9	29	when	when a person
10	18	craven	cavern
18	note, l. 10	virāt	vigrāt
19	note 3	far	for
20	4	contended	contented
24	note 1	Ch. 19	Ch. 39
35	note 5	dies	dries
54	12	he	he is a
69	18	anaw	anew
121	4	tenour	tenor
136	note, l. 14	removed from	removed
168	16	Mah	Meher
196	note, l. 10	hat	that
,,	note, l. 11	ustom	custom
15	24	month	mouth
246	note, l. 9	fear	no fear
259	18	their	the
262	6	month-veil	mouth-veil
264	12	befal	befall
290	9	he is	is
304	25	Khorshed	Khordad
318	note, l. 2	ormula	formula
321	note 17	Z. A. II.	Z. A. III.
346	4	naval	navel
,,	12	six	sin
364	14	inmate	innate
381	23	checks	cheeks
385	note 8	wat	water
389	note, l. 10	c.	etc.
409	28	*yanim-Mānô*	*Yānīm-manō*
429	last line	Gimini	Gemini
487	11	faithfulness	faithlessness
551	last line	he	be
589	30	forwarding	for warding
590	24	one	done

Page.	*Line.*	*Incorrect.*	*Correct.*
3	note 3	[illegible]	[illegible]
11	§ 6	[illegible]	[illegible]
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	§ 9	[illegible]	[illegible]
	11	[illegible]	[illegible]
12	§ 12	[illegible]	[illegible]
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Page.	*Line.*	*Incorrect.*	*Correct.*
	§ 13	[illegible]	[illegible]
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,,	14	[illegible]	[illegible]
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,,	,,	[illegible]	[illegible]
,,	§ 15	[illegible]	[illegible]
20	note, last line	[illegible]	[illegible]
21	10	[illegible]	[illegible]
23	note, l. 1	[illegible]	[illegible]
24	note, l. 8	[illegible]	[illegible]
,,	note, l. 9	[illegible]	[illegible]
,,	note, l. 18	[illegible]	[illegible]
,,	note, l. 32	[illegible]	[illegible]
30	note, l. 6	[illegible]	[illegible]
59	note, l. 12	[illegible]	[illegible]
89	§ 92 l. 1	[illegible]	[illegible]
,,	§ 92 l. 2	[illegible]	[illegible]
142	note, l. 13	[illegible]	[illegible]
184	24	[illegible]	[illegible]
,,	28	[illegible]	[illegible]
185	7	[illegible]	[illegible]
,,	last line	[illegible]	[illegible]
286	note, l. 5	[illegible]	[illegible]
287	note, l. 2	[illegible]	[illegible]
355	note, 2	[illegible]	[illegible]
,,	,,	[illegible]	[illegible]

6	24	آنوه	آنوا
60	note, l. 5	آنوا میز	آنوا مینو
542	note, 4	افرزندان	فرزندان

ABBREVIATIONS.

A.=Antia's manuscript of Darab Hormazyar's Rivayat.

Av.=Avesta.

Bd.=Bundehesh.

Bk.=Antia's MS. of Barzu Kamdin's Rivayat.

Ch.=Chapter.

Com. or Comm=Commentary.

Dd.=Dadistan-i Dinik.

Dk. or Dink.—Dinkard.

Ed.=Edition.

F.S.M.=Manuscript of Darab Hormazyar's Rivayat presented by Framji Sorabji Meherji Rana to the Meherji Rana Library of Navsari.

H. F.=Rivayat manuscript written by Hormazyar Framarz.

l.=line.

MK.=Minu-Kherad.

MSS.=manuscripts.

MU.=Lithographed edition of Darab Hormazyar's Rivayat brought out by Manekji Rustomji Unvala.

om.=omit *or* omitted.

P.P.G.=Pahlavi-Pazand Glossary, by Hoshangji and Haug.

Paz.=Pazand.

Pah.=Pahlavi.

Per.=Persian.

Riv.=Rivayat.

S.B.E.=Sacred Books of the East.

S.D.B.=Rivayat manuscripts of the Mulla Firuz Library of Bombay, presented from the Library of Sheriarji Dadabhai Bharucha.

Sd. Bd.=Saddar Bundehesh.

Sls.=Shayast la-Shayast.

Vd. *or* Vend.=Vendidad.

Visp.=Visparad.

Vol.=Volume.

Y. *or* Ys.=Yasna.

Yt.=Yasht.

Z. A.=Darmesteter's 'Zend-Avseta.'

ZS.=Selections of Zadsparam.

INTRODUCTION.

The Rivayats are a repertory of useful information throwing considerable light on the religious beliefs, customs and practices of the Persian Zoroastrians and of the Indian Parsis who lived between the end of the fifteenth and of the eighteenth centuries of the Christian era. Not only is the information on ritualism, manners and customs, given in the body of the different Rivayats, of great import, but the introductory epistles generally written in a florid and ornate style are of great historical value as throwing glaring light on most points of Mediæval Parsi history, and on many a note-worthy person of the townships of Navsari, Surat, Anklesar, Broach and Cambay, the then chief strongholds of Parsi population and we learn incidentally from one of these epistles that the place of honour is for once assigned to Navsari, as therein the Broach congregation is advised by the Iranians to refer their case at issue to the Dasturs of Navsari,[1] A study of some questions from towns other than Navsari and Surat lead us to infer that the religious knowledge of the Parsis inhabiting those towns was at the lowest ebb. Such being the case, it was well for the Indian Parsis to conceive the happy idea of sending messengers to Iran for the sake of proper guidance in matters religious, as, in the absence of such an initiative, they would have, for a long time, remained in darkness, because in the epistle sent with the very first Rivayat, an astounding statement is made that the Persian Zoroastrians were not aware whether there were, in India, any followers of Zoroaster, until the Indian Parsi, Nariman Hoshang of Broach went to Persia[2] and made the Persians aware of the condition of their Indian brethren, thus showing that the emigration of Zoroastrians from Iran must have been very gradual. These Rivayats show that the Persian tradition continued and flourished in Yazd and Kerman and other strongholds of Zoroastrianism even after the Arab Conquest and that the Zoroastrians of Iran followed the religious injunctions with rigorous precision. The usefulness of the Rivayats lies not only in the direction pointed out above, but they occasionally solve many a difficult point of Persian customs and ritualism, which had baffled the attempts at their decipherment and which were interpreted sometimes by shrewd guesses and conjectures only. It may be safely inferred from the translation of all these Rivayats that the writers thereof, in order to bear out what they say, generally take their stand not so much on the original Avesta as on their Pahlavi translation, as also on some purely Pahlavi books, *e.g.*, Pahlavi Vendidad, Pahlavi Yasna, Shayast-lā-Shayast, Bundahishna, Nirangistan, Dadistān, Dinkard, etc. In this connection, it may be noted that one of the four longer treatises, translated here with comments, is the Bahman Yasht and a great part of this Yasht freely done into Persian by the Iranians in their own queer way can only be better done into English with the assistance of the Pahlavi Bahman Yasht now extant. No wonder then, that European scholars interested in Parsi lore and religion have expressed a strong desire to be acquainted with the contents of these Rivayats which deal

[1] MU. II p. 462 l. 2.

[2] MU. II p. 391 ll. 12-14.

with the Mediæval History of the Parsis, their manners and customs and with a highly developed ritualism. These Rivayats naturally contain many a rare and old Persian word, which though they may have been used by priests and laymen alike in ordinary parlance even in their time have now, being too technical, become obsolete and therefore a list of such words generally excluded from extant Persian lexicons is here furnished with their signification.

Although the Rivayats have given minute and elaborate details, even to a fault, as regards the observances in connection with *nasā*, *sagdid*, *dakhma* and other subjects whose name is legion, in conformity, as the writers say, with the sacred texts and have laid stress on their being minutely followed so much so that it is for once hinted that the whole Iranian empire was subverted on account, mainly, of the fault of a single individual[1] remaining indifferent to a certain prescription of the religion, still on account of evil times[2] and of oppressive foreign domination when redress cannot even be had at the hands of the highest authority of the realm, *viz.*, the *juddin* king, and when under such circumstances they found that many Zoroastrian usages and customs based on religion[3] had to be reluctantly abandoned,[4] they despairingly tell us to hope for the best and resign ourselves to the will of God saying that such unavoidable infringement of a particular usage cannot make one sinful[5]. But this counsel of despondency and despair is given only for cases of utter hopelessness. In cases where one cannot conform to the injunctions with rigorous precision, one cannot put off entirely the practice thereof, but should try one's level best to do it for *mah-sūdi* or *mah-dādastānī*, *i.e.*, with an eye to the greatest good.[6] They felt the oppressive yoke of foreign domination so much unbearable[7] that nearly all of them thought that the crack of doom was at hand and that the evil times they lived in were even worse than those of Zohak, Afrasiab, Tur and Alexander[8] and their evil effects had attained to such a pitch that the "distracted and distressed"[9] Behdins living in "the desert"[9] of Iran wished for the advent of the future apostle Behram Varjavand, *i.e.*, Soshyos, nay, they announce that the signs of his arrival had already been seen by them.[10]

The Persian Zoroastrians abhorred so much the ways of the *jud-dins* living in their midst and were suspicious in their dealings with them to such an extent, that

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[1] The Rivayat of Kamdin Shapur (MU. I. p. 190 ll. 7-9) quotes the instance of the father of Salmān-i Farsi.

[2] دور دژانی — زمانه دژانی — زمانه اکدین (MU. I. p. 105 l. 17; p. 106 l. 6; p. 107 l. 19 &c.).

[3] MU. I. p. 29 l. 7 از داد نیاگان و پور یود کیشان from the laws of the ancients and of the Poriodakeshas.

[4] Cf. MU. I. pp. 196-197; also—

چند رسم است که درین زمانه بتمامی اخلاص نتوان کرده اند

There are several usages which are not now-a-days observed in their entirety.

[5] Cf. MU. I. p. 105 ll. 17-19.

[6] MU. I p. 43 ll. 16-17 (Kam. Shap.)—p. 268 (Kam. Shap)—p. 103 l. 6 (Kaus Mahyar) :—

کار دین به مهسودی کردنست

[7] MU. II p. 462 ll. 13-16 (See, Translation, p. 621).

[8] MU. II p. 379 ll. 7-10 (See, Translation, p. 598-99).

[9] MU. II p. 460 ll. 7-8 (See, Translation, p. 619).

[10] See MU. II pp. 68-69 (Translation, pp. 433-34), and p. 150 ll. 1-4 (p. 591 of translation) and p. 159 ll. 18-19 (pp. 593-94 of translation).

whenever information was wanted on some observances, the Irani priests showed their hesitation in putting in black and white what they feared would be revealed to the *juddins*, as the missives were oftener sent through the medium of Mahomedans.[1] Hence they often exhorted the Indians to go to Iran and learn there at first hand[2] and when they sent such missives to India, words like *nirang*, *sagdid*, *gomez*, *Musalman*, etc., were generally written in Avesta characters, lest some inquisitive *Juddin* message-bearer should try to learn the contents thereof surreptitiously.

Comments will be found in the notes appended to the translation, but some important points are noted below.

Marriage :—Fifteen is the marriageable age for boys,[3] but in the case of girls, the period is less than this. A girl of marriageable age, if she declines to espouse a husband, is a *Margarjān*, and if the parents do not marry her, they also incur sin.[4] Infant marriages are deprecated.[5] A girl may be betrothed at nine and married at thirteen and the period may be somewhat long but not short.[6] According to some, when a girl is fourteen years old or not less than twelve years old, she should be married.[7] Some held that she should be betrothed at nine and married after the first menstruous period was over.[8] Once a marriage contract is made, it should never be broken : but if, after the contract is made, it is found that the father of the bridegroom or bride is a criminal, then it may be laid aside ; but if the daughter is given in marriage to another, after the contract is made, without any justifiable cause, all the parties involved in the contract are responsible.[9] Female members could not give away the girls under their charge in marriage. It was the privilege of the male members of the family to do so. If a daughter was fatherless, she should marry with the permission of the uncle or, in his absence, on consultation with a person nearly allied to her in lineage and descent or with her guardian.[10] It was the custom with the Persian Zoroastrians to give the *mahr* or the marriage gift—whatever one can afford—to the daughter ;[11] but the Indian custom here is quite the contrary. This *mahr* was announced at the time of tying the marriage knot. Fully qualified priests—those who were initiated Herbads and who were themselves married and masters of a family—had the privilege to perform the marriage ceremony.[12] Marriages among near relations called Khetyodath, are highly spoken of and extolled. As there must have been some hindrance, in the time of the Hindu Rajas, in contracting such marriages, we are exhorted with greater force to continue such marriages, now that the Musalmans are the masters of the Indian soil, because, as the writer says, the Musalmans can uphold us in the matter of making such matches.[13] Widow-remarriage was countenanced, not only with a

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1 MU. I. pp. 126-127 (l. 1) :— کہ بدست مسلمانان فرستادہ خواہد شد : cf. also p. 85 l. 17 :— این راز بجد دینان نشاید گفتن

2 MU. I. p. 74 ll. 1-6 (Nariman Hoshang) and p. 75 l. 16 (Maktub-i Ardeshir).

3 Cf. also Avesta :—*narsh. panchadasanghō.*

4 p. 177 ll. 14-19 (Shap. Bhar.).

5 p. 177 (Bah. Puj).

6 p. 177 (Kamd. Shap. and Shap. Bhar).

7 p. 177 (Bah. Puj).

8 p. 177 (Surat. Adhy).

9 pp. 179-180 (Kama Bohra and Kaus Kama).

10 p. 179 l. 2 and p. 182 ll. 15-19 (Dastur Barzu and Kamd Shap.).

11 p. 183 (Nar. Hosh.).

12 p. 183 ll. 3-4 (Kaus Kamdin).

13 pp. 308-309 (Nar. Hosh.).

view to an increase of progeny, but that if there were children by such marriage the merit of the good deeds done by them would be also shared by the parents.[1] A widow, according to one opinion, must remarry after 4 months and 10 days, if she has no suckling child ; but if she has, then she should remarry after 18 months.[2]

Five kinds of marriage are mentioned in the Rivayats,[3] and from the information given about them, we may infer that a different status was created in respect of a man or a woman marrying under different circumstances :—

(1) A *pādshāh-zan* was a virgin who married with the consent of her parents. All the children born of her were her husband's in this world and the next. On the death of her husband, she was the sole guardian of the family and had a full share in the administration of the inheritance. According to the Pahlavi Mādigān-i Hazar Dadistan, she was a woman who enjoyed all the rights of a wife in the house of her husband, as sanctioned by the law. According to the *Mādigān*, and another Pahlavi Rivayat, the word *pādshā* (which is generally translated 'privileged') is applied not only to a woman, but also to a man. (The same is the case with *Chagar* [see below]). Thus the children born of her are called *pādshāh-frazand* ; the husband is called *pādshāh-pēd*, &c. *Pādshāh*, in all such connections, must therefore mean, 'able,' 'free', 'exercising full rights,' &c.

(2) *Chagar* (*Chakar* or *Chākar*)—*zan* :—Some compare the word *chakar* with Pers. *chākar* and translate 'serving,'[4] According to the Rivayats, a widow who remarries is called *Chagar-zan* or *Chagar*-wife. If she has no children by the first husband, then half the children born of her by the second husband should belong to the first husband, *i.e.*, in religious ceremonies and other matters, their names should be connected with their dead step-father.

Whatever meaning may be assigned to *chagar*, a *chagar*-woman was of an inferior status. Hence if a man marries a second time, then the status of the second wife is regarded as inferior (*chagar*) to that of the first wife. And from the Rivayats also it appears that she is of an inferior status as the *mahr* or the marriage gift declared for her is 1000 *dirams*, whereas for the *Pādshāh*-wife, it is 2000 dirams. Although of an inferior status, the second wife must not necessarily be a widow. She may be a widow or a virgin. The man marrying thus a second time is, therefore, called, in Pahlavi books, *chagar-shui* (*i.e.*, the *chagar*-husband) and the woman, *chagar-zan* (*i.e. chagar-wife*). If she is a widow and remarries, then if she has children by her first husband, they are called *chagar-frazand*, and these *chagar-frazand* called their step-father *chagar-pedar*.[5]

(3) *Satar-zan* : According to the Rivayats, if a bachelor dies at 15 years of age, then a virgin is betrothed and married to a man in the name of the deceased and she becomes the spouse, as it were, of the deceased in the next world. Half

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1 p. 186 ll. 11-13 (Kamd. Shap.).

2 p. 185 ll. 10-11 (Kaus Kamdin).

3 pp. 180-183 (Kaus Kama, Manek Changa and Kaus Kamdin).

4 See S. B. E. Vol. v. p. 143, and Vol. xviii p.119.

5 For Bartholomae's remarks on a *pādshāh-zan, i.e.*, a rightful wife and a *chakar-zan, i.e.*, a collateral wife, see "Ueber ein sasanidischen recht," I, translated by L. Bogdanov in the Journal of the K. R. Cama Oriental Institute No. 18, pp. 33-41.

the number of the offspring born of her should have their names connected with the deceased. We find nothing informative of a *satar-zan* (*lit.*, the adopted wife) in the Pahlavi literature.

(4) *Ayukan* (or *Ayūk āyīn* : Pah :— [illegible])-*zan* :—

The statement about the *ayukan-zan* is nearly the same in the Rivayats and in Pahlavi. She, being the only daughter (*ayūk*=only) of her deceased father is the sole mistress of the family,[1] and if she marries and bears offspring, then the first son is the adoptive son of her father. The *ayuk-zan* inherits the whole patrimony.[2] According to Pahlavi books, if a person has no *pādshāh*-wife, a son, an adopted son, or a daughter, but if he has a sister, then this sister after the brother's death is *ayukan* of the brother, *i.e.*, if she marries, then her first son should be the adoptive son of the brother.[3]

(5) *Khudash-rāi-zan* : According to the Rivayats, a girl who in defiance of her parents' will marries a man of her own accord is called a *khudash-rāi-zan* (*lit*, a self-willed woman). In Pahlavi, such a woman is called *usrāin-zan*. An *usrāin-zan*, according to Pahlavi literature, is one whose father or guardian does not marry her to any one at the age of fifteen; or, if her father tells her to marry a certain person, she goes against his will and repudiates the contract. The word *usrāin* is explained as [illegible] (*javīt ayōjashna*) in Pahlavi,[4] meaning, literally, 'a separate union,' *i.e.*, an union effected without the parents' consent, or against the parents' will. According to the Pahlavi as well as the Persian Rivayats, such a girl has no share in her father's property.

Although five forms of marriage are declared in the Rivayats, the *mahr* or marriage-gift announced at the time of marriage is given only for two kinds of marriage, *viz*, for the *pādshāh-zan* and the *chagar-zan*.

If the husband and wife do not avail themselves of their conjugal rights, they are sinners.[5]

Divorce : Adultery : If a man is impotent, the wife cannot claim divorce ;[6] but if a woman proves to be sterile, the husband may wed another although he cannot effect divorce with the first wife[7]. If the husband turns Musalman, then the wife should wait for a year ; if, within a year, the husband does not revert to the old faith, then she may remarry and she is still to be regarded as the *pādshāh*-wife of the second husband, and not as the *chagar*—wife[8]. Absentee-husbands, who on their return find that their wives have wedded others, can enforce remarriage with their first wives, and the children born of them by their second marriage may be left in charge of their respective fathers.[9] (See, also, the Pahlavi treatise, *Madīgān-i Hazār Dādistān* (1901), pp. 3-5, and its translation by Bulsara pp. 68-77.)

1 See Dādistan-i Dīnīk, Ch. 53 § 12. 2 p. 185 ll. 5-10 (Kama Bohra).

3 For a more detailed account, see the chapter on [illegible] in the Mādigān-i Hazar Datastan (1901) ff. 21-24, and Bulsara's forthcoming translation, pp. 152-167.

4 See Pah. Rivayat-i Hemid-i Ashavahishtan.

5 p. 195 ll. 17-19 (Kama Bohra and Kaus Kama)

6 p. 189 l. 8 (Shap. Bhar.) : 7 p. 189 ll. 16-17 (Nar. Hosh.).

8 p. 183 ll. 13-14 and ll. 16-19 (Kama Bohra and Shap. Bhar.).

9 pp. 186-187 (Dastur Barzu).

If the wife of a Behdin commits adultery with a Behdin, the former should be put to death, if the Behdins have the power, *i.e.* if they are the ruling nation; but, as the rulers are *anirs*, *i.e.*, foreigners, this cannot be done[1] and hence she should be made to repent of her misdeed and punished. Again, in the infliction of the punishment, care should be taken that the woman or the man may not turn *darvand* thereby. If the husband of the delinquent wife assents, she may contract another marriage; if not, she may not be left alone without a guardian.[2] A *pādshāh*-wife, who has committed adultery, if she repents of her misdeed and is adequately punished for it, may still retain her status of a *pādshāh*-wife; but this is not allowable in the case of an Ayukan or Chākar-wife.[3] Such misdeeds are called sins affecting the accusers (*hamēmāl*); and no meritorious deed will uproot them, except that the accuser is satisfied somehow or other.[4] If a Behdin or a Herbad commits adultery with a *juddin* woman, the sin is very grievous. Innumerable *margarzan* sins may arise out of this heinous act. The Herbad in such a case is unfit for Herbadship[5].

Adoption: One of the important institutions of the Zoroastrians was adoption. We see from the following how this institution was regarded in the times immediately following the Sassanids, *e.g.*, in the time of Dastur Mānushchihar in the 9th century of the Christian era and with what view-point it was held in the age of the Rivayets, from the fifteenth century and thereafter. About adoption, the Rivayats say as follows:—

(1) A *satar* (an adopted son) should be provided for a man 15 years old, dying childless.[6] (2) A *satar* older or younger than the dead is allowed.[7] (3) A *satar* should be appointed from amongst near relatives.[8] (4) Orphan boys who have no relatives may be adopted by any one who is childless.[9] (5) In case an adopted son dies, another should be adopted.[10] (6) High priests only should appoint an adopted son for the deceased in consultation with his relatives[10] (7) One of the priestly class can be adopted as a son by a layman (Behdin), and *vice versa*.[10] (8) A priest adopted by a Behdin may follow the profession of Herbadship.[10] (9) One and the same person can be adopted by forty persons.[11] (10) If one has no male issue. but has a daughter, one can pass the Bridge, *i.e.*, there is no need of adoption,[12] but the widow should remarry and if she gives birth to a son, he should be adopted for the former husband. (11) Adoption should be made from those on the father's side; if not, from the mother's side; but if this is not possible, from near relatives.[13]

Adoption according to the Pahlavi Dādistān-i Dīnīk. (1) There are three kinds of guardianship or adoption: (a) *būtak*, existent, *i.e.*, if there is the Pādshāh-

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[1] The writer here regrets that ancient usages are not now-a-days observed in their entirety, as the times are evil, owing to the domination of foreigners.

[2] pp. 196-197 (Kama. Bohra, Nar. Hosh. and Kaus Kama).

[3] p. 198 ll. 4-5 (Shap. Bhar.). [4] p. 202 (Kama Bohra and Kaus Kama).

[5] pp. 197-198 (Nar. Hosh.).

[6] p. 173 (Shap. Bhar.). [7] p. 173 Sha B ar.), p. 174 (Dastur Barzu), p. 175 (Bah. Puj.).

[8] p. 173 (Shap. Bhar.), p. 174 (Kāmd Shap.) [9] p. 174 (Kamd. Shap.).

[10] p. 174 (Kamd. Shap.). [11] p. 174 (Kamd. Shap. and Dastur Barzuji).

[12] p. 175 (Shap. Bhar). [13] p. 175 (Kaus Kamdin).

wife or the only daughter of the deceased, they are fit for adoption ; (b) *Kartak, i.e.*, he who is accepted and provided in one's life time ; (c) *gūmārtak, i.e.*, one whom the Dasturs appoint from amongst the near relatives of the deceased.[1] (2) A man leaving property worth 60 *stirs*, if he has no wife or child living, should adopt one to manage his household affairs.[2] (3) If one does not leave any property, adoption is not necessary[3] (4) It is not necessary to appoint an adopted son or guardian so long as the wife is living.[4] (5) An *aevak-ae* (*i.e. ayukan*) daughter, *i.e.*, the only unmarried daughter of the deceased may perform the function of adopted son-ship in the house of her deceased father.[5] (6) One who s the nearest in the same family and who can conduct the *nāmgānih* of the deceased, *i.e.*, who may preserve the lineage and property of the deceased, should be adopted.[6] (7) Such guardianship of the family may be provided in the space of a year.[7] (8) Fit for adoption is a grown-up sister, or brother's daughter, or brother's son or one from near relatives or the *pādshāh*-wife or the *ayōk-āyin, i.e.*, the only daughter.[8] (9) One who has accepted one or many adoptions is still fit for another adoption.[9] (10) A grown-up woman is fit for one adoption, but a man is fit for many.[10] (11) Unworthy persons, such as slaves, infidels, *anirs* (*i.e.*, non-Aryans, *i.e.*, non-Zoroastrians) or *m garzān* sinners are unfit.[11] (12) If a daughter or wife is unfit, another may be appointed.[12] (13) He who is chosen as the guardian, if he does not manage the property well, and throws away the *nāmgānīh, i.e.*, who does not preserve the lineage intact, is a *margarzān* sinner (60 § 3.) (14) The adoptive son or guardian should provide maintenance for the family and continue ceremonies and other good works (ch. 53 § 10).

Nothing is said in the Avesta about adoption. Dastur Erachji S. Meherji Rana, from an obscure passage in the corrupt Vishtasp Yasht, and with a far-fetched interpretation of it, says that thereby adoption is meant (*Rehbar-i Din-i Zartoshti*, p. 157). Another passage quoted in support of the theory of *adoption* is Vend. 18 § 51., but there the reference is to a man who wastes his semen virile unconsciously in sleep. Yet one more passage, Atash Nyaish § 5, is quoted by some who say that the word *āzo-bujem* occurring therein, and meaning "delivering from affliction" (*i.e.*, from hell—according to its Pahlavi commentary) shows that adoption is meant by it. These passages may be summarily dismissed. The main object of 'adoption' according to the Rivayats, is that the deceased may pass safely the Chinvat Bridge to the other world on the dawn of the fourth day, that his lineage may continue in this world and that religious ceremonies and other meritorious deeds may be performed in the name of the deceased in order to propitiate his soul in the other world. All the Rivayat writers, with one exception,[13] say that a male member only should be adopted, whereas according to the Dādistān, it may be a male or a female member as the principal aim of adoption according to it is chiefly to look after and manage the property of the deceased. It was not necessary

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1 Ch. 58. 2 Ch. 56 § 2 ; 59 § 2. 3 Ch. 60 § 2. 4 Ch. 53 § 9.
5 Ch. 53 § 12. 6 56 § 3. 7 56 § 5. 8 53 § 9 ; 56 §§ 6 and 8.
9 57 § 2, 10 57 § 3. 11 57 § 4 12 62 § 6.
13 Shapur Bharuchi (p. 175 ll. 10-12) :—"A daughter who is devout and devoted to her father may be adopted, but the first son born of her may be appointed as the adopted son of her father."

that a male member only was to be chosen for adoption, but the surviving Pādshāh-wife or a grown up daughter could manage the adoption by undertaking the direction of family affairs.

The Law of Succession : If we examine the prescriptions about testamentary law as given in the Rivayets with those of the Pahlavi Dadistan, we find that they are very nearly the same. Regarding the partition of the property left by a person, we gather the following information from the Rivayats :—

Out of the property left after one's death, debts should be first paid off and the dowry of the wife should be given away to the wife. As for what is left, they should act in accordance with the behest of the deceased. If no will is made, the wife should have the money brought by her from her father's house. If something is left over, two parts go to the son and one to the daughter. The *Pādshāh*—wife gets the same share as the son. The *Ayukan*—wife only gets her dowry,[1] but the money left over goes to her children. The *Chakar*—wife gets only the money which is hers, and the *Satar*—wife should have the marriage-gift promised to her. If a child is blind or crippled, his or her share is twice as much as one sound in body.[2] If a man has no children, the *Pādshāh*—wife gets the whole property.[3] If there are children by the *Chagar*—wife, each must have half as much as the share of the children by a *Pādshāh*—wife.[4] If a man leaves two daughters and if there are no other relatives, a *satar* should be appointed who must be given as much as is the rule. Out of the remaining portion, one share should be set apart for the Behram fire, and of what is left, it should be equally divided between the daughters.[5] A *Khudash-rāi*—wife can have no patrimony, but if the father gives something to her of his own accord, it is allowable.[6] If a man is married to a *satar* (adopted child) of another person who has bestowed property on her, then the husband must keep the capital intact but he can expend the income on good works.[7] If one's son is dead, one should adopt another, but the property of the dead son must be given to the *Pādshāh*—wife[8], or according to another view, the property of the deceased son goes to the adopted son.[9] The trustees must fulfil the trust-conditions. If even meritorious deeds are done other than those sanctioned by the trust, the trustees are responsible for it. If the trust-property is appropriated by the trustees, they are *margarzān* sinners.[10]

The *Law of succession*, according to the Pah. Dādistān :—(1) A man in serious illness cannot dispose of his property by a will or otherwise (Ch. 53 § 6). If he is fully conscious in sickness, he may. (Ch. 53 § 7). Property disposed of during unconsciousness is as if a man dies intestate (Ch. 53 § 8). Unless the deceased has disposed of his property by a will, the property goes to the wife, daughter or sons

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1 The *ayūkan*-daughter gets the whole patrimony on her father's death. (p. 184-Kam Bohra).

2 p. 56 and p. 188 ll. 13-17 (Kama Bohra and Kaus Kama).

3 pp. 187 (Kama Bohra).

4 p. 187 (Shap. Bhar.)

5 p. 187-188 (Kama Bohra).

6 p. 184 l. 14. (Kama Bohra).

7 p. 184 l. 19 (Kama Bohra).

8 p. 174 (Kamd. Shap.)

9 p. 175 ll. 6-7 (Kaus Kamdin).

10 p. 59 (Kama Bohra and Kaus Kama).

time to reflect over the matter, and may be deterred from taking a false oath. An oath cannot be administered, if the capital involved is not worth 48 *dirams* of silver. A payment in silver (3 *dirams* & 2 *dāngs*) was given to the administerer of the oath for his work. The accused, if found guilty, should be punished in proportion to the crime ; *e.g.*, if he be a thief, he should be punished in proportion to the theft committed by him. If damage has been done to cultivated fields or trees, as much compensation should be exacted as the loss entailed ; or, if one has sold to another a diseased animal which soon after dies, and if evidence is brought forward to this effect, then the price given for the animal should be restored to the purchaser.[1]

Jud-dins or Darvands, i.e., Non-Zoroastrians. In the Rivayats, the word *Darvand* (Av. *dravant* or *dregvant*) is generally used in the sense of a 'non-Zoroastrian,' but in one place, Kaus Kama gives the correct definition of a *dravand*, thus :— Those who obey the commands of God are *Behdins*, but those who do not are *darvands*.[2]

Food cannot be cooked in a pot manufactured by *Juddins*. If such a pot is polished and tinned by the Zoroastrians, then this will do only out of helplessness.[3] Ghee (*i.e.*, clarified butter) made by Darvands should not be consumed by Zoroastrians : the latter should themselves prepare it.[4] Hides tanned by Juddins should not be used.[5] Fruits grown from seeds sown in the ground should be bought of *darvands*, but, dried fruits, preserves, etc., if made by *juddins*, should not be consumed by Zoroastrians.[6] Zoroastrians should not use the ink prepared by *darvands*, as, at one stroke of such a pen, one *farmān* sin is incurred.[7] A *gospend* (*i.e.*, a small cattle) should be slaughtered by Zoroastrians only and not by *darvands*.[8] The water of a pool or of a pond, if a *darvand* uses it, cannot be taken into use by Behdins; but if the pond is in a desert place, then laymen only can use water thereof out of necessity, but the priests cannot.[9] Dung-manure of *juddins* should not be used, as it is full of impurities (*nasā*). It may be used out of helplessness (*mah-dādastānī* : *i.e.*, for the greatest good), if the sin incurred thereby is less than the good work.[10] If *Juddins* are appointed for the work of cultivation, there must be Zoroastrian supervisors over them, so that they may take proper precautions about any *nasā* (dead matter) lying in the field. If a Zoroastrian and a non-Zoroastrian hold a piece of land in partnership, then it is the duty of the Zoroastrian to inspect the field and see whether there is any *nasā* or dead matter lying therein, but this secret should not be revealed to the *juddin*, as, perhaps, out of enmity, he will do harm.[11]

Juddins should not carry the biers of the Parsis.[12]

If a *Juddin* dies in a boat wherein there are Zoroastrians, then the latter are not *riman* (*i.e.*, polluted), if they have gone on business pertaining to the religion, but

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1 Cf., with this, the various statements on Evidence as given in the 'Madigan-i Hazar Datastan (1901) ; ff. 91-92 ; 97-98 ; 72-73 and Bulsara's translation thereof, pp. 12-33.

2 I. p. 283 ll. 5-9 (Kaus Kama).

3 I p. 240 ll. 1-2 (Kaus Mahyar).

4 I. p. 271 (Kaus Mahyar and Dastur Barzu).

5 I. p. 272 (Shapur Bharuchi).

6 I, p. 271 (Nar. Hosh.)

7 I. p. 675 (Shap. Bhar.)

8 I. p. 261 (Kaus Kamdin).

9 I. p. 92 ll. 11-15 (Kaus Mahyar).

10 I. p. 38 ll. 12-17 (Kama Bohra).

11 I. pp. 84-85 (Kama Bohra and Kaus Kama).

12 I. p. 107 l. 12 (Nar. Hosh). and p. 142 (Jasa) and p. 144 ll. 8-71 (Nar. Hosh.)

(Ch. 62 § 3). First, debts should be paid off, and then the property should be divided among the relatives (Ch. 53 § 6). For the person who is blind, crippled maimed, his or her share is twice as much as that of one who is sound in body. (Ch. 62 § 4). If no will is made, the Pādshāh-wife gets two shares and the son gets one share (Ch. 62 § 4), or if the deceased leaves daughters only, then also the Pādshāh wife has two shares and one share is given to each unmarried daughter. (Ch. 53 § 9). The adoptive son or guardian should provide maintenance for the family and the ceremonies and other good works should be done by him out of the income of the property left by the deceased. (Ch. 53 § 10). Unmarried sisters of the deceased should be maintained out of the income of the property by the guardian (Ch. 53 § 11).

The Law of Evidence and the qualification of the Judge and the Witnesses. Much can be gathered about the law of evidence and the legal proceedings of the Persians, from the smaller and larger Saogand-Namah (MU I. pp. 44-54): A judge must possess all legal knowledge and have a share of all kinds of general knowledge. The evidence of *jud-dins*, *i.e.*, non-Zoroastrians, may be accepted on account of *mah-sūdih* or *mah-dādistāni i.e.*, for the greatest good of the greatest number.[1] Brothers can be accepted as witnesses, if they are not concerned in the law suit instituted by one brother against another.[1] If a witness is found to be irreligious or a heretic, he should be discarded, and sanction for another should be given in his stead. In ordinary cases, three witnesses are required, but if there is only one witness available, then for the other two not produced in the court, an oath should be administered to the party concerned. If the witness is a *vajr-gar*, *i.e.*, well-versed in law, *e.g.*, a judge, or a *Barsam-gar*, *i.e.*, one well-versed in all religious rites, or one who is a *spāsdār*, *i.e.*, always thankful to God, *i.e.*, a truly virtuous person, or some such worthy, then such a witness may be accepted in place of three ordinary witnesses. If the evidence of the witnesses is not accepted by one party, then a petition should be made to the higher judicial functionary, *i.e.*, the king. If the accused does not turn up for three consecutive days, the judge should proceed recording evidence in his absence. A perjurer should be regarded as an outcast and should be ostracised. The judge should make representations on the enormity of swearing[2] to the parties in the law-suit, and the Saogand-Nameh should be recited thrice before the administration of the oath, *i.e.*, the consequences of the *hamēmāl* sin and the gravity of lying and of taking false oaths should be explained to them by the judge. This should be done by the judge for three consecutive days, quoting the case of Siāvakhsh and Sudābeh, and Ardai Virāf and Adarbād, so that the parties may have sufficient

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[1] MU. I p. 55.

[2] If a man has committed a *hamēmāl* sin, *i.e.*, a sin in connection with other persons like himself, that sin will be uprooted not by swearing, but by satisfying the accuser. If at the time of taking a false oath, a person has vowed that a meritorious deed will be done by him in compensation for it, then he must do that work as he has vowed for it, but that will not atone for his crime of false swearing (p. 44 ll. 9-11- and p. 45).

About breaking an oath, Shapur Bharuchi's Rivayat (p. 43 ll. 16-17) on the authority of the Dinkard, Book VI (Vol. 12 pp. 39-40) says thus :—The commandment of God is more excellent than the oaths taken by men, *i.e.*, if one has taken an oath in a certain condition, and if any harm is done thereby to the religion, then one can break the oath and do the work according to the religion, and there is no crime therein, because one should look to the *mah-sūdīh*,

they are regarded as *riman* (and therefore they should wash themseives ceremonially) if they are going on mundane affairs.

A contract made with *juddins* should be carried out. Nothing should be extorted from them, but if they turn inimical, then only violence should be used.[2]. If a *juddin* commit any misdeed and do not follow the advice of Behdins and quarrel with them, then, even if he is put to death, the Behdins are not responsible for the crime. If one takes away by force anything from the *juddins*, then the extortioner shall have to pay four for one in the other world, but if a *juddin* shows signs of enmity, it is allowable to rob him of his possessions.[3]

Nothing should be given as a gift to the *darvands*, but sometimes it is a merit to do so.[4] If a *darvand* offers anything to the Atash Behram, it may be accepted. Any *ashō-dād* (*lit.*, the gift to the pious) from him may be accepted.[5]

The evidence of *juddins* is accepted for *mah-sūdi* or *mah-dādastāni* (*i.e.*, for the greatest good of the greatest number), if they are found reliable.[6] *Juddins* may be converted to Zoroastrionism if they so wish it and if it is found that thereby there will be no harm to the religion.[7]

Priests—Dasturs and Herbads: Pahlavi should be studied by priests. If a Dastur does not study Pahlavi, he will not be able to establish the truth of the religion (*lit.*, he cannot show the miracles of religion).[8]

One-tenth of their income should be given to Dasturs by the laity ; but up till now, no effect of this religious injunction has been produced on the Behdins. This is an injunction laid down by religion. Hitherto the priests have been under the protection of Ormazd and the Amshaspands, (*i.e.*, the laity do not conform to this injunction).[9]

After describing how the Yasna-service should be performed in the *Panji-i keh* and *meh* (*i.e.*, in the Farwardegan days), the writers Dastur Shehriar Ardeshir Erach, and Giv Asfandyar Giv say that that person is a *Herbad* who knows how to celebrate the Yasna of Gathābyō, Gahambar & Rapithwan.[10] Again, the Iranians are grieved to learn that the teaching of the Vendidad (for the Marātib consecration) has fallen into desuetude, in India. They say that the Yasna and Visparad only should be recited from memory, and it is not difficult to teach *Jud-div-dād* from a book (and which is always to be recited from a manuscript in the higher ceremonials). Every Dastur ought to know how to properly consecrate the Vendidad.[11]

Dasturs, *i.e.*, members of the priestly class, should not eat the food cooked by Behdins, *i.e.*, laymen, nor should they consume the flesh of a goat slaughtered by Behdins, *i.e.*, the food for priests should be prepared by members of the same class.

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1 I p. 131 ll. 13-14 (Kam. Shap.)
2 I. p. 57 ll. 9-11 (Nar. Hosh.)
3 I. p. 282 ll. 11-18 (Nar. Hosh.)
4 I. p. 346 ll. 10-13 (Shap. Bhar).
5 Shapur Bharuchi (not given in MU.)
6 I. p. 55 (Kama Bohra and Kaus Kama).
7 MU. I. p.p. 279-283.
8 I. p. 9 ll. 13-15 (Nar. Hosh.)
9 I. p. 490 ll. 4-6 (Bah. Puj.).
10 I p. 464 (Kama Bohra).
11 p. 482 ll. 9-13 (Jasa).

While eating, the priests should not come in contract with the Behdins.[1] A Dastur incurs sin, if he orders punishment to be inflicted on a sinner out of proportion to his sins.[2] If a Dastur himself is a sinner, he cannot prescribe punishment for a crime committed by a Zoroastrian ; but several qualified priests met in conference should decide, by a majority, the form of punishment to be undergone by the sinner,[3] or, in such a case, the leader of the Behdins, *i.e.*, the laity, can prescribe punishment to the sinner in consultation with other learned priests.[4]

The *fifteen* characteristics of a priest :—All modern copies give 15 characteristics of a priest, as in the Persian Rivayats, the 15th being *nābar zīvān* which is traditionally explained as 'living the life of a *Nāvar* (*i.e.*, of a fully qualified priest with the *khub*) ; but the original in Pahlavi (see Dādistān, pursesh 47 § 38) gives only 14 characteristics, the last, *i.e.*, the 14th characteristic being *Khub Nirang* which is qualified by the phrase ۱ ۰ ۱۳۵ وه ۱۳۵ (*a-vahār va azīfān*) read generally *nāvar zīvān*, which correctly means "undivided and faultless," *i.e.*, one knowing well the ceremonial (*khūb nirang*) should give his *undivided* attention to it and perform it *faultlessly*. Thus, though *nāvar zīvān* yields a good meaning, it is read and explained incorrectly from the Pahlavi.[5]

Priests should wear trousers. Loin-cloth is not allowed. The Yasna-service with such a piece of cloth on is defective.[6]

Atash Adarans and Atash Behrams: What we call here Atash-Adarans were put to a different use in Iran as appears from the following statements :—

(*a*) Household fires used three times should be taken to Atash Adarans and when four months and ten days pass, those fires should be carried to the Atash Behram. If it is not possible to carry Atash Adaran to the Atash Behram within that period, it should be carried there in a year.[7] (*b*) Ordinary household fires should be carried to Adaran fire and the latter to the Behram fire.[8] (*c*) Fire used for three days should be taken to the Atash Adarans, but in Navsari there is no Atash-Adaran (which is not commendable).[9] (*d*) Adaran fires should be established and household fires used for three days should be taken there and these latter should be carried to the Behram fire during the Farvardegan days[10] (*e*) In every village, there should be Atash Adarans. Every three or seven days, household fires should be taken there, and the Adaran fires should be taken to the Atash Behram every year or every three years.[11] (*f*) The fire of the house should be carried to the Atash-gāh, *i.e.*, the Adaran fire on the day Ardibehesht or Adar, or Sarosh or Behram of every month.[12]

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1 I p. 575 (Kaus Kamdin).
2 I p. 36 ll. 14-15 (Bah. Puj.)
3 I. p. 37 ll. 2-4 (Suratya Adhyārus).
4 I. p. 38 ll. 1-2 (Nar. Hosh).
5 I p.p. 485-486 (Kama Bohra and Nar. Hosh.)
6 I p. 575 ll. 6-9 (Shap. Bhar.)
7 p. 67 (Kamdin Shapur).
8 p. 74 ll. 8-9 (Kamdin Shapur).
9 p. 68 (Shapur Bharuchi).
10 p. 72 (Kaus Kamdin.)
11 p. 72 (Jasa).
12 pp. 75-76 (Maktub-i Rustam Marzban).

This decision about the collection of household fires is not observed in India. The ceremony of the consecration of the Atash Adaran[1] in Persia is not in accordance with that followed here. The former is much more simple. In fact what are called Atash Adarans were established in Iran simply for the purpose of bringing in household fires to them. In every village, or where there were ten houses of Behdins, one Atash Adaran was established. Following the Iranian practice, the Kadimis carried every year the fire of their Atash Adaran here to the Atash Behram during one of the five Gatha days, and it was left there to be extinguished. A great controversy raged on this point and the custom has since been dropped. (See the pamphlet "Adar-Khoreh" by Rustam Mulla Kaikobad, published in A. Y. 1216).

Atash-Behram—Its Consecration : (See MU. I. pp. 74-75—Kamdin Shapur) : Compared with this ceremony for the consecration of Atash Behram in Iran, the Indian ceremony is much more elaborate. (See Modi : "Religious customs and Ceremonies of the Parsis"—pp. 211-239). All the Rivayat writers recommend the collection of 16 fires in accordance with the Vendidad, but the order of the list varies generally in all cases. Among these 16 fires, according to the practice as observed in India and according to Kamdin Shapur's Rivayat (MU I. p. 74), the fire from lightning is included ; but Nariman Hoshang's Rivayat (MU. I. p. 74 ll. 4-6) says that although this fire holds a high rank, it is not to be used in the preparation of the Behram fire, but it can be used in the preparation of the Atash Adaran. The Vendidad, for obvious reasons, does not include the lightning fire in its list. Again, according to the Dinkard, the Pājag Nask contained information about fat-offering to the (Behram) fire. The Dadistān (ch. 88), the Epistles of Manushchehr (I, ch. 8 § 3) and the Nirangistan all lay stress on this fat offering to the fire. Following this ancient practice the Rivayat writers[2] exhort the Indians to carry it out in India. So much importance is given to this practice that Ardeshir Noshirvan says that when one dies, then fat must be offered to the Behram fire on the dawn of the fourth day after one's death so that Adar Khoreh may remain at the head of the Chinvat Bridge and make the passage safe for the soul. Where this practice is not followed, then all ceremonies, he says, are of no avail. According to others,[3] fat should be offered to the Atash Behram on the dawn of the fourth day after death, but if there is no Atash-Behram, then out of helplessness, it should be placed on the fire when the Afringan ceremony is performed. Noshirvan Marzban's last testament[4] also exhorts everyone to offer the fat (پیه) of the gospend as *zūr* (Zaothra) to the Behram fire on the dawn of the fourth day so that Adar-Khoreh and the Amshaspends may assist the soul in its journey towards heaven. The reason given by him for this practice is that before passing the Chinvat Bridge, the soul first enters Behram Firuz-Shāh, *i.e.*, (the abode of) the victorious Behram fire, and therefore frankincense and fat should be offered to it.

Again, on the authority of a solitary writer,[5] it is said that any ordinary person cannot see the Behram fire, but a Herbad who is a Navzūd, *i.e.*, qualified with the greater *khub* ceremony, may put on Penom (the mouth veil) and can see it. No

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1 p. 73 ll. 3-12 (Kaus Kamdin) and p. 73 l. 1 (Kamdin Shapur).

2 p. 75 (Maktub-i Rustom Marzban)—p. 76 (Shapur Bharuchi)—pp. 163-170 (Bahman Punjya)

3 p. 264 ll. 6-8 (Shapur Bharuchi).

4 pp. 161-163.

5 MU. I. p. 76 ll. 10-11 (Bahman Punjya).

indirect evidence even is found anywhere for this injunction. Such a decision was given by some Dasturs, perhaps, on the consideration that the consecrated fire—the quintessence of purity and the son of Ahura Mazda—was too sacred to be seen with the naked eyes of an ordinary person. This decision was, for some time, enforced here by the Kadimis, but the custom is now rightly dispensed with.

About various Ceremonies and Ceremonial Injunctions: Recital of Daily Prayers : A recital of a certain number of Yathā-ahu-vairyo's and Ashem Vohu's is laid down for certain prayers meant for daily recital; thus, it is said[1] that for the Khorshed and Meher Nyaishes, 103 Yathā's should be recited; however, some[2] are of opinion that no Yathā's are to be substituted for Nirang Kusti and the Khorshed and Meher Nyaishes. This shows that according to the opinion of some Dasturs simple forms of daily prayers must be recited from memory or from a book. If the Yathā's are now recited in place of the daily recitations of prayers by men and women, they recite them according to their own whims and fancy and not as stated in the Rivayats.

Patet : Patet (*i.e.*, the renunication of sin) should be performed by one in one's own life-time. This injunction of the Avesta is differently commented on by different writers. Thus one Rivayat[3] says that if one orders another to recite a Patet for one, then the recitation of the Patet by that other person is the same as though it had been recited by one who orders it. Yet another[4] says that a person should perform Patet *i.e.*, repent of his sins, in his own life-time, and if this is impossible, then only Patet should be performed for him at his order during the three nights after death, and if this is still impossible, then it is said that the earlier it is done, the better.

As against this idea held about Patet we can quote the following opinion of the Dādistān-i Dinik :—" Among the various good works, that one is important which one does oneself with one's own toil; then comes that which one makes progressive by one's own order (in one's lifetime); then comes that wherefor one has made a testament after one's death; the lowest is that which others do for one.[5]

The Gāh-Sārnā Ceremony: The whole of the Ahunavaiti Gatha is here recited for the Gāh-sārnā. It appears from Kamdin Shapur's and Jasa's Rivayat[6] that Yasna 28 to Yasna 31 § 4 was recited at home and the remaining portion was finished off on the road. (See, also, Gāh-sārna recital by Dr. J. J. Modi in the Sir J. J. Madressa Memorial Volume, pp. 415-420). A certain piece attached to the Bahman Yasht published by Dastur Kaikobad of Poona gives the first three *ha's* of Ushtavaiti Gatha as the portion to be recited for the Gāh-sārnā (See the Photozinco-Edition p. 23). Shāyast-lā-Shāyast Ch. X § 6 also mentions the first 3 hā's of the Ushtavaiti Gāthās as forming the *Gāh-Sārnā*. Again, Vendidād 9 and 10 lay special stress on the recital of some special formulæ for the expulsion of the *druj-nasu*; hence some are of opinion that these formulæ (*bishāmrut, thrishāmrut & chathrushāmrut*) only constituted originally the *Gāh-Sārnā*.

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1 MU. I. p. 15 l. 17 (Kamdin Shapur) and p. 16 l. 3 (Bahman Punjya).
2 MU. I p. 16 l. 10 or p. 326 (Shapur Bharuchi).
3 MU. I p. 36 ll. 17-19 (Shapur Bharuchi).
4 MU. I p. 37 ll. 6-18 (Kama Bohra).
5 Dādistān-i Dini, *pursishna* 8.
6 MU. I pp. 142-143.

Bending the legs of the dead: According to Kamdin Shapur's Rivayat[1] and the still later Rivayats, the legs of the dead body before its being laid on the bier and taken to the Dakhma should be bent and not stretched out, *i.e.*, the body should be cross-legged. This decision gave rise to bitter controversies here in various towns of Gujarat inhabited by the Parsees, especially Surat and Navsari. No uniform practice regarding it is observed now-a-days by the Parsees. The practice varies in various localities. This decision is given from a right or wrong interpretation of Vendidad 5 §§ 10-11, which is translated differently by different scholars. But there is no doubt that such a decision is arrived at on the principle that the less space polluted by the *nasā*, the better. (Cf. the injunction about the building of a Dakhma (MU. I. p. 100) which should be circular in form so as to occupy the least space of ground). When the controversy about this point was at its height, questions regarding the same were again put to the Irani Dasturs by the Surat congregation and in reply, the letter[2] of A.Y. 1138 gives the following fanciful reason in support of the theory that the legs of the dead body should not be kept stretched out :—"The dead have to make a journey to the next world, which is the last journey and no ordinary one. In the journeys undertaken by us in this world for going from one place to another, legs which are stretched out must needs be used. But when our sojourn here is ended, the journey to the next world must be represented by crossing or bending the legs. God had ordered the angel Sraosha to bend the legs of Gayomart, when he died in Sarandib, to show that his worldly journey was at an end."

In connection with this controversial point, see the Pazend Rivayat of Kamdin Shapur (Antia's Pazend Text, pp. 222-23) where it appears from the foot-notes that the MSS. are tampered with to serve the purpose of the opposing parties.

Bathing the dead: The Rivayat of Bahman Punjya[3] on the authority of Dastur Nosherwan Marzban says that a dead body should never be washed with water. If necessary, when one is on the point of death, one should be bathed. Those who wash the dead body with water must expiate for the sin. Others[4] say that a woman in menses, when she dies, should not be bathed with water. She should be purified with *gomez* only. If *gomez* cannot be had, then no water should be applied but the body should be wrapped at once in Sudreh and Kusti. If one has committed a sin in this way, with regard to water, one should cause 7 Vendidads to be consecrated for the expiation of one's sin.

The practice is not acted upon in all cases, but the principle laid down for the injunction is that water should not come in contract with *Nasā*.

Tying the mouth of a dead body with a veil or Padān: All Rivayats from Iran[5] exhort the Indian Parsees to keep the whole face of the dead body bare so that it may be fully exposed to the gaze of the dog and *sagdid* properly performed. At

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1 MU. p. 141 l. 8.

2 See T 30 pp. 55-78 (of the Navsari Meherji Rana Library).

3 MU. I pp. 163-170.

4 MU. I p. 235 ll. 2-11 (Kamdin Shapur and Shapur Bharuchi).

5 MU. I. p. 112 ll. 12-13 ; p. 112 ll. 18-19 ; p. 113 ll. 5-6 ; (Kama Bohra, Kaus Kama) :—
چون سگدید کنند روي وي در نباید پوشیدن

first the word روی (*rūi*) only was used in connection with this, which some took for the 'forehead' only and not the whole face; but when the Persians knew that their injunction was not complied with, they wrote[1] expressly to the effect that the face, the eyes, the nose should all be open to the gaze of the dog. It appears that the Navsari priests were not satisfied with this and they, under their spiritual guide Dastur Jamasp Asa, the Rivayat in whose name has but recently come to light, put the question to the Iranians again and suggested that the object of putting on the cover (padān) was to avoid the vermin entering the open orifices of the dead body, and moreover, that it symbolized an act of repentance for the dead person's sins, but it appears from the answer given by the Persian priests that they stuck to their practice and so we see in Navsari that the Persian custom is done away with.

Ceremonies on the death of a child: About a child dying one day old to seven years old, the Rivayats[2] say that one Srosh ceremony and the Chehārum, that is, the fourth day's ceremony should be performed for it, and no ceremony for the Dehūm, Siroz and Sālruz, *i.e.*, for the 10th, and 30th days and the anniversary day. The reason for the ceremony as given in Kaus Kamdin's Rivayat is that the soul of the child upto seven years does not become separate from the souls of its parents. If the parents have been sinful, then, by the performance of the Srosh ceremony, the child's soul becomes separate from them and intercedes for them in heaven. One Rivayat[3] says that if a boy or a girl, twelve years old dies, then three Srosh ceremonies, and the ceremony on the 10th and the 30th days only should be performed and nothing more.

The Three Days' Srosh Ceremony: The Oothamna & the Chahārum: All nearly give a uniform description of the ceremonies of an adult for the four days after his or her death. About the Oothamna ceremony one Rivayat[4] says that Patet should be recited in the house of the dead in the Aiwisruthrem Gāh and another[5] says that Patet should be recited at the 4th gāh (*i.e.*, the Aiwisruthrem gāh) of the 3rd day. Yet another[6] says that Patet should be recited for the dead on the 3rd day, with the recital of the *karda* Yō. vananō. Kayadhahē—(which can be recited in the Aiwisruthrem gāh only.) If we understand these writers rightly, it follows that what we call the Oothamna ceremony was to be performed during the 4th gāh. The modern practice here is to hold this ceremony in the 3rd, *i.e.*, the Ooziran Gāh. Again, it is only the Rivayat of Bahman Punjyā[7], which says in addition that a cow should be presented as *ashō-dād* (*i.e.*, the gift to the pious), quoting in support the passage of Yt. 13 *gaomata zasta*, &c. He further says that *sudāb* should be used for the 3rd day's ceremony. All uniformly lay stress on the Srosh ceremony for the first three days after death. With regard to this latter ceremony, Kamdin Shapur's Rivayat[8] states that if during the first

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1 MU. I p. 114 ll. 14-15 (Shapur Bharuchi) :—
روی و چشم و بینی کشاده دارند وقتی که کفن کنند درین باب تاکید تمام دارند

2 MU. I p. 160 ll. 13-16 (Kaus Kamdin and Dastur Barzu).

3 MU. I p. 173 ll. 17 (Kamdin Shapur).

4 MU. I p. 152 ll. 17-19 (Kama Bohra).

5 MU. pp. 163-170 (Bahman Punjya).

6 MU. I. p. 157 (Kamdin Shapur).

7 MU. I p. 156 and pp. 163-170.

8 MU. I p. 160 ll. 1-5.

three days, three Yasnas of Srosh are not practicable all at once, one ceremony must be performed during those days, and after the Cheharum, *i.e.*, the fourth day's ceremony, as many Srosh ceremonies as are left over, *viz.*, two, should be performed. If this ceremony is impracticable within the first three days for some unavoidable reason, then that ceremony should be performed within 15 days and on the 10th day after the commencement of the ceremony of Srosh, the *Dahum*, *i.e.*, the 10th day ceremony should be performed and the *Siruze*, *i.e.*, the 30th day's ceremony should be performed, counting from thence. If it is impracticable to begin the ceremony within one month, then it may be begun during any day of the year; and if the year during which death occurs also passes away, without any ceremony being performed, then it should be begun the next year.

Ceremonies to be performed according to one's means and capacity: In case of helplessness (ناچار) if one is unable to perform any ceremonies, one can rest content and resign oneself to the will of God rather than involve oneself in trouble and debt to perform them. In connection with this, we occasionally meet with the beautiful and sound adage چار تخشا اچار خرسنده [1] *i.e.*, if one is able, one should exert oneself; but if one is helpless, one should rest contented; *e.g.*, one Rivayat[2] says that if Behdins cannot afford to consecrate the Darun ceremony on the anniversary day of a person, they can only recite the *Staomi* (Yasna 26) instead.

The Afringans: *Recitation of the Tāo-ahmī-nmānē or Yā-vīsadha Kardas* in *the Afringan ceremony* :—According to the practice in Iran,[3] the *karda* of *tāo-ahmi-nmānē* is recited in the Afringan ceremony on the *rojgār* of the death of a person. The *karda* of *Yā-vīsādha* is to be recited on each of the 10 *farvardegān* days only. Now there is one remark made in MU. (pp. 370-71) which is to be particularly noted, and it is that on the day Farvardin of month Adar and on the day Khorshed of the month Dae, the Afringan of Ardāfravash with the *karda* of *tāo-ahmi-nmānē* should be recited according to the Rivayats from Iran, but Darab Hormazyar on the authority of کتابهای اوستاوزند قدیم "Kitābahā-i Avesta-o-Zand-i Qadim" says that the *karda* of *Yā-vīsādha* should be recited. The above statement shows that the Iranian practice is to recite the *karda* of *tāo-ahmi-nmānē* only in all Afringans except on the ten *farvardegan* days. What is quoted by Darab (p. 371) on the authority of the "Ancient Books of Avesta and Zend" is in accordance with the Indian practice only, as all these "Ancient Books" are found to be written in India, on further investigation (See remarks below). In connection with this, Dastur Barzu's Rivayat states in one place[4] that two *dahams* (*i.e.*, two *kardas* of tāo-*ahmi-nmānē*) and one Afringan of Srosh only should be recited during the 30 days of any month, except that the *karda* of *Yā-vīsādha* is recited only during the 10 *farvardegan* days.

It may be stated in connection with this that in Navsari and in some places under its diocesan jurisdiction, the *karda* of *Yāvisādha* only is recited during the 30 days of any month.

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1 MU. I p. 193 l. 1.
2 MU. I. p. 502 (Kama Bohra).
3 MU. I pp. 358-59.
4 MU. I. p. 353 ll. 2-14.

Afringan of Vanant. This Afringan is said to be recited[1] on the day Ormazd of the month Farvardin in the Aiwisruthrem-gāh, whereas the practice in India is to perform that ceremony in the Hāvan-gāh.

Afringan of Gahambar:—It is stated in the Rivayat of Kamdin Shapur[2] that during the Gahambar festival, two Afringans of Gahambar, one of Daham and one of Srosh should be recited and then the benedictory formula called *Chithrem Būyād*[3] said to be pronounced by Zartosht on behalf of Behram Varjavand, *i.e.*, Soshyos, should be pronounced, before the recitation of the Hamāzor-i Gahambar, *i.e.*, the Afrin-i Gahambar. The practice with the Kadimis here is still to recite *two* Afringans of Gahambar as stated in the above Rivayat, but the Shehenshahis recite only one Afringan thereof, as is also stated by Dastur Bazu.[4] The *Chithrem Būyād formula*[5] mentioned above is here dispensed with by both the sections, *viz.*, the Shahanshahis and the Kadimis.

The Dibache (*i.e.*, the Introduction) of the Afringan as given by Darab Hormazyar (MU. I. pp. 354-358) on his own authority furnishes several interesting points. Among the names of the departed worthies invoked in this *Dībāchē* we find the following :—

(1) Ervad Meher-panāh Ervad Sroshyar.
(2) Ervad Mehervan Ervad Kaikhusro.
(3) Bayō Pandit Shoban Pandit.
(4) Shoban Pandit Jeshal Pandit.

The first two names invoked are those of learned and indefatigable scribes like Darab himself : Mehervan Kaikhusro, we know, is the famous scribe of important codices like K1, K5, K20, J2 etc. and Meher-panāh Sroshyar was a learned scribe from whose copy the tales of Arda Viraf and Gosht-Fryān are latterly copied. It is very creditable to Darab that he has thought it fit to include such names in the famous category of worthies to be always invoked in important Jashan ceremonies.

Again, in this Introduction, we have the following clause invariably :—(1) *Yazashn karda-hom* (2) *Darun yashta-hom*, (3) *Myazd hamī-rāīnīm*. As regards this, Darab says that if the Yasna is performed that day for the dead, then only the first clause should be pronounced in the Afringan ceremony and similarly for the second clause ; but this practice is nowhere observed here, because whether the Yasna or the Darun ceremonies have been performed or not, the whole clause is repeated in the Myazd or Afringan ceremony by the Mobeds.

One more point in this Dibāche draws our attention : after the names of the departed worthies are invoked, the following is to be recited, says Darab, which is not here the practice with the Shahanshahis or the Kadimis :—

پدرش مادرش ایدر یاد باد انوشه روان روانی +
با فرزندان خویشان ایدر یاد باد انوشه روان روانی

Jashans or religious festivals.—The Khordād-sāl Jashan (*roz* Khordad, *mah* Farvardin) is called Nauruz-i Sultani[6] or Nauruz-i Khurdādi,[7] and also *Barād*

1 MU. I. p. 364.
2 MU. I. p. 351 ll. 8-11.
3 See MU. I. pp. 408-410.
4 MU. I. p. 353.
5 For translation, see pp. 318-19.
6 MU. I. p. 355 l. 1.
7 MU. I. p. 365 l. 2.

(بوراد).[1] The Khordād-sāl-gāh or Averdad-sāl-gāh (*roz* Khordad *mah* Asfandarmad) is called Nauruz-i sultani or Nauruz-i Daryāi[2] and again Navruz-i Zāvuli[3] The Jashan of *roz* Asfandarmad, *mah* Asfandarmad is called Jashn-i Burzigarān.[4] The day Ormazd of Farvardin month is called Navruz-i Buzurg or al-'Azim.[5] The Rapithwin Jashan which is said to be consecrated on the day Khordad of the month Farvardin is called Jashn-i Sālīn ;[6] but another Rivayat states[7] that this Jashan is to be consecrated on the day Ardibehesht of the month Farvardin. Some state[7] that it is also to be consecrated on the day Marespand of the month Meher, to celebrate the outgoing of Rapithwin (*i.e.*, of summer).

The Afrins.—In the Gahambar Jashans, the Afrin called Chithrem Būyād[8] was recited just before the recitation of the Afrin-i Gahambar, which practice is dispensed with. The Afrin-i Haft Amshāspand[9] as recited here by the Shehenshahis is also called Afrin-i Dahman. The Kadimis call the first part of the Afrīn-i Rapith-win—Afrin-i Dahman and the second part thereof they call Afrin-ī Farvardegan.

Ashirwad Ceremony.—The Ashirwād (Marriage benediction) is called Nekāh-i Paimani Pahlavi or Nekāh-i Pādshāh-zanī.[10] The year given here is A.Y. 1061—the year in which Darab Hormazyar finished one MS. of his Rivayat. Of particular interest is the phrase *Har dō tān rāmashnī awazūn bād*, which is here rightly said by Darab to be recited *thrice* (by the chief officiating priest only), as also supported by the Sanskrit version. The modern practice here is to recite this clause only once and that too by the two priests at the very commencement when both begin to recite the benedictory formulas together.

The Nirangdin Ceremony and the Bareshnum :—An account of the Nirangdin ceremony is given both in Pāzend and Persian, which seems to be a word-for-word translation of the ceremony described in the original Pahlavi. One description of this ceremony draws our attention to the fact that according to the teaching of Mediomāh,[11] 300 pebbles should be thrown in the vessels of *gomez* and *water* on the recitation of the 100 Ashem's, & 200 Yatha's whereas according to others, only 9 pebbles should be thrown into the vessels on the recitation of the last 9 Yatha's, which is also the modern practice. The Bareshnum ceremony and its various forms are described most minutely as usual, some portions being most difficult to decipher, as this latter portion of the first volume of MU. is written in a different hand (see especially pp. 601-602 and pp. 590 et. seq., forming part of the Rivayat of Jasa).

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1 MU. I. p. 517 l. 2. 2 MU. I. p. 358 ll. 2-3 and p. 373 l. 4.

3 p. 516 l. 11 The MS. F. S. M. gives this name as *Nauruz-i Auwali*, *i.e.*, the first Nauruz.

4 MU. I. p. 371 l. 15 (Kamdin Shapur) and p. 571.

5 MU. I p. 516 l. 15.

6 MU. I p. 317 (Kamdin Shapur) and p. 318 (Dastur Barzu).

7 MU. I p. 316 (Kaus Kamdin).

8 MU. I p.p. 408-410. (Translated pp. 318-19). 9 MU. I p. 403.

10 MU. I p. 423.

11 MU. I. pp. 578-79. This is also confirmed by Manushchehr in his Epistles. See also MU. I p. 100 l. 2.

The Paragnā Ceremony :—A most elaborate description of this *paragnā* ceremony is furnished in Jāsā's Rivayat,[1] which learned priests would do well to study and mark the differences to be observed now-a-days in their practice and this Iranian exposition of the same : *e.g.*, it is said that the *aiwyānghan* can be taken from any tree except the pomegranate and the tamarisk (نار و گز).[2] Notice, also, the difference in the ceremonies of taking the *aiwyānghan*, as practised in Iran and India[3] :

Indian.—Khshnaothra Ahurahe Mazdāo, Ashem 1.

Iranian.— ,, ,, ,, ,, 3.

Indian.—On the recitation of *Vohu vahishtem* &c., the leaves of the date or any other tree should be plucked.

Iranian. –At the time of plucking the *aiwyānghan*, nothing should be recited.

Indian.—The introductory formula for binding the Barsam is *Khshathrahe Vairyehē* &c.

Iranian.—The formula is simply *Ahurahe Mazdāo Raevato Kharenanghatō* &c., &c.

Sudreh and Kusti :—The different terms used for Sudreh *i.e.*, the sacred shirt are :—

(1) شیب کستی —(2) شیب (Pah. [illegible])—(3) زیرکستی —(4) جامهٔ سفید —(5) پیراهن—(6) نیمک —(7) نمک —or simply جامه (MU. I. p. 576) whereas the Pahlavi Dadidstān gives only two terms for Sudreh, *viz.*, (1) [illegible] (*pērāhan*) and (2) [illegible] (*Vohuman vastarg*).[4]

As for کستی (*Kusti*) of the Rivayat, we have in Pahlavi two different terms representing the same, whatever their origin may be :—

(1) [illegible] —(Kūstīk) and (3) [illegible] (tashkōk).

The Age of Investiture :—All Rivayat writers agree on this point that the proper age for investiture with Sudreh and Kusti is the 14th or 15th year ;[5] *e.g.*, the Shāyast-lā Shāyast[6] says that there is no sin in walking without Sudreh and Kusti (*vashāt dūbārashnīh*) for 15 years and thereafter it is a sin. Again, on the authority of the Duvāsrujid nask wherein the age of the Navzud investiture was given, it says[7] that Kusti should be tied at the age of 14 years and 3 months. As against this uniform practice of the Iranians, Darab Hormazyar who has given an account of the investiture with Sudreh and Kusti[8] as followed in his time, says that 7 years and 3 months is the proper age for investiture, but with the express statement that

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1 MU. I pp. 467-482. 2 MU. I p. 491 l. 1.

3 MU. I. p. 469.

4 The word صدره (MU. I. p. 29) as used by Darab and in a Rivayat of Shapur Bharuchi is of later origin (p. 161 l. 12).

5 MU. I p. 22 and 23 (Kamdin Shapur) and p. 23 l. 4 (Maneck Changa) and p. 23 l. 8 (Jasa).

6 Ch. IV §§ 9-10. 7 Ch. 10 § 13.

8 MU. I. pp. 29-30.

the age may be more[1] but not less. From certain other passages of the Rivayats, *e.g.*, persons entitled to partake of the Gahambar chashni,[2] or the giving of consecrated *darun* and *gōshōdā* to a menstruous woman in case of helplessness[3] we gather that the age for investiture is 14 or 15 years.

In Darab's time, the Navzud ceremony was performed in the Ooziran-gāh[4] also, whereas in Navsari it was the practice, upto some 30 years ago, to perform the ceremony only in the Hāvan-gāh. Again, after the words *vidhvāo mraotu*, the first clause of Ormazd Yasht, *viz.*, *peresat Zarathushtrō*, &c., which is wrongly recited by many priests even now, was not recited in his time. After the completion of the ceremony the child performed the *hamāzur* with the whole *anjuman* assembled.[5]

An Account of the various Rivayats—Nariman Hoshang's Rivayat, A. Y. 847. I. [not given in H. F.].—It was in A. Y. 847 that one Behdin Nariman Hoshang brought to India the first Rivayat from Iran. Nariman stayed at Yazd for a year and learnt the Parsi language from Jamasp [Shehriar] (MU. II. p. 389). For that period he did business at Yazd on his own account. Two other Rivayats of A. Y. 855 and A. Y. 880 sent through other messengers are generally quoted after him. With the first Rivayat, Nariman also brought a treatise on the Dialogue between Ormazd and Zartosht (II. pp. 354-368) and the *Chitak* Avesta Gāsān.[6] (II. pp. 372-77). The former was written by Hoshang Shiavakhsh Shehriar Bakhtafrid Shehriar Behram Khusroshah Noshirvan at Sharfabad from a copy of Jamasp Shehriar Bakhtafrid and completed in A. Y. 847 (wrongly written 747 [MU. II. p. 368]), and the latter treatise was written by Shapur Jamasp Shehriar Bakhtafrid Shehriar Behram [Khusroshah] Noshervan at Sharfabad from a copy of Rustom Shehriar Damhar and completed in A. Y, 847 (MU. II. pp. 371-72 & p. 377). These two books were written in Avesta characters because the Persians were informed by Nariman that the Herbads and Behdins of Cambay, Navsari, Broach, Surat and Anklesar were not versed in Pahlavi. This being the case, the Zoroastrians of Persia invited two *mobeds* to go to Iran to learn the language, as the commentary on the ritual they wanted to know was all written in that language. Moreover, it was difficult for the Persians to send instructions about all the niceties of the ritual, for they did not rely on that sort of instruction, as interpolations or omissions might occur thereby somehow or other in the original. Nariman, however, was taught some minor points of ritual and for obtaining further information, the Indians are exhorted to go to Iran. They write that the way by land is nearer; from Candhar to Sistan is the nearest way and that there is no danger on the road from Sistan to Yazd.

This Rivayat is addressed among others to the renowned Behdin of Navsari Changashah. One Hoshang Ramyar of Broach is incidentally mentioned. Changashah who is styled *anjumani* and *nām-khusrav* (*i.e.*, celebrated and famous) is highly extolled for his able leadership and for the fact that he was chiefly instru-

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1 یازده —better یا زیاده (F.S.M.) 2 MU. I. p. 429 (Kaus Mahyār).
3 MU. I. p. 222 ll. 10-19 (Kama Bohra, Kaus Kama, Kaus Kamdin).
4 MU. I p. 29. 5 MU. I p. 30.
6 See Grundriss der ir. Phil., Band II (West) p. 89.

mental in securing the exemption of the Behdins of Navsari from the payment of the capitation-tax.

This Rivayat is written by Shapur Jamasp Shehriar Bakhtafrin and completed in A. Y. 847, and signed by—Jamasp Shehriar, Siavakhsh Behram, Kaikhusro Siavakhsh and Hoshang Siavakhsh[1]

Rivayat of Nariman Hoshang A. Y. 855. II. We learn from the Rivayat of A. Y. 880 that a letter was written to Persia by Behram Shah Changa Shah and the response thereto was sent with Noshervan Khusro and Marzban Asfandyar addressed among others to the renowned Changa Shah, leader of the congregation of Navsari and signed by the leader (*sālār*) Zinda Razm Kershasp, etc. Rivayat written by Shapur Jamasp and completed in A.Y. 855 (MU. II. p. 388).

The Indians had again written to their Persian brethern to send some qualified Herbads from Persia to show them the ritual, but the Persians in response say that they cannot do so as there are only four or five persons well-versed in Pahlavi and that they do all the important affairs of the religion. This being the case, some most important religious affairs are not done, *e.g.*, they say that the *Varas* ceremony was performed in Iran, some 160 or 170 years ere that time and the well-versed performers of these rituals had disappeared, they knew not where. Moreover, they say that Herbads from Persia cannot be sent as the ancients have not allowed them to go by water and the boats, again, are manned by *juddins*. They, again cannot come by land for fear of the miscreants.

We learn from this Rivayat that higher liturgical services had been withheld for two years at Navsari for some unknown reason, and hence the Persian Dasturs exhort the Indian Zoroastrians not to withhold religious affairs from execution on any account.[1]

The Rivayat of A. Y. 880.[2] In this Rivayat, we are informed that no reply had been sent to the letter addressed to the Indians in A. Y. 855, but one Kasrā Yazdayār who had gone to India more than a year previous to the date of this Rivāyat, A. Y. 880, brought with him a letter from that place.

The Persians again exhort the Indians to learn the Pahlavi language and say that there are several considerations why priests well-versed in that language cannot be sent to India. Again, we are told that until Nariman Hoshang went to Persia, about 35 years before the present date, the Persian Zoroastrians did not know whether there were any followers of the good faith in India.

The letter is again addressed to the famous Changa Shah, amongst others.

Letter written in A. Y. 880—A.H. 916, and signed by Dastur Marzban Rustom Shahmardan, and others.[3]

Letter sent with Behdin Kaus Kamdin's Rivayat. [not given in MU. and H.F.]

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[1] See pp. 602-606

[2] All the different excerpts from this Rivayat are quoted by Darab Hormazyar in his Compilation after Nariman Hoshang.

[3] See pp. 606-610

A Behdin Kaus Kamdin was sent by Dastur Meherji Rana of Navsari and others to Persia for acquiring some religious books and for information on various ritualistic questions. The Iranians in response say that two wise and learned Dasturs may go to Iran, learn the languages and carry away the books.[1] Perhaps on account of insecurity of the roads and other causes, the Iranis were not disposed to send books with the messsenger. Again this epistle bears no proper date, but in the midst of this Rivayat we find the following :—

"The date on which this came from Yazd was the day Bahman of the month Bahman, (A. Y.) 922 : the writer was Jamshed Behram Khusru." What we can gather from this is that this is not the actual date of the Rivayat when it was finished and sent to India. It was usual with the Irani priests of one town to send copies of the interrogatories they received from India to the various centres of Zoroastrian learning : for instance, if the Dasturs of Kerman received any communication from India, they would read it not only in their own congregation, but it was sent to Yazd and other centres for further elucidation.[2] Thus it seems that the interrogatories brought by Kaus Kamdin from India were sent to Yazd by the priests of, say, Kerman, and the reply of the Dasturs of Yazd to their own Irani brethern is therefore dated A. Y. 922. This is, perhaps, one solution of this question. Now, as some points about the Barsom, etc. as mentioned in Kamdin Shapur's Rivayat (A. Y. 928) are expressly mentioned in this Rivayat, it appears that this Rivayat of Kaus Kamdin must have been received in India after A. Y. 928. Hence, it may be surmised that the communication by Jamshed Behram Khusru, sent in A. Y. 922 from Yazd to Kerman or any other Zoroastrian seat of learning, is sent to India with this Rivayat without any alteration therein by the Dasturs of Iran, some years after[3]. This conjecture is all the more probable as is seen from E60 (Navsari Meherji Rana Library MS. of Kaus Kamdin's Rivayat.) In this MS. after this communication of A. Y. 922 as reproduced in Kaus Kamdin's Rivayet, we meet with another set of interrogatories with their responses beginning with *pavan shem-i Dātār Auharmazd Amshāspandān*, and after this communication, we meet, further down, with the same introductory formula, showing that these last were separate responses from those sent from Yazd.

Another point noticed in this Rivayat is that pious Behdins of India got some of their religious services performed in Iran, as, here, the Persian Dasturs acknowledge the receipt of 50 *shāhīs* for the performance of the *Zinda-Ravan* and Vendidad ceremonies on account of two Behdins named Neryosang Minochehr and Nagoj Minochehr.

The addressees are :—

Navsari :—(1) Dastur Mahyar Vachha (2) D. Behman Chanda, (3) D. Khurshed Behram, (4) H. Shehriar Dhayyan, (5) H. Rana Chacha, (6) D. Asdin Kaka, (7) D. Peshotam Chanda, (8) H. Mobed Mahyar, (9) H. Mānkā Nagoj, (10) H. Kaikobad

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1 بیایند بیاموزند ببرند

2 See MU. II. p. 430 l. 16 (Translation, p. 610) and MU. II p. 150 l. 5 (translation, p. 591). See also p. lxii ll. 6-9 of the Introduction.

3 See the note above, and compare the remarks on the possible date of this Rivayat by Prof. Hodivala in his "Studies in Parsi History," pp. 311-316.

Mahyar, (11) H. Vachha Shehriar, (12) B. Behman Khurshid (descended from Herbads— نژاد هیربدان), (13) H. Shapur Vachha, (14) H. Behman Behram, (15) H. Padam Narsang, (16) H. Jaisang Hushang, (17) H. Peshotan Khurshed, (18) B. Toyā Hom (descended from a Hirbad family), (19) B. Rana Hom. (descended from Herbad family), (20) H. Shehriar Chanda, (21) H. Sayar Behram, (22) H. Padam Rustom ; and the Herbads who are the servants (*khidmatgār*) of the Atash-Behram, *e.g.*, (23) H. Sayar Khurshid, (24) H. Asa Kamdin, (25) H. Hormazyār Padam, (26) H. Behram Kamdin, (27) H. Khorshed Dhampal, (28) H. Khorshed Hormazyar, (29) H. Zāl Kamdin, (30) H. Faridun Padam.

(31) *Behdinān-i Behdin* Rānā Kaikobad Maneckshah, the leader of good disposition (*Kadkhudā-i hū-hīm*), (32) B. Narsang Manekshah Behram, (33) B. Nagoj Maneck, (34) B. Asfandyar Khurshid, (35) B. Minochehr Bahmanshā, descended from Manekshāh, (36) B. Karva Rana, (37) B. Mehr Dhayyan, (38) B. Faridun Asa, (39) B. Dhayyan Asdin, (40) B. Avā (آوا) Dhayyan, (41) B. Dhayyan Sagar *tabīb*, (42) B. Mahr Sāgar *tabīb*.

Surat :—(1) H. Nariman Hormazdyar, (2) H. Kamdin Rana, (3) H. Mahyar Chanda, (4) H. Bahman Faridun, (5) H. Narsang Mobed, (6) Behdin Khorshed Behram (the *Kadkhuda*, *i.e.*, the leader), (7) B. Jaisa Behram, (8) B. Kunvar Behram, (9) B. Maneck Hushang, (10) B. Padam Chāmpā (S.D.B., چانیان & E60 چانپا).

Anklesar :—(1) H. Dada Asa, (2) H. Shehriar Rustom, (3) H. Shehriar Kaikobad.

Broach : (1) D. Padam Ram, (2) H. Ardeshir Peshotan, (3) H. Jaisang Kamdin, (4) H. Ramyar Adar, (5) H. Vika Behram, (6) Behdin Hānsa Hirā, (7) B. Asa Padam, (8) B. Chanda Pomān (پومان).

Cambay : (1) D. Darab Mahyar, (2) H. Chanda Bahram, (3) H. Khurshid Jiva, (4) H. Rustom Mahyar, (5) B. Asa Nakhvā (E. 60— ناخدا Nākhūdā).

The signatories :—

(1) D. Anushirvan D. Rustom, (2) Mavindad D. Rustom. (3) D. Behram D. Mehrāban, (4) D. Kaikhusro D. Siavakhsh, (5) D Khusro D. Mavindad, (6) Mavindad D. Hoshang, (7) Zaratusht D. Jamasp, (8) Khusro D. Siavakhsh, (9) Behram D. Mavindād, (10) Mehraban D. Noshirvan, (11) Shehriar D. Mavindad, (12) Farrokhzad D. Yezdyar, (13) Rustom D. Behmanyar, (14) Ardeshir D. Iranshah, (15) Jamasp D. Jamasp, (16) Siavakhsh D. Shehriar and others.[1]

Letter sent with Jasa's Rivayat.—[not given in MU. and H. F.]—This Rivayat was sent from Persia in A. Y. 885. As the excerpts from this Rivayat are all quoted as *az rivāyat-i Jāsā* (or, Behdin Jasa), it may be safely presumed that the messenger who brought it must have been one Behdin Jāsā although it is not so stated in the Rivāyat itself. In the letter prefixed to this Rivāyat, the Irani Dasturs acknowledge the receipt of a letter from the Indian Dasturs and in answer thereto, they send this Rivayat treating of Vajr-i Dāvar (*i.e.*, the decisions of the judges), of *nirang-i* Parāhōm and Barsam, of the *vadardagān* (*i.e.*, the dead), and of the Dakhma.

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[1] See Navsari Meherji Rana Libtrary MS. E60.

The addressees are the following :—

Navsāri :—(1) Maneck Changa,[1] *sālār-i Behdin* (*i.e.*, the chief of Behdins), (2) Dastur Nagoj Asdin, (3) D. Jesang Dada, (4) D. Pahlon Annan, (5) D. Khorshed Vachha, (6) D. Chacha Vachha, (7) D. Asā Dhayyan, (8) D. Hirā Dada, (9) D. Asa Rustom, (10) D. Behram Rustom, (11) D. Nagoj Rustom, (12) D. Rana Jesang, (13) D. Vachha Jesang, (14) D. Chanda Pahlon, (15) D. Mahyar Asa, (16) D. Chanyan Asdin Sanjana, (17) D. Danpāl Jesang Sanjana, (18) D. Hormazyar Ram Sanjana, (19) D. Behram Khorshed Sanjana, (20) Behdin Kamdin *tabib*, (21) B. Asdin Mehrwan, (22) B. Dhayyan Rana, the brother's son (*berādar-zāda*) of Changa Shah, (23) B. Asa Behram bin Changa, (24) B. Rana Jamasp, (25) B. Manek Behram.

Surat :—D. Khorshed Dosa Vachha, D. Chanda Vachha, D. Jesang Narsang, Behdin Hira Mahiar, Narsang Rana and Khorshed, B. Jiva Bhikhā and Karwā Bhikhā.

Anklesar :—D. Behram Hormazd, D. Jaisa Khorshed.

Broach :—D. Mahiar Narsang, *Ustad* Ram Kanhanān.

Cambay :—D. Khorshed and D. Shapur.

The signatories :—

(1) D. Mehrābān Noshirvan Shehriar D. Mavindad; (2) D. Ardeshir D. Mavindad, (3) D. Marzban D. Rustom Shāhmardān, (4) D. Mahvindād Rustom, (5) D. Shehriar Mehrābān, (6) D. Jamasp Shapur, (7) D. Behram Rustom, (8) D. Yovadshāh Rustom, (9) D. Aderbad Mavindad, (10) D. Jamasp Rustom Mobed, (11) Behdin Rais Farkhāb, (12) B. Rustom Farkhshutan, (13) B. Bahman Marzban, (14) B. Shehriar Khorehfiruz, (15) B. Rustom Shehriar, (16) B. Asfandyar Gusha, (17) B. Shehriar Yazdyar, (18) B. Firuzan Shehriar, (19) B. Isfandyar Iran, (20) B. Farrukhbakhsh Navruz, (21) B. Fariburz Rustom, (22) B. Darab Navroz, (23) B. Surkhab Rustom, (24) B. Shehriar Kaikobad, (25) B. Asfandyar Minocher, (26) B. Gurdan Marzban, (27) B. *Damhar*[2] Rustom, (28) B. Gushtasp Faridun, (29) B. Giv Asfandyar,[3] (30) B. Musāfar Khusro, (31) B. Sāadin Mazban.[4]

Asfandyar Sohrab's Rivayat or Maktub-i Manek Changa (MU. II, pp. 446-450—H.F. f. 195)—Behdin Asfandyar Sohrab brought a letter from Iran, generally known as Maktub-i Maneck Changa, from the name of the chief Behdin of Navsari to whom it was addressed, in addition to many prominent Dasturs and Behdins of Navsari, Surat, Anklesar, Broach and Cambay.

The Iranians do not give any longer treatise about religious matters, but they exhort the Indians to put into practice what is communicated to them in a previous letter sent with Behdin Shapur (*i.e.*, the much larger Rivayat of Kama Asa or Kama Bohra).

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1 For the identification of several names in this list, See Prof. Hodivala's "Studies in Parsee History" pp. 290-291.

2 د مهر so S.D.B.

3 He wrote in part the Rivayat of Kama Bohra.

4 For this Rivayat, see S.D.B. No. 248 of the Mulla Firoz Library.

On his arrival in Persia, Behdin Asfandyar Sohrab was ordered to undergo the Bareshnum purification and as he had gone thereafter to *Jarūn*,[1] he was again given Bareshnum by the Iranians.

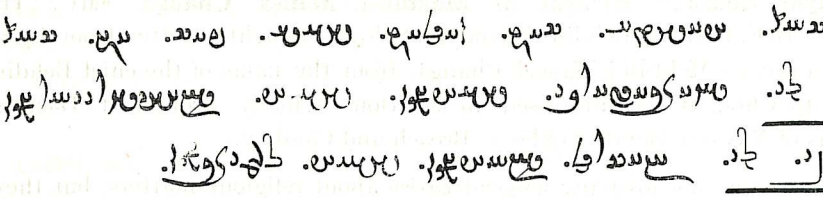
The signatories to this epistle are Hirbad Noshirvan H. Asfandyar and twenty others. Letter written on day, Aniran, month Bahman. No date.[2]

Rivayat of Kama Bohra. (H.F. ff. 1-3 & ff. 70 *et. seq.*).—This is the longest Rivayat. It is known as the Rivayat of Kama Bohra or of Kama [or, Kamdin] Asa Khambaiti. H.F. gives the extracts of this Rivayat under both the names, whereas MU. (Darab Hormazyar's Classified Rivayat) gives all the excerpts, long or short, under the heading of *az Rivāyat-i Kāmā Bohra* except only once where an extract is headed thus :—*az Rivāyāt-i Kāmā bin Asā* (MU. I, p. 326, l. 19).[3] The Rivayat is known after Kayomal-din bin Asā whose name is found in this Rivayat in the Cambay list of worthies. The name of the messenger who was sent to Persia is given as Shapur Asa who may be a brother of Kama Asa and who is again mentioned as Behdin Shapur in Asfandyar Sohrab's Rivayat. It is to be noted that Herbed Shapur Hira, the worthy who tops the list of the Cambay Zoroastrians is very respectfully mentioned thus :—*herbad, ravān-bazeshk, tan-yōzdāthra, hū-hīm, rāst-goftār, i.e.*, the Herbad who is the physician of the soul, the purifier of the body, of good disposition and the speaker of truth.

This Rivayat is dated A. Y. 896 and there is a long list of the signatories consisting of the Dasturs and Behdins of Persia.

After the names of these Dasturs the name of the deceased Giv Isfandyar who had partly written this Rivayat and who must have died during its preparation is given as *Anush-ravān* Behdin Giv Isfandyar.

This Rivayat is written by Dastur Shehriar Ardeshir Erach Rustom in consultation with (*ham-pursagi*) Giv Isfandyār Giv and addressed, among others, to Rana Jesang of Navsari, and Shapur Hira of Cambay.[4] Some explanation about certain phrases used in the colophons of this Rivayat as well as of other Rivayats will not be out of place here. H.F. gives the colophon of this Rivayat in Pazend thus :—



This, if turned into Persian, will stand thus :—

.....سال هشتصد و نود شش از سال من به اوی یزد گرد شاهان شاه شهریاران اواج
به اوی خسرو شاهان شاه اورمزدان ∴

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[1] جرون is the ancient city of Ormaz in the Persian Gulf.

[2] See pp. 612-14.

[3] Yet another passage (MU. I, p. 188, ll. 10-13) is found elsewhere quoted under the heading of *az Rivāyat-i Kāmā bin Asā* (See Bartholomæ : Catalogus Codicum manu .....*p. 43).

[4] For the long lists of the addressees and the signatories, see p. 626 and "Studies in Parsi History," pp. 305-308.

The question is how to read and explain the phrases underlined. Prof. Hodivala in his "Studies in Parsi History" (p. 297 *et req.*) leaves the question unsettled after a long dissertation thereon. Dr. Sir J. J. Modi has given a plausible explanation of it in his Introduction to the Rivayat of Darab Hormuzyār (p. 16 note). The real difficulty here lies with the word read as equal to Pers. (*ba*). It must be noted that such colophons in Pazend or Persian are written with stereotyped phrases borrowed from Pahlavi colophons, which latter, if copied by ignorant scribes, are deciphered and read in a ridiculous way. For instance, take the very first colophon of the Dinkard, which is written, it seems, by an intelligent and learned scribe :—Dk. Vol. II (Madon's Edition) p. 946, ll. 20-21 :—

which Dr. West translates as "After the year 20 of that Yazdagard" (leaving out from the translation) [S. B. E. Vol. 37. Intro. p. xxxiv.). This colophon was written by the scribe in A.Y. 369. Passing on to the second colophon, written in A.Y 865, we meet with a slight mistake which can be easily amended : (Dk. Vol. II, p. 949, ll. 20-21) :—

Here (*val* or *ōl*) is used for the proper word (*valman*)—a mistake often made by copyists, as the Pazend equivalents of both are very nearly the same when pronounced,—*i.e.*, *ō* and *ōī*. Again passing on to the third colophon written in A.Y. 1009, we notice the blunder usually made by the writers of Pazend and Persian colophons :—(Dk. Vol. II, p. 951, ll. 21-22 and p. 952, l. 1.) :—

Here the word (*valman*) after is omitted and the original right word (*bag*) is transcribed (*barā*) which is the Pahlavi equivalent of Paz. or Per. (*la*).

Again, compare the following colophon in Pahlavi, as attached to the Rivayat of Nariman Hoshang ending with the *Chitak Avesta Gāsān* (MU. Vol. II, p. 377, ll. 14-15) :—

This mistake is repeated in Pahlavi, Pazend or Persian by many scribes. The word (*valman*) used for (*val*) can be easily accounted for, but (which was invariably read as *ba* by them and not as *bag*) was difficult for them to account for ; so mistaking it as the preposition *ba* used in Persian, they inverted the order of the original words and wrote down (*barā valman* بر اوی) for (*valman bag*).

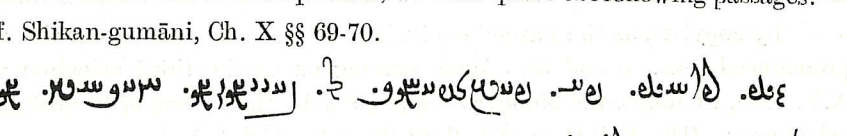
A slight acquaintance with Pahlavi could not have induced them to make such an impossible change, as ابر (*barā*) used as a preposition here as in the Persian language is never used in classical Pahlavi as such with the meaning of Persian به (*ba*,—to, for, etc.) except in the sense of "besides, or, except."

Now اد *bag* is used in all these contexts in the sense of "divinity." (Av. ایزد). We know that the Sassanian kings styled themselves *bag* or *bagi* : cf. *bagi Shahpuri ; bagi Artakhshtar ; bagi Papaki* (Pah.-Pāz. Glossary ; Intro. p. 46), where this *bagi* is translated *ālahā* (—God) in the Chaldæo—Pahlavi and *theos* in Greek : Hence الهمن اد (*valman bag*) means "that divinity," or, "His Majesty."

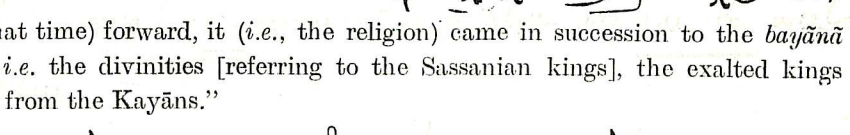
Again the words اواج به اوی are wrongly transliterated and inverted for the Pahlavi phrase اف الهمن اد (*nāf valman bag*) as found in various Pahlavi colophons where اف (*nāf*) is the same as *napi* of the Sassanian Inscriptions, meaning 'grandson' : or 'descendant' : cf. *napi bagi Pāpaki*, *i.e.*, grandson of the divine Pāpak. (P.P.G. p. 46). This اف (*nāf*) therefore is first read *vāj* and from *vāj* to *avāj* (اواز) is the shortest way.

For further elucidation of these phrases, we shall quote the following passages:—

I. Cf. Shikan-gumāni, Ch. X §§ 69-70.



"From (that time) forward, it (*i.e.*, the religion) came in succession to the *bayānā* (bagānā), *i.e.* the divinities [referring to the Sassanian kings], the exalted kings descended from the Kayāns."



. . . . "in the reign of *that divinity*, or, His Majesty, (Paz. *ōi-bag*—Pah. الهمن اد), the emperor Shahpur, son of Auharmazd." (See S.B.E. Vol. 24, p. 171, §§69-70).

II. Kārnāmak (Ch. XIV, p. 22, p. 45 of Antia's Edition) :—

لکوم اد =*lekūm bagān* = Your Majesty (said of Artakhshtar Pāpakān)

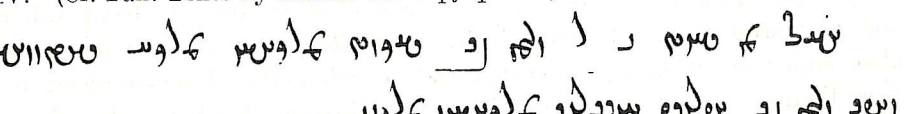
III. Rivayat of Darab Hormazyar, Vol. II p. 265 l-19 to p. 266 l, 1 (Persian Minokherad) :—

اد بکدام خدای اندر آمد بکدام سرد [سر for] بود

اد به اردشیر بابک اندر آمد و یزدگرد شهریار سر بود

i.e., With whom did the *bayi* [*i.e.*, the *bagi* or divinity, or majesty, or kingship by divine right] begin and with whom did it end ? *Bayi* (*i.e.*, *bagi*) commenced with Ardeshir Babak and ended with Yazdagard Shehriar.

IV. (Cf. Pah. Texts by Dastur Jamaspji p. 141) :—



i.e., after the year 20 *of that divinity* [or, His Majesty] Yazdagard king of kings, son of Shehriar, *the descendent of that divinity* (*i.e.*, His Majesty), the victorious Emperor Khusro son of Auharmazd.

(For Dr. West's translation, see Grundriss der iran. Phil : Band II, p. 119).

Maktub-i Maneck Changa : The Rivayat of A. Y. 904. (H. F. ff. 376-79) This is a short Rivayat brought by the messengers Asfandyar Yezdyar and Rustom of Cambay, but the Iranians tell their Indian brethren to also act according to the instructions given in the longest communication sent previously (in A. Y. 896) with Shapur Asa. The Persians also extol the religiousness of the Indian Parsis, as they were informed by the messengers that a new Dakhma had been erected in India.

Rivayat written in A.Y. 904.[1]

Kamdin Shapur's Letter (MU. II, pp. 458-461). (not given in HF.) *Herbad-zāde* Kamdin Shapur seems to have visited Iran twice. When he first visited Yazd, he had with him only an empty box with a pen and a letter, and a second time, when he went there he had with him only a saddle of leather[2] bearing the name of Herbad Padam (Ramyar) of Broach[3] who had sent him there for procuring some books on religion and with certain interrogatories. Kamdin was provided with religious books asked for, *e.g.*, Saddar Bundehesh, Saddar-i Saddar, an illustrated Viraf-nameh, a book of decisions on the Proper and the Improper and of the disquisition on the enthronement of Atash Behram and a writing on *Varas* and the *Varas* (*i.e.*, the hair of the sacred Bull) itself. About the *Varas*, the Iranians say that no *Varas* is allowable other than the ancient *varas*, *i.e.*, the *varas* prepared in ancient times by the Poiryo-tkaeshas. In the Rivayat of A.Y. 855 generally quoted as Nariman Hoshang's Rivayat, it is said that the last *varas* was prepared about 160 or 170 years ago, and that no knowledge of its ceremonial preparation was left to the moderns.

This letter is dated A.Y. 928, A. H. 966 and is signed by the Dasturs of Turkabad, Sharfabad, Khorasan, Sistan and Kerman. The congregation of the Behdins of Khorasan is said to number 3,000 souls.[4]

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1 See pp. 628-30.

2 رحال (MU. II, p. 460, l. 11)—cf. رحالت a saddle of leather (Steingass). Instead of this word, Antia's MS. of Barzo Kamdin's Compilation of the Rivayats gives پیرهن *i.e.* a shirt, *i.e.*, the Sadra.

3 See S.B.E. Vol. 24 Intro. p. 39.

4 See pp. 617-20.

Faridun Marzban's Letter (MU. II. pp. 397-98 and II pp. 462-63) (not given in HF.). One Behdin Faridun Marzban who had gone from India to Persia, perhaps on business, brought a letter to the chief Dastur of Navsari, Dastur Mahyar (Meherji Rana) and to its prominent Behdins. He did not bring with him any longer communication on religious matters as in the case of other Rivayats, but two items of minor importance are only found in it. As Faridun seems to have gone to Persia alone on his own account, the Persian Dasturs exhort their Indian brethern to send more than one person on so long a journey, as, if such a lonely traveller dies on the way and if his body is burnt by *Juddins*, no ceremonial can be offered for his soul.

This letter is not dated, but the approximate date can be safely inferred from the well-known names of the dignitaries of Navsari, to whom it is addressed.[1]

Letter of Dastur Ardeshir Noshirvan of Kerman to Dastur Kamdin Padam of Broach. (MU. II, pp. 455-458 : HF. f. 460). Dastur Ardeshir Noshirvan had proceeded to Multan to return to Persia from Akbar's court, when he met there Behdin Kaus Mahyar, the messenger sent by Dastur Kamdin Padam, the high-priest of Broach. Dastur Ardeshir, in his letter, exhorts Dastur Kamdin to go to Iran and assures him that the roads are not infested by the Uzbegs as they were before. Ardeshir complains in this letter about many shortcomings appearing in matters pertaining to religion : *e.g.*, he says that there is only one Atash Behram at Navsari, and at places like Broach and Surat where there are no Atash Behrams, the ceremonies for the dead—chiefly the 4th day's ceremony—cannot be said to be appreciably performed in the absence of the sacred fire not being ceremoniously fed with the fat of a *gospend* (a goat or a sheep) on that day, as by this particular deficiency in the ceremony, Adar Khoreh, *i.e.*, the spirit of the Sacred Fire, will be displeased and will not welcome the soul of the deceased.

If Dastur Kamdin does not intend to visit Iran, then Dastur Ardeshir tells him to write a letter to Dastur Meherban (Noshirvan) of Yazd or to Dastur Behramshah of Kerman. Letter written in A. Y. 967.[2]

Kaus Mahyar's Rivayat. (MU. II, pp. 450-455—H.F. f. 438). A Behdin Kaus Mahyar Rustom of Cambay was sent to Persia by Dastur Kamdin Padam of Broach without any letter of recommendation. On his way to Persia, he met Dastur Ardeshir Noshirvan at Multan.[3] Kaus brought a letter from Iran addressed to the following dignitaries :—

(1) Dastur Hoshang Asa : (2) D. Kaikobad Homajyar : (3) D. Noshirvan Asdin : (4) Behdin Noshirvan Bahman and (5) Kaikobad Noshirvan—all of Navsari and some more renowned Dasturs and Behdins of Surat, Broach, Anklesar and Cambay. This letter is not dated, but it may be approximately laid down at A. Y. 968-970.

The signatories to this letter :—According to MU. Vol. II, p. 455, the only name of Zartosht Jamasp is given, but there is a blank before this name in MU. as well as HF. The Mulla Firoz Library MS. of Ervad S.D. Bharucha's Collection

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[1] See pp. 620-22.

[2] See pp. 615-17.

[3] For the letter addressed by him to Kamdin Padam of Broach in A.Y. 967, see *supra*.

gives the following names of the signatories: (1) D. Adarbad Mitroyān; (2) D. Mavindat D. Anoshervan and (3) D. Zartosht Jamasp. Hodivala ("Studies in Parsi History," p. 323) gives the first two names differently as they are "confusedly written" in the MS. used by him. It appears from the names of the signatories affixed to another letter (See MU. Vol. II, p. 462, ll. 3-5), that the order of the signatories to this letter of Kaus Mahyar as given by Prof. Hodivala is correct: *e.g.*, (1) Meheraban (or, Mitroyān of the MS. in the Mulla Firoz Library) Noshirvan; (2) Adarbad Mavindat and (3) Zartosht Jamasp.[1]

Behdin Bahman Asfandyar's Rivayat. (MU. II, pp. 149-162). This Rivayat is generally quoted as that of Bahman Punjya, who is said to have been a brother of Nanabhai Punjya of Surat. As Bahman was an inhabitant of Surat, he is also called Bahman Suratyā. He brought three letters with religious decisions two from Kerman, and one from Turkabad in Yazd. The Kerman Dasturs write to the Indians in the first letter that the answers to several questions were written by the chief Dasturs of Yazd and hence they did not see any necessity to alter them. The MSS. of Vishtasp Yasht and the Visparad are sent from Kerman and the Dasturs of the latter town promise, if need be, to send duplicates thereof. In return they ask for duplicates of other MSS. which the Indians can do without.

In the second letter brought by Bahman Punjya from Turkabad, the Iranians inform their Indian coreligionists that *Bareshnum* was administered to Bahman, as he had come by water, crossing the sea and that he had gone on a pilgrimage of Khatun Banu the royal princess, daughter of the last king Yazdagard, who was engulfed somewhere in the mountains of Pars. A Vendidad MS. is sent to India as a joint present from D. Khusro Noshervan and D. Rustom.[2] This letter was written in A. Y. 996.

The addressees are very nearly the same as in the first letter, the name Kamdin Kaikobad being added to the list of Navsari worthies.

There is a long list of the signatories, headed by D. Behram D. Ardeshir.

The third letter brought by Bahman Asfandyar is also dated A.Y. 996=A. H. 1036, wherein the Irani Dasturs exhort the Indians to use *Sidāb* in the Gahambar ceremony, a quantity wherof is sent with Bahman.

Dastur Shapur D. Hoshang, D. Vekji (*i.e.*, Behman Kaikobad), and D. Barzu (Qavāmuddin) are only mentioned by name as the chief addressees of Navsari, the signatories being the following:—

(1-3) D. Noshervan Marzban[3] and his brothers Dasturs Faridun and Behram Marzban Kermani; (4) Rustom D. Noshirvan; (5) D. Marzban Faridun, (6) D. Behram Rustom Bundār Shahmardān; (7) Khusro D. Behram, (8) the scribe, D. Rustom Noshirvan Marzban.[4]

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[1] See pp. 614-15. [2] This MS. is now in the Mulla Firoz Library.

[3] The versification of the various themes of the Rivayat brought by Bahman Punjya is done by this Noshirvan Marzban Kermani, a devout and erudite Dastur who has composed all his various themes in good rhyme and rhythm. These poetical versions on a great many religious subjects are worth studying as they throw a flood of light on many a custom and usage of the Persian Zoroastrians. [4] See pp. 593-95.

Dastur Barzu's Rivayat. (MU II, pp. 430-455—HF. pp. *a-o*). Dastur Barzu Kamdin[1] had addressed a letter from Navsari in A. Y. 1015 to the Dasturs of Yazd, Kerman and Ispahan and sent it with a messenger named Behram Meherban Yazadi. To this letter an answer seems to have been sent[2] in A. Y. 1019 with Shehriar Rustom Sandal wherein the writer Behdin Mulla Minocher Mulla Siavakhsh Minocher of Kerman says that the Indian letter was read before all the Dasturs and Dahmobeds and Kad-khudās (*i.e.*, headmen) of Kerman and that a separate copy thereof, was sent to the High-priest, the Dasturs and Dahmobeds of Yazd for the solution of the questions. As no categorical reply to his questions was vouchsafed to Dastur Barzu for some time, the latter sent another letter with nearly the same questions repeated as in the previous letter, with two messengers named Ardeshir Shehriar Yazadi and Shehriar Rustom Kermani. The Iranians now acknowledge both the letters and send a reply, which was delayed for so long on account of adverse times, some seven or eight years after the receipt of the first letter dated A. Y. 1015. This letter from Iran is written by [Meherban Dastur][3] Behram Dastur Meherban Suraki at the instance of the High priest Dastur Mavindad D. Beheram D. Ardeshir.[4]

Letter addressed to Dastur Rustom Peshotan and others on the controversy of the new Dakhma erected in Surat. (MU. II, pp. 470-474—H. F. f. 459). Nanabhai Punjya, a wealthy and pious Behdin of Surat began to erect a new Dakhma (Tower of Silence), but he died before its completion in A. Y. 1037. His corpse was preserved in an old Dakhma and after two months it was removed to the new Dakhma on its being completed. A fierce controvercy raged as regards this matter and a letter was addressed to the Dasturs of Iran thereanent by the honoured and renowned Dastur Rustom Peshotan,[5] Behdins Kunverji and Hirji[6] and Herbad Barzo Adarbad, and was sent with a messenger Behdin Meherban bin Sandal. To this, the Iranians sent a letter from Kerman and decided that the procedure adopted with respect to a charitably disposed and pious man like Nanabhai was quite in consonance with the tenets of the religion. Incidentally, the Iranians refer to a letter being sent, ere this, on the same subject.

Letter signed by Rustom Dastur Ardeshir and six others.[7]

Letter to the priests of Surat—Maktub-i Suratya Adhyarus (MU. II, pp. 474-480—HF. f. 456). Herbad Rustom Khorshed Asfandyar had addressed a

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[1] Great uncle of Darab Hormazyar, the compiler of the largest classified Rivayat (here called MU.).

[2] This reply is not incorporated by Darab in his classified Rivayat, nor by Hormaziar in his compilation. For this reply, see Navsari Meherji Rana Library No. 45 (of Dastur Erachji's Collection) pp. 265-270.

[3] Hodivala omits the name in brackets in his "Studies in Parsee History." p. 336, but see MU. Vol. II, p. 445, l. 13.

[4] This Dastur was the writer of the 3rd Colophon of the Dinkard (A. Y. 1009). (See Dinkard by Madon, Vol. II p. 952). His father Behram was the High-priest of Turkabad in Yazd according to the Rivayat of Bahman Asfandiar (See MU. Vol. II, p. 161, l. 15). See also translation, pp. 592-95.

[5] The author of the Gujarati Siavakhsh-Nāmeh, Zartosht-Nameh, Viraf-nameh and Asfandiar-Nameh, in verse.

[6] Sons of Nanabhai Punjya.

[7] See pp. 622-24.

letter to the Iranians on the subject of the new Dakhma erected at Surat by Nanabhai Punjya, with several other questions, in A. Y. 1038, at the instance of Dastur Barzo Kamdin and others. To this a reply was given by the Persians in A. Y. 1039—A. H. 1081. No mention is made in this reply about the new Dakhma as it is stated that a reply thereanent had been already given two or three times. Letter signed by Mehrban D. Rustom and 12 others.[1]

Kaus Kama's Rivayat. *A. Y.* 962. (?) We cannot say with any certainty who Kaus Kama was. In Darab Hormazyar's classified Rivayat we find Kaus Kama and Kaus Kamdin used indiscriminately in many cases. There is only one MS. (N. M. R. L. No. F 60) which gives Kaus Kamdin's Rivayat *in extenso*. Comparing the contents of this MS. with the subjects in MU. given under the headings of *az Rivayat-i Kaus Kama* and *az Rivayat-i Kaus Kamdin*, we can say that these two are different Rivayats although there are many questions common to both. Again on comparing Kaus Kama's Rivayat with that of Kama Bohra, we can safely say that the former borrows a major portion of the latter's Rivayat which is the longest of the series. Thus, if we set aside those portions which are very nearly common to the Rivayats of Kama Bohra and Kaus Kama, there remain four or five subjects to be distinctly attributed to the Rivayat of Kaus Kama : *e.g.*, MU. I. p. 56 ll. 3-15 ; pp. 81-82 : p. 118 ll. 7-9 ; p. 283 ll. 5-9 ; pp. 290-291. Dastur Erachji S. Meherji Rana in one of his Gujarati pamphlets on some controversial ritualistic matters, while quoting some Rivayats, says that Kaus Kama was a son of Kama Asa *i.e.*, of Kama Bohra ; but the Dastur does not give his authority. Prof. Hodivala, in his "Studies in Parsi History" does not mention the Rivayat of Kaus Kama, perhaps on the supposition that Kaus Kama and Kaus Kamdin are one and the same personage. But in a MS. No. 248 of the late Ervad Sheriarji D. Bharucha's Collection in the Mulla Firoz Library, the following note (p. 184) giving the date of Kaus Kama's Rivayat is to be found, which statement is nowhere met with in other MSS. giving the Rivayat of Kaus Kama :—

تمام شد کتاب پرسش و پاسخ در بهترین وقت و شریف ترین امان روز ار شسنگ
ماه مهر قدیم سال بر نهصد و شصت و دو از یزدجرد شهریار ساسان تخم بشهرستان
خجسته ایران هر که خواند دعا و آفرین رساند

Thus, according to this colophon, the Rivayat of Kaus Kama was finished in A. Y. 962. The writer of the Rivayat is not here mentioned, but the MS. of Hormazyar Framroj, (HF. f. 168) gives the name of Zartosht Jamasp Shapur as the writer, without any date. This Zartosht was the great grandfather of Jamsap Hakim, (Jamasp[2] Dastur Hakim Noshervan Zartosht Jamasp Shapur &c.) and was a signatory to the Rivayat of Kaus Mahiar (about A. Y. 970).

Rivayat of Shapur Bharuchi. This Rivayat is difficult to identify. Dr. West (in Grundriss : Band II, p. 126) suggests that it resembles the excerpts from the Rivayats of Kama Bohra and Kamdin Shapur. Prof. Hodivala, in his "Studies in Parsi History" referring to the opinion of West on Shapur's Rivayat says that

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1 See pp. 624-25.

2 For Jamasp's pedigree, see Hodivala, "Studies in Parsi History" p. 282 n. 18 ; Catalogue of K. R. Cama Oriental Institute, p. 139 ; Descriptive Catalogue of some MSS. of the Mulla Firuz Library, p. 3 and p. 80 and Bartholomae : Catalogus . . . . (München), p. 37.

"it is not impossible that this so called Revayet-i-Shapur Bharuchi owes its name to some confusion in the mind of Darab or in his sources" (p. 343 note). Darab Hormazyar's Classified Compilation (MU. Vol. II) has given an extract (p. 461 ll 11-19 to p. 462 ll. 1-5) wherein only two questions have been answered by the Iranian Dasturs and the remaining portion alludes to the death of Dastur Padam Ram (See S.B.E. Vol. 24, Intro. p. 39) of Broach, after whose death there seems to have arisen a dispute in the Broach Anjuman as to his successor; and this question being referred to the Iranian Dasturs, the latter tell the Broach congregation to settle the matter amicably among themselves, or, failing that, to refer the question to the Anjuman of Navsari. The signatories to this letter are: (1) Zartosht D. Kaus; (2) Mehraban D. Noshirvan; (3) Khusro D. Farrokhzad; and (4) Azarbad D. Māvindād. Now the Rivayat of Kamdin Shapur (A. Y. 928) is addressed to Dastur Padam Ram and Mehraban Noshirvan, one of the signatories who is the writer of K43 (A.Y. 938) [See S.B.E. Vol. 24 Introd. p. 18) Hence the date of Shapur Bharuchi's Rivayat may be approximately ascertained.

Now it is not the case that only two questions, as said above, are disposed of in this, *i.e.*, Shapur Bharuchi's Rivayat. Darab Hormazyar's compilation MU. II, gives a certain portion extending from p. 463 l. 14 to p. 470 ll. 1-3. This portion does not give any letter of Introduction, nor the names of the addressees or the signatories, with any date as is the case with all such letters appended at the end of his Rivayat by Darab Hormazyar. The reason is that this portion seems to be dislocated from the smaller portion mentioned above, but all the questions herein inserted can be traced to the classified portion in the body of the two litho. volumes of Darab Hormazyar. Similarly, a dislocated piece of this same Rivayat of Shapur Bharuchi is found inserted in Dastur Ardeshir Noshirwan's letter (MU. II. pp. 455-458). On page 457 ll. 16-19 and p. 458 ll. 1-2 of this letter will be found a portion of Shapur Bharuchi's Rivayat. This portion is rightly excluded from the letter of Dastur Ardeshir Noshirwan in H. F. f. 460; and, again, the same interpolated piece here is rightly found in its place in Darab's Classified Rivayat under the heading of '*Az Rivayat-i Shapur Bharuchi*'.[1] Again No. 235 of Ervad Sheriarji D. Bharucha's Collection in the Mulla Firoz Library gives a separate Rivayat bearing the name of Shapur Bharuchi. Although, as hinted by Dr. West, many portions of Shapur's Rivayat are common with that of Kama Bohra whose is the longest Rivayat of the series, still Shapur's Rivayat treats of innumerable questions quite apart from those of Kama Bohra or of Kamdin Shapur. Nay, he, at some points, corrects the misleading statements made by Kama Bohra. One important and notable example will suffice: It is stated in MU. I. pp. 116-117 in Kama Bohra's and Kaus Kama's Rivayats that 'two menstruous women or two women who have given birth to a still-born child may carry the dead to the Dakhma in case of necessity'. This absurd statement made in Kama Bohra's Rivayat is given, it seems, on the authority of the Pahlavi Shayast-la-Shayast. (Ch. II § 8) which is not properly understood. The S.L.S. states that women *free* from menstruation or who have *not* given birth to a still-born child will do in case of necessity. (Cf. Pah. Vendidad 8 § 10). Shapur Bharuchi's passage gives the right interpretation in conformity with S.L.S. thus:—(MU. p. 117 l. 9) "Even two women

[1] (See, MU. I p. 76 l. 6; MU. II p. 26ll. 12-13; MU. I p. 490 l. 2.; MU. II p. 34 l. 8).

will not do, for there is fear (of the corpse not being properly handled). *Two unclean (vādyāb) women will not do.*"

Again, one of the pieces of Shapur Bahruchi's Rivayat (in MS. S.D.B. 235), while speaking of the performance of *sagdid*, if the dead is lying covered up with a piece of cloth, refers to the Rivayat of Kama (Bohra) written on the same subject and tells us to use similar means as prescribed in Kama's Rivayat, thus :—

..... پس چنانکه در مکتوب بهدین کامان مرقوم شده است موافق آن عمل می باید کرد .....

(See Kama Bohra's Rivayat : MU. I. p. 112 ll. 11-17).

از کتاب اوستا و زند (**Az Ketâb-i Avesta-o-Zand**).

Besides the various Rivayats used by Darab Hormazyar, he has laid under contribution some old Avesta books written in India. Whenever these latter are used, he does not quote them, as is usual with him, as—— از روایت "*az Rivāyat-i* ——" but quotes them as از کتاب اوستا و زند *az Ketāb-i Avesta-o-Zand, i.e.*, "from the Avesta and Zand book." The reference to this book or books with this heading is found 7 times in MU. Vol. I. and 4 times in MU. Vol. II :—

Vol. I :—	Vol. II :—
p. 109 ll. 7-9	p. 12.
p. 315 ll. 4-6	p. 20
p. 351 ll. 11-19	p. 53
p. 371 ll. 1-2	p. 69
pp. 507-509	
p. 516 ll. 10-19 to 517 ll. 1-11	
p. 519 ll. 17-19 to p. 520 ll. 1-14	

We shall show that these Zend books were Indian MSS. and not Iranian :—

I. p. 109 ll. 7-9. The *Dasturi* recited in the ceremony of the Bareshnum purification is given first on the authority of the Iranian Rivāyats of Kamdin Shapur, Jasa and Bahman Punjyā and then from "Ketāb-i Avestā-o-Zand." This shows that the latter was an Indian MS., *i.e.* Darab has given the '*Dasturi*' as recited in India along with the formulae used in Iran.

II. p. 315 ll. 4-6. The formula recited on applying *gomez* to the open portions of the body on rising from bed is *shikasteh shikasteh shaitan* &c. This piece, as here given, is recited by the Shahanshāhis only. If the Qadimis at all recite it now in India, they have changed its wording. This shows that the formula is extracted by Darab from an Indian MS.

III. p. 351 ll. 11-19. The description of the Farvardegan days is from "an Avesta and Zand book." It is a simple account of what ceremonies to offer during those days and is very nearly in conformity with the account of the Farvardegan days as given in the Rivayat from Iran just following, *viz.* of Kamdin Shapur (p. 352 ll. 1-10), except the inclusion of the controversial and spurious phrase ماچی را هورک گویند In connection with this, it is to be especially noted that Dastur Burzoji who has compiled, before Darab Hormazyār, a Rivāyat as voluminous as his, has included this piece in his Collection, rightly omitting the words ماچی را هورک گویند which seem to be spurious (See BK. p. 319—a MS. of the Sir C. J. N. Z. Madressa) (See further remarks below in VI).

IV. p. 371 ll. 1-2. This description as given by Darab conclusively proves that کتابهای اوستا و زند قدیم are quite distinct books from the Rivayats brought from Iran. They are, no doubt, Indian MSS. from which Darab points out the way of reciting certain Afringans as different from the accounts given thereof in the Rivayats. It does not necessarily follow from the word قدیم "ancient" used here that the books were brought from Iran. They were merely the works of Ervads and Dasturs of India. Such نسخهای قدیم (*nuskhahā-i qadim*) are spoken of as MSS. written in India only. (See Antia's MS. of Darab Hormazyar's Rivayat (f. 330), herein inserted after MU, I. p. 527.

V. pp. 507-509. The Bāj of 1200 Yathā and Ashem to be recited in the Farvardegan days. Both *bājs* begin with the Pazand formula *panām-i Yazdān Ahuramazda Khodāi awazuni* &c. and there is again the Pāzand formula *Ahuramazda Khodāi awazuni mardum*, &c., to be recited here in an undertone. This clearly proves that the *bājs* are written here in India by the Shahanshahis and recited by them alone. The Iranis and, for the matter of that, the Qadimis here never make use of the Pazand formula indicated above.

VI. p. 516 ll. 10-19 to p. 517 ll. 1-11. This piece under the heading از کتاب اوستا و زند begins with رسمهای بهدینان اینست *i.e.*, "these are the customs of the Behdins," *i.e.*, of the Behdins of India only. This is a very fanciful account of how to pass the Farvardegan days. During the sixties of the last century the "Rāhnumai" and the "Rāh-i Rast-numāi" associations carried on, between themselves, controversies as regards what ceremonies to perform and what not to perform during the Farvardegan days on the authorities, as they stated, of the sacred texts. The latter association quoted this portion of Darab's Rivāyat as emanating from the Rivayats of Iran, but the "Rah-numāi" Association rightly contended that this was a spurious piece composed by some one in India. This Association conclusively proved that this piece was found in a MS. of the Yasht written by one Ervad Jamshed bin Kaikobad some 175 years before the controversy was here at its height. (See Rahnumāi Māzdayasna, Journal No. 23, pp. 68-82, A.C. 1860, wherein a literal Gujarati translation of this piece is given on pp. 81-82). Again, the controversial phrases ماچی را هورک گویند (p. 516 l. 11) and هورک بنشانیم (p. 517 l. 10) occur in this piece. As said above, the first phrase occurring in the description of the Farvardegan days mentioned above, (see III above) is not found in Dastur Barzu Kamdin's Rivayat and this whole piece is omitted by him in his collection. The words ماچی & هورک are not found in Persian dictionaries. *Māchi* is a Gujarati word meaning "a kind of stool" and this fact alone shows that the writer, whoever he be, speaks of a custom in vogue among the Indian Parsis and not among the Irani Zoroastrians. As here *māchī* is otherwise called *hūrak* or *hūrag*, this latter word must bear a similar signification. Some explain this *hūrak* or *hūrag* as equal to Pahlavi هرک (hūrak) or هرگ (hūrag) which is found in the sense of 'fire' or

'embers' or 'burning coal' in Pahlavi texts, *e.g.*, See Pah. Yasna I § 6 (Spiegel p. 31) and Shikand gumāni-vijār, Ch. 14 § 25 (*khurg*) where the word is used in this sense and which is explained by Neryosang as *angāra, i.e.*, embers. Dastur Khurshedji E. Pavri, in his Gujarati "Risālahā-i Khorshed, part III", similarly explains the word *hūrak* (p. 136). Whatever interpretation may be assigned to the word, it is not the case, as stated by Dastur Pavri, that this statement about *māchī* or *hūrak* (*i.e.*, a seat) is first found in the Rivayat of Kama Bohra (p. 134). Kama Bohra's Rivayat was a composition of the Irani priests, whereas this statement about the *māchī* and *hūrak* is only found under the heading از کتاب اوستا و زند (*az Ketāb-i Avesta-o-Zand*) and we have shown here that this book or books has not its origin in Persia but in India. Ervad S. D. Bharucha, quoting Yt. 13, 73 says in his Ristastān (p. 372) that *hūdak* (and not *hūrak*) may be perhaps traced to Av. airimē-anghad (*i.e.*, sitting at rest), meaning that in the Farvardegan days, the *frohars* should be propitiated in a secluded or lonely place, *i.e.*, a place only reserved for them. This word *hūrak* is again found in the Pahlavi Vajarkard-i Dini (a work not regarded as truly original, but a composition of some learned Dastur of India, made up of various Pahlavi pieces found in original works patched up with statements on different subjects in Pahlavi with hitherto unknown Avesta quotations, perhaps emanating only from the pen of this able writer) thus :— [illegible] *hūrak barā yetībūnānishna* (p. 57 l. 1) in a passage where the author speaks of the establishment of a *hūrak* during the ten Farvardegan days and says that the Avesta should be recited (before it). As in our Persian passage, *māchī* and *hūrak* are taken as identical, it is better to take [illegible] (*hūrak*) or [illegible] (*hūrag*) as another form of [illegible] (*hūrang*—which may be better pronounced *aurang*—(*Pers.* اورنگ), *i.e.*, a throne, an elevated seat. [For the elision of the nasal sound, cf. Pah. *sag* and *sang* (*i.e.*, a stone) or Old Pers. *badaka*—bandaka (*i.e.*, a slave), etc.] In the Pah. Vajarkard quoted above the author says in the account of the enthronement of fires (which immediately follows the account of the ten Farvardegan days) that a stone stool or a raised stone seat [illegible] *aurang-i sangīn* should be placed [illegible] in the *gumbad*, *i.e.*, the Sanctum-sanctorum, and thereon the fire should be enthroned [illegible] *yetībūnānd*) (p. 59 l. 13). Thus, then, in this connection [illegible] (*hūrag*, or better, *aurag*) is the same as [illegible] (*aurang*), meaning, a raised seat, and in fact the word *māchi* bears a similar meaning in Gujarati. It may be finally noted here that the Pahlavi. [illegible] (*hurg*) is the same as Pazand *khurg* (S.G.V. Ch. 14 § 25) and that

it may be compared with Persian خرک (*kharak*) which, strangely enough, bears both the meanings, *viz.*, (1) "hot coals," or "embers" and (2) "a three-legged stool (See Steingass : *sub voce.*).

VII p. 519 ll. 17-19 to p. 520 ll. 1-14. This piece is simply an amplification of the piece mentioned above, *viz.*, III. p. 351 ll. 11-19 and of a Rivayat of Kaus Kamdin, MU. I. p. 506 ll. 12-19 to p. 507 ll. 1-8.

The passages given under the heading از کتاب اوستا و زند in Vol. II. call for no special comment.

MU., HF., and BK. :—For an account of the literary activities and the pedigree of the compilers of these Rivayats, *viz.*, Darab Hormazyar, Hormazyar Framarz, and Barzu Kamdin, all being members of a very distinguished and learned family, see Modi's exhaustive Introduction to Darab Hormazyar's Rivayat, Vol. I (1922) and Hodivala's "Studies in Parsi History," especially, pp. 21, 65, 87, 92-93.

Again, for the identification of most of the distinguished personages of India and Iran, mentioned in the various Rivayats, see Hodivala's learned essays on "The Dates of the Persian Rivayats "in his "Studies in Parsi History" (1920) p. 276 *et seq.*

THE PERSIAN RIVAYATS.

MU. I, pp. 2-3.

THE AVESTA ALPHABET.

Here are to be found three different groupings of the Avesta Alphabet. The first is arranged according to the Arabic alphabet; the second grouping has the order as given by the old Indian Dasturs, whereas the third grouping is in the order assigned to it by the Iranian priests. These three groups differ from one another in the order of the succession of letters. Lepsius, in his 'Das ursprungliche Zendalphabet', pp. 293-383 (Berlin, 1863) has given lithographed tables of these alphabets. The first grouping of the Avesta alphabet (preceded by the Pahlavi alphabet) of the Rivayat corresponds to No. 5 of the tables of Lepsius. The second grouping—as used formerly by Indian Dasturs—corresponds to Nos. 1 and 2 of Lepsius' tables, and the third grouping of our Rivayat, formerly used in Kerman and Yazd, corresponds to Nos. 3 and 4 of Lepsius. No. 4 not found in the Rivayat very nearly resembles No. 3.

Besides these groupings of the Avesta characters, there is another order of the alphabet given in the 'Zand-Pahlavi Glossary.' From the fourth to the twenty-fourth chapters of this Glossary, the words are given under a certain order. Geldner is of opinion that "such Avesta alphabets originally stood at the opening of most Khorda Avesta and Yasht MSS. They have been destroyed, however, in almost all old MSS. and have been supplied *sec. m.*; consequently they are for the most part palæographically worthless."[1] These groupings, although they cannot be properly accounted for, are regarded by some as certain aphorisms like those of Pāṇini.[2] We find that a sacred character is still attributed to this grouping of the letters of the alphabet and at Udwada and places under its diocesan jurisdiction, a child, on the day when it is invested with Sudreh and Kusti, *i.e.*, when it is ceremonially taken into the Zoroastrian fold, is made to recite this peculiar grouping of the Avesta characters before the recitation of the Zoroastrian Confession of Faith.

MU. I, pp. 3-13.

The Nasks.

It should be noted that the order of these Nasks given in Bahman Punjya's Rivayat (pp. 3-4) is the same as that of the Dinkard, Book 8 (Ch. I § 12), which makes Vendidad and the Hadokht, the 19th and the 20th Nasks respectively; but the Rivayats of Kama Bohra, of Nariman Hoshang and of *Dastur Barzoji* (and not Shapur Bharuchi, as stated in the Litho. Edition, p. 9, l. 16), as well as the

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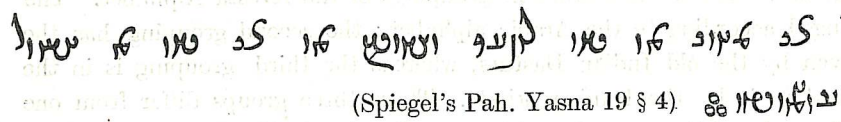
1 *Avesta*:—Prolegomena, p. II, note.

2 See S. D. Bharucha's Article in Spiegel Memorial Volume, pp. 55-56 and Hoshengji, and Haug; Zand-Pahlavi Glossary, Introduction, p. XLV, note.

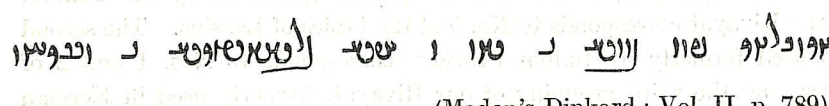
Dini Vajarkard[1] begin with the Yasht or Stud-Yasht (which is the last in the order given in Bahman Punjya's Rivayat), and end with the Hadokht, which makes the Vendidad and the Hadokht the 20th and 21st Nasks respectively. The three Rivayats with the Dini Vajarkard, moreover, reverse the order of the Chidrasht and Spenta and also of Duvasrujid and Husparam. Again, it is to be noted that the Nask called Vashtag in the Dinkard is known as Dād in Bahman Punjya's Rivayat and as Hasht, Khasht or Khusht in the other Rivayats.[2]

The following quotations from the Dinkard and the Yasna support what is said in the Rivayats about the Ahunavar :



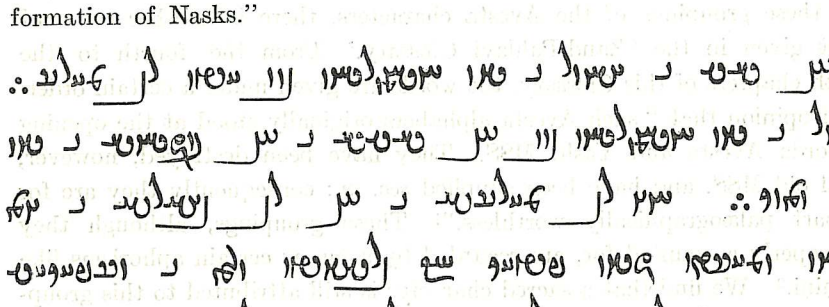
(Spiegel's Pah. Yasna 19 § 4).

i.e., Ahunavar is that spirit which propagates the religion, and which religion is formed from the Ahunavar."



(Madon's Dinkard : Vol. II, p. 789).

i.e., " The Yathā-ahuk-Veryōk is the origin of religion and therefrom is the formation of Nasks."



(Madon's Dinkard : Vol. II, Book 8th, p. 679, ll. 10-20).

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1 This MS., the only one of its kind, now in the possession of Dastur Kaikobad of Poona has been transcribed for the K. R. Cama Oriental Institute and preserved in its Library.

2 Vashtag and Dād (or, Dādag) and Hasht or Khasht are corrupt readings of the same Pahlavi word with slight changes. If we remove the initial perpendicular stroke (*i.e.*,) from , the remaining form gives the reading Dātag (or, Dād.)

i.e., "Moreover, in the three lines[1] of the Ahunavar, which is the foundation of the reckoning of religion, there are 21 words. Just as the Ahunavar is the foundation of the reckoning of religion and its three lines are an emblem of the tripartite division of the reckoning of the religion, so the 21 words of the three (lines) indicate the 21-fold subdivisions of these three divisions, as it is declared that the Ommiscient Creator created one discourse from one single word. It is evident that there were 1000[2] sections of these divisions, such as the Hās and Fargards which are in the Nasks, from the testimony and knowledge of the religion owing to the teaching of Zartosht of the revered *frōhār* in the country of Iran; and after the destruction which came on from the ill-fated villain Alexander created by Wrath, not so much as there had been (originally) was recovered as would be possible to regard it as the original writing."[3]

The following table gives the 21 words of the Ahunavar with the corresponding 21 Nasks and the original Hās or Fargards or Kardas or Sections contained in them:

Words of Ahunavar.	*The Nasks.*	*The Sections contained in them.*
(1) Yathā	Studgar[4]	22
(2) Ahu	Vahishta-Māthra[5]	22
(3) Vairyō	Bagh	21
(4) Athā	Dāmdād[6]	32
(5) Ratush	Nādūr	35
(6) Ashāt	Pājan	22
(7) Chīt	Ratushtāīd	50 (of which 37 lost and 13 recovered).
(8) Hachā	Baresh	60 (of which 48 lost and 12 recovered).
(9) Vangheush	Kishasrūb[7]	60 (of which 45 lost and 15 recovered).
(10) Dazdā	Vishtāspād[8]	60 (of which 50 lost and 10 recovered).
		180 lost; 50 recovered.

1 The first indicating the Gathic, the second the Hadha—Māthric and the third, the Dātic group.

2 The Hās, Fargards or Sections (as shown in the tabular form below), as contained in all the 21 Nasks according to the Rivayats are 825 as against 1000 of the Dinkard, of which 180 are said to have been lost on account of the devastation of Alexander.

3 دستور—Per. دستور the original of a book, any writing of authority.

See Dr. Modi's "The Religious Ceremonies and Customs of the Parsees" pp. 346-347.

4 First in Bahman Punjyā's Rivayat and the Dinkard, but the second in all other Rivayats.

5 Or., Varshta-Māthra.

6 So in B. P.'s Rivayat, but Duāzda Hāmsāt in other Rivayats.

7 Or, Kashkasrūb.

8 Or, Vishtāsp-Sāsta.

Words of Ahunavar.	*The Nasks.*	*The Sections contained in them.*
(11) Mananghō	Dād [1]	22
(12) Shyaothananām	Chidrasht [2]	22
(13) Angheush	Spentah [2]	60
(14) Mazdāi	Bayān Yasht [3]	17
(15) Khshathremchā	Nayādām [4]	54
(16) Ahurāi	Dvāsrūjīd [5]	65
(17) Ā	Huspārām [5]	64 [6]
(18) Yim	Sakādam	52
(19) Drigubyō	Jud-div-dād	22
(20) Dadat	Hādokht	30
(21) Vāstārem	Yasht [7]	33
		Total 825 [8]

MU. I, pp. 4-13.

Contents of the Nasks.

As the translation into English of the three different accounts of the Nasks according to the three Persian Rivayats is furnished by West in addition to the translation of the description of the Nasks as given in the later Pahlavi work called Din-i Vajarkard, (See S. B. E. Vol. 37 : pp. 418-447), it need not be given here, but the following emendations in that translation should be particularly noted :—

I. p. 4, l. 6 : در صنعت خویش و فرشتگان should be.... در صنعت خدای (See Barzu Kamdin's Rivayat), or در صفت خدای و فرشتگان *i.e.*, in praise of God and the Amshaspands. (Cf. Nariman Hoshang's Rivayat—در بزرگواری یزدان و فرشتگان)

p. 4, l. 6 :—و چون این را جمع کنند این از جمله بیست و یک نسک افستا یکنسک است

Dr. West :—" and for this purpose they form an assembly . . . " ; better thus—" When this (Nask *i.e.*, the Stud Yasht) is taken as a whole, it is one Nask out of the total of 21 Nasks of the Avesta."

p. 4, l. 7 :—این را بد و جنس برخوانند West :—" In that mode, they recite this." Better thus :—" They recite this (Nask) with two kinds (of intonation)." The same clause is used similarly in Nariman Hoshang's Rivayat, where it is translated as above by Dr. West, but it should be corrected there as indicated (Cf. XIII : Spend Nask).

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1 Vashtag in the Dinkard and Hasht, Khasht or Khusht in Rivayats.

2 This is the order of B.P.'s Rivayat, but it is reversed in other Rivayats.

3 Or, Baghān-Yasht. 4 Or, Nikādum.

5 This is the order of Bahman Punjayā's Rivayat, but it is reversed in other Rivayats.

6 64 according to Kama Bohra and Nariman Hoshang ; 60 according to Dastur Barzoji's Rivayat and 65 according to Dini-Vajarkard.

7 Or, Stud-Yasht—Last of the order in B. P.'s Rivayat and the Dinkard, but first in the order of other Rivayats.

8 This total of 825 is as against 1,000 Kardas of the Dinkard (See above).

p. 4, l. 10 :— در دین و در نیت و صفت زراتشت *i.e.*, "about the religion and about the intention and character of Zaratusht." Dr. West omits در دین *i.e.* " about the religion."

p. 4, l. 10 :—و کارهای نیکویش از زراتشت *i.e.*, Virtuous deeds of Zaratusht. Here نیکویش = Pah. [illegible] : Dr. West reads :—کارهای نیکو پیش از زراتشت

V. p. 4, l. 14 :— امداد or امد داد Olshausen and Mohl as well as West give the meaning " assistance," but the word is a corruption of Dāmdād, as this fifth Davāzda-Homāst Nask is the same as the Nask Dāmdād according to the Dinkard and also the Rivayat of Bahman Punjya, where it is the fourth of the series. p. 5, l. 3, l. 15, l. 17 ; p. 6, l. 9, l. 10 ; p. 7, l. 1, l. 10 :—

آنچه بدین ماند Dr. West :—" Whatever remains in this." Better thus :— " Whatever resembles this."

VII. p. 5, l. 6 : آنکس که ها گیرد The MS. BK. omits this clause. MS. F.S.M. correctly changes ها to وها Olshausen and Mohl retaining ها translate thus :—" The person who recites the Hās." West changes ها into چیزها on the authority of another MS. and translates :—" The person who takes the things." But وها is here the same as بها price, value, donation. Thus the clause may be translated :—" The person who collects the money or donation (for the sake of the Gahambar ceremonial)." Cf. Dinkard VIII, Ch. VII § 3 where the [illegible] *i.e.* " the donation for the feast " of the Gahambar is spoken of.

p. 5, l. 8 :—این را بیاموزند و همه را سم Dr. West : " They learn this and it is the same for all." Here همه را سم as found in most MSS. should be corrected according to MS. F.S.M. (of Navsari Meherji Rana Library) into همه راه و رسم and then translated thus :—" They learn this as well as all manners and customs (as regards the Gahambar).

XI. p. 6, l. 4 :— در جهان روا کردن وها پیش گرفت (Kama Bohra).

p. 8, l. 17 :— روا کردن دین است (Nariman Hoshang).

p. 11, l. 4 :— در جهان رواها پیش گرفت (Dastur Barzoji).

Dr. West :—(1) " Who was skilful in.....making it current in the world " ; but in (I) وها seems to be an interpolation. Without this word, the translation would be : " Who had undertaken upon himself to make it current in the world." Or, according to BK., the sentence in (1) stands thus :—

در جهان روا کردن وها پیش گرفت دین زرتشت

i.e., " The good had undertaken upon themselves to make the religion of Zartosht current in the world." In (3) رواها is the same as Pah. [illegible] = current.

XII. p. 6, l. 12 :— ثنای برزیگران

Dr. West :—" Secondarily, the cultivators." Better thus :—" The praise of the cultivators."

p. 6, l. 13. باز [ار] دارندگان بفساد قیام نمایند

Dr. West :—" Of.....tax-gatherers—in war they appear excited."

Better thus :—" They are the keepers off (of those) who raise an insurrection with perverseness."

XIII. p. 6, l. 18 :— بهفت آواز که خوانند

Dr. West :—" By the seven reports that they recite."

Better thus :—They recite this (Nask) with seven (different) intonations, or with seven-fold voice." (cf. I.)

XV. p. 7, l. 2 :— و این خاص است بذکر ایزد تعالی

West :—" And this is noble. Praise be to the Sacred Being, the Exalted."

Better thus :—" And this (Nask) is especially (recited) for the praise of God, the Most High.

XVI. p. 7, l. 3 :— در احکام مالها و در بیرون آوردن خانها

Dr. West :—" About decrees as to riches, introducing inmates among outsiders." Better thus :—" About decrees as to merchandise and clearing (the goods) from the ware-houses."

XVIII. p. 7. l. 9 :— روان مردم و چهار پایان (Kama Bohra).

در روایان [for روانان] مردم و چهار پایان (Dastur Barzu).

Dr. West :—" Robbers of human beings and quadrupeds."

Better thus :—" About the lives (or, souls) of men and animals." For this clause, the MS. BK. gives (و نیز) درد آن مردمان و چهار پایان

P. 8, l. 10 : پنج روز فروردیان که آنرا مختاره خوانند (نتحاره as given in MU. should be changed to مختاره according to BK.)

Dr. West :—" The five days of the Guardian Spirits which they call the select (Ar. مختار chosen, select).

This word *Mukhtāra* is taken by some for *Muktād* or *Muktātman*, by which name the Farvardegan days are generally known. Instead of مختاره, the Rivayat MS. of Dastur Framji Sorabji of the Navsari Meherji Rana Library (=MS. F.S.M.) substitutes خمسهٔ مسترقه *i.e.*, " the stolen five days," *i.e.*, the five days added at the end of the year to make it consist of 365 days *i.e.*, of a solar year.

XXI. The last three lines of Nariman Hoshang's Rivayat (MU. I, p. 9, ll. 13-15) about the Nasks may be better translated thus :—

And the purpose of this being written is this that it is known to these humble ones (*i.e.*, the Iranian congregation) in this manner that these books are in this

place[1] (*i.e.*, in Iran) ; and it has been written by those devout ones (*i.e.*, the Indian Parsis) in such manner that[2] 'among us, no one is able to read Pahlavi characters'; now the interpretation of these Nasks is in Pahlavi, and the Dastur who does not know the Pahlavi characters is not able to demonstrate the miracles of the religion and whatever there is in regard to the Zand (*i.e.*, the commentary) of these Nasks has been (here) written.

Contents of the Nasks.

MU. I, pp. 2-13—*A list of Errata.*

Page.	*Incorrect.*	*Correct.*	
p. 4. l. 5	ستودگر	ستود	
p. 4. l. 13	نزدیک بسرای	نزدیک شدن بسرای	
p. 4. l. 15	در ذکر بدي	در ذکر ابدي	(BK.)
p. 5. l. 1	هرعمل که درنیکو بدکردن	هرعمل که درنیک و بد کنند	(F. S. M. & BK.)
p. 5. l. 8	دانا	دانند	(BK.)
,, ,, l. 11	داشتن	داشتند	(BK.)
,, ,, l. 16	بخیر	بجز	(F. S. M.)
,, ,, l. 17	کشیره	کشگیر	(F. S. M.)
,, ,, l. 19	عقل و تعلیم و بیاموزند	عقل و تعلیم بیا موزند	(BK.) or
		عقل که تعلیم بیا موزند	(F. S. M.)
p. 5 l. 19	این بر عالم	این	(BK.)
p. 6 l. 3	نیافتند	بیافتند	
,, ,,	ده کرده است	ده کرده	(BK.)
p. 6 l. 11	و عما و علماي	و علمای	
p. 6 l. 12	ثنا و	ثناي	
p. 6 l. 13	بازار دارندگان	باز دارندگان	
p. 6 l. 16	علمان	علما	
,, ,,	باد یگران که	در یاد کرد آنکه	(BK.)
p. 7 l. 2	After فرشتگان	F. S. M. & BK. add :—	

مقوب او و شکر نعمتها او و آنچه واجب کند در دین [درین .BK] زیادت کند
شکر نعمت او تا باز یابد در آخرت و شکل فرشتگان

p. 7 l. 2	مدکو	مذکر	
,, ,, l. 4	بند کرد	بندگی	
,, ,, l. 6	و درستي	بدرستي	
,, ,, l. 7	بد مر	تدبیر for ند پر .BK	
,, ,, l. 10	دو روی	دزدي	

1 Dr. West : " that these books are of those tendencies."

2 West takes the whole para. from here to the end as the sayings of the Dasturs of India, but the context does not warrant us in assuming this.

Page.	Incorrect.	Correct.	
p. 7 l. 10	آنها	راه‌ها	
,, ,, l. 11	حکلومات	حکومات	
,, ,, l. 15	بایگاه	پایگاه یابد	
p. 8. l. 3	در دین	درین	(BK.)
p. 8 l. 10	نتحاره	مختاره	
,, ,,	جزا	چرا	
,, l. 12	بیش دانایان و حکانست	پیشوان و حاکمان	
p. 9 l. 6	بجانب و طبعی	جانب طیبی	(F. S. M.)
p. 9 l. 13	درینجانب	درآنجانب	
p. 9 l. 15	پاره	باره	
p. 10 l. 5	بوستن	بربستن or بستن	
p. 10 l. 8	عملم	عملی or عمل	
,, ,, l. 10	کتاب	این کتاب	
,, ,, l. 17	و پادشاهی	و پادشاه بپادشاهی	
,, ,, ,,	اخبار	اختیار	
p. 11 l. 1	عقل	عمل	
p. 11 l. 2	ملوک ملوک	ملوک	
p. 11 l. 11	بازار دارندگان	باز دارندگان	
p. 11 l. 12	نیایش	وبپاي دارند نیایش	
p. 11 l. 14	و در یاد کردان کردون که	و در یاد کرد آنکه	(BK.)
p. 11 l. 15	زرتشت	از زرتشت	
p. 11 l. 15	بر اعجزات	در معجزات	
p. 11 l. 16	سببهاي	سببهاي	
p. 11 l. 18	پفده	پفده کرده	
p. 12 l. 1	نیکی	بندگی	
p. 12 l. 5	درونده پهر	درند پر	for درند بیر (BK.) (see MU. II, p. 439 l. 1)
p. 12 l. 6	در روایان	درد آن	
,, l. 7	و آنچه کند	و آنچه واجب کند	
,, ,,	دوزدي	دزدي	
,, ,, 9	احکام و خیش	احکام جنتسن (BK.), but H.F.,F.S.M. احکام جنبش (see also Vol. II, p. 439 l. 5.)	

p. 12 l. 13 For از هر نسکی نیافتند هیچ نسک بجز و نیداد که تمام یافتند BK. has :—(see also Vol. II, p. 439 ll. 9-10) :—

از هر نسکی جزوی یافتند هیچ نسک بتمامی نیافتند بجزو ندیداد که تمام یافتند

Page.	*Incorrect.*	*Correct.*
p. 12 l. 14	ناوم	باوم
,, ,,	اعجزات	معجزات
,, l. 15	اوستا	نسک اوستا
[p. 12 l. 10	حرره سجره ولایتر	= حرامزاده و غلامبارة BK.]

MU. I., p. 13, ll. 3-4.

Division of the Nasks into three Groups.

Bahman Punjya [and Shapur Bharuchi]—The contents of the 21 Nasks :—First, seven Nasks (pertain) to the religion ; seven Nasks (pertain) to medicine ; and seven Nasks (pertain) to philosophy and astrology.

MU. I, pp. 13-14 : H. F. ff. 394-95.

The Number of Ahunavar to be recited on undertaking different Works.

The measure or proportion of the Yathâ-ahu-vairyô. (From the Rivayet of Bahman Punjya) :—

When a certain work is done, a Yathâ-ahu-vairyô is uttered a certain number of times. When (people) go to a certain place, they (first) recite the Yathâ-ahu-vairyô a certain number of times and then proceed. It is enjoined to recite it on all (such) occasions and they are these :—

One Yathâ-ahu-vairyô is to be recited at that time and moment when (people) go to any one place for business,[1] or when they return home[2] thence after regulating[3] those works of theirs. At the time when one wants to speak to some one, or[4], at the time when one undertakes work of any kind, or, at the time when one wishes to go to the king,[5] or, at the time when one wants to go in the presence of great men, or[4], when one goes on the water or in a river, or, when one has to ask for a loan of some one, or, at the time[6] when one asks for the repayment of one's loan from any one, or, at the time when one goes out of the house, or, at the time when one goes into the house from outside,—on all such occasions, one Yathâ-ahu-vairyô is to be recited.

21 Yathâ-ahu-vairyô's are recited at the time[7] when wishes to go on a journey so that Behram Yazad may convey him in safety.

When one invokes blessings on any one, one should (first) recite two Yathâ-ahu-vairyô's and then one should pronounce blessings. One should recite six Yathâ-ahu-vairyô's at the time when one commences offering battle to any one and (also) when one gets victory in the battle.[8]

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1 H.F. پی کار for MU. بکار
2 H.F. بخانه for MU. بخانهای
3 H.F. مرتب ; MU. مرتبت
4 H.F. adds ویا
5 H.F. حاکم for MU. عالم
6 H.F. آن وقت ; MU. آنزمان
7 H.F. در آنزمان for MU. و آنزمان
8 H.F. از جنگ فیروزی for MU. از فیروزی

When they sow seeds into the ground, *i.e.*, when they cultivate a field, *i.e.*, when they practise husbandry, or, when they plant a new tree into the ground and whatever they do of a like nature—at such times 9 Yathâ-ahu-vairyô's are to be recited and then tillage should be done. At the time when one is to cohabit with one's[1] wife, one should first recite 9 Yathâ-ahu-vairyô's and then one should lie down with her. When a conference is held with a maiden, 11. Yathâ-ahu-vairyô's are recited at the time. When one goes out to ask for a person's daughter (in marriage), or when one wishes to give one's offspring in marriage to any one, or when one wishes to contract some kind[2] of relationship with any one—on such occasions[3] 11 Yathâ-ahu-vairyô's are first to be uttered and then one may give one's offspring (in marriage) or, ask for (the offspring of another in marriage).

At the time when people go for the purpose of celebrating the nuptials of their children, six Yathâ-ahu-vairyô's are to be then recited.

When one buys quadrupeds,[4] or, when one drives pegs into the ground for picketting them, 10 Yathâ-ahu-vairyô's are to be recited.

12 Yathâ-ahu-vairyô's are to be recited, when one ascends[5] a mountain, or goes to the top of a fortress, or mounts anything lofty, or walks on a bridge. When one goes down into a craven or into a trench[6] or goes below or beneath[7] the bottom part of a house—on such occasions also, 12 Yathâ-ahu-vairyô's are (first) to be recited and then one should proceed further.

At the time they (wish to) enter a city or a town, 13 Yathâ-ahu-vairyô's are first recited and then they should proceed ; and at the time when they have entered that town or village, even then they should first recite 13 Yathâ-ahu-vairyô's and then go along and walk in the city or the village.

At the time when one has lost one's way on the road, and does not find it out, then one should first recite 12 Yathâ-ahu-vairyô's and one should then seek one's way.

As for the Yathâ-ahu-vairyô's which[8] are mentioned for every one (occasion), on every (such) occasion one should first recite the Yathâ-ahu-vairyô's and thereafter put one's step forward, and undertake the work ; (because) the Creator Ormazd has given injunctions unto Zartosht that the Yathâ-ahu-vairyô is the smiter of demons and the protector of the body.[9]

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1 H.F. adds خود after زن

2 چیزی lit., something.

3 H.F., آن وقت; MU. آنزمان

4 H.F. چهار پایان MU. چهار پای

5 H.F. روند for MU. رفتن

6 نغم a trench ; a mine.

7 H.F. فرو و زیر for MU. فرو زیر

8 H.F. adds که after ایثا اهو ویریو

9 *Cf.* Shapur Bharuchi's Rivayat, which is nearly the same as this : MU. p. 14, ll. 11-18. *Cf.* the following passages with the above :—

(*a*) Dinkard, Vol. II, Book IX : pp. 787-88—Mr. Madon's edition :—"Here something is said about the power and victory of uttering the Yatha-ahuk-vairyok at the beginning of actions :—

One (is recited) when one wishes to say something (to any one).

One, when one begs something (of any one) ; one, when one goes to work.

Two, when one wishes to confer blessings. Four, when one propitiates the *ratus* or chiefs in the Gahambar festival. Five, when (one wishes) to repel the *drujas*. Six, when (one asks) for power. Six, when (one wishes) for success in a battle. Seven, for the Yasna-service of the Amshaspands, when one wishes to offer the Yasna-service to the Amshaspands. Eight, when (it is) for the ceremonial of the *frohârs* of the pious. Nine, when one wishes to sow seeds in the ground. Ten, when one wishes the males (of animals) to have access (to the females). Eleven, when one goes in search of a wife (for himself). Twelve, when one desires to ascend a mountain. Thirteen, when one wishes to go to a town. Thirteen, when one has lost his way, or, when one wishes to go by the way of water."

(*b*) Shâyast-lâ-Shâyast, Ch. 19. (See S. B. E. Vol. V, pp. 390-93) :—

(1) [illegible]

(2) [illegible]

(3) [illegible] [1] [illegible]

(4) [illegible]

(5) [illegible] [1] [illegible]

(6) [illegible]

(7) [illegible]

(8) [illegible]

(9) [illegible]

(10) [illegible]

(11) [illegible]

1 Words in brackets are omitted in MSS., but they are necessary here.

2 One MS. inserts this word.

(1) (About) the Yatha-ahu-vairyo's, *i.e.*, how they are to be recited at every place and in performing anything.

(2) One (is to be uttered by him) who goes forth to an assembly, or before great men and chiefs, or on any work ; or, when he goes to ask for his wants and also when ones work is accompllshed,—at every one of these situations, one is to be recited so that one's business may flourish more promptly.

(3) In order that a blessing may be more benedictory, two are uttered, for blessings are of two kinds,—one is that which is in the thought, and one is that which is in the word.

(4) Four (are recited) for going to the Gahambar (ceremonial) more blessedly.

(5) Five, when one goes to a tone for sins and for repelling the *druja ;* for punishment is to be undergone through the decisions of these five persons—the master of the house, of the village, of the town, of the district and the Zarathushtrotema, and one Ashem Vohu and five Ahunavars are to be recited by him at the end.

(6) Six (are uttered by him) who goes to seek power and to the battle that he may be more successful.

(7) Seven, when one goes to offer the Yasna-service to God ; the Amshaspands come more readily to this Yasna-service.

(8) Eight by him who goes to offer the Yasna-service to the Arda Fravash (*i.e.*, the *frohars* of the pious).

(9) Nine, by him who goes to sow corn ; he utters these for this reason because corn ripens in nine months and because the noxious creatures do less mischief when the corn comes forward.

(10) Ten, by him who goes to seek a wife so that the chances of this work may turn out fortunate.

(11) Ten, by him who wishes to allow the males of beasts and cattle access (to females) so that it may be more procreative.

(12) Eleven, by him who ascends a high mountain so that the glory of the mountains and hills blesses him and is friendly to him.

(13) Twelve, by him who goes to inner districts so that the glory of that district and country may bless him and be friendly to him.

(14) Thirteen, by him who loses his way ; and he should utter them at the place ; or, by him who passes over the bridge of a river so that the spirit of that water may bless him ; because in the whole Avesta, the Yathâ-ahu-vairyô is greater and more successful (than any other formula) as to all rivers, all cures and all protection.

MU. I. p. 15, ll. 1-6 : H.F., f. 76 (See MU. I., p. 482).

Number of Ahunavars recited in the different Yasna-services.

Kama Bohra :—*Q.*—How many Yathâ-ahu-vairyôs are to be recited in every Yasna-service ?

A.—The Yathâ-ahu-vairyôs (to be recited) in the (various) Yasna-services are these :

7	Yathâ-ahu-vairyôs	to be recited	in (the Yasna of)		No-nāvar.
5	,,	,,	,,	,,[1]	Sarosh.
2	,,	,,	,,	,,	Siruze.
4	,,	,,	,,	,,	Gahambar.
5	,,	,,	,,	,,	Visparad service with the Kshnuman of Sarosh.
4	,,	,,	,,	,,	Visparad with the Khshnuman of Gahambar.
8	,,	,,	,,	,,	Visparad with the Khshnuman of Ashôân (Ardafravash).
7	,,	,,	,,	,,	Visparad with the Khshnuman of Vispeshâm days.
12	,,	,,	,,	,,	the Yasna of Rapithwan.
7	,,	,,	,,	,,	the Yasna for the Vispeshâm days.

(15) The religion is so connected with the Yathâ-ahu-vairyô as the hair is more connected with the glory of the face[2] ; of course, any one will be in dread (if he wishes) to separate the hairiness from the hands and face.[3]

(c) [illegible]

(Spiegel's Pah. Yasna 19 § 4) :—

" Ahunvar is that spirit which propagates the religion and which religion is formed from the Ahunvar."

(d) [illegible]

(Madon's Dinkard : Vol. II, p. 789) :—

" The Yathâ-ahuk-vairyôk is the origin of religion ; and the formation of the Nasks is therefrom."

(*e*) *Cf.* Yasht XXI, § 4 :—

" O Zarathushtra ! the recital of this word of truth (*viz.*, Asha, *i.e.*, Ashem Vohu) and the recital of the formula Ahuna Vairya increase strength and victory for one's soul and religion (or, conscience).

Cf. Dr. Modi's " the Religious Ceremonies and Customs of the Parsis," pp. 343-346.

1 يشت Yasht in Pah. as in Persian used for Yasna or Yasht.

2 or, as the hair (is connected) with the hand and face.

3 or, with the face and hands ; or, from the glory of the face. There is no word for 'from' in the text. [illegible] *samât*, from [illegible] (*Cf.* Per. [illegible]) to cause dread or fear.

MU. I., p. 15, ll. 7-8.

Kamdin Shapur :—The Yathâ-ahu-vairyôs (to be recited in the different Yasnas) :—

If it is (the Yasna of) Sarosh, 5.
,, ,, Ashôân, 8.
,, ,, No-nabar, 7.

In other Khshnumans of other days, also 7.

MU. I., p. 15, ll. 10-11 (= p. 483).

Dastur Barzuji :—*Q.*—In every Yasna, how many Yathâ-ahu-vairyôs should be recited ?

A.—In the Yasna of Nonābar and in the Yasna of the Siruze (*i.e.*, 30 days), 7.

In the Yasna of Siruze, 2 ; in the Yasna of Sarosh, 5 ; in the Yasna of Gahambar, 4 ; in the Yasna of the Frohars of Ashôân (*i.e.*, the pious), 8 ; in the Yasna of Rapithwan, 12.

MU. I., p. 15, ll. 12-15 : H. F. 394 (see MU. I., p. 352).

Bahman Punjya :—Details about every Khshnuman (of the Afringan) as to how many[1] Yathâ ahu-vairyôs are recited[2] (therein) :—

4 Yathâ-ahu-vairyôs in the Kshshnuman of the Afringan of Gahambar.
2 ,, ,, Dahman.
8 ,, ,, Ardafravash.
and the Gāthās, *i.e.*, of the Panji.[3]
5 ,, ,, Srosh.
2 ,, ,, Siruze.[4]
12 ,, ,, Rapithwan.
7 ,, ,, are to be recited (in the Kshshnuman) of Hormazd-Khodai and all[5] other Amshaspands.

MU. I., p. 15, ll. 17-19 = H. F. f. 221.

Number of Ahunavars to be recited in place of various Avesta Prayers.

Kamdin Shapur :—(If any one does not know the various Avestas to be recited in daily prayers, he should recite instead the number of Yathâs as given below) :—

For Khurshid Nyaish, 103 Yathâ-ahu-vairyôs.
,, Mâh ,, 65 ,, ,,
,, Sarosh Yasht 103 ,, ,,
,, Ormazd ,, 103 ,, ,, and 10 Ashem Vohus.
,, Ardibehesht ,, 65 ,, ,,

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1 H.F. چند MU. چندان
2 H.F. adds خوانند
3 MU. has پنجی ; H.F. only پنجی *i.e.*, the 5 Gathâ days.
4 H.F. has this statement about Siruze after that of Dahmân.
5 HF. adds ههمه

For Five Gahs 65 for each.

,, Sarosh Hadokht Yasht 75

MU. I., p. 16, ll. 1-8 = H.F. f. 390.

Bahman Punjya :—If any one does not know how to recite the Nyaishes, Yashts, every one of the 5 *gāhs* and the *patet*, and if he recites Yathâ-ahu-vairyôs (in place of them) in accordance with this writing, then there is not the slightest doubt as regards this that he will attain to the merit of the (particular) Nyaish, Yasht, Patet, any one of the 5 *gāhs* or the Afringan ceremony (which he wants to recite).

103	Yathâ-ahu-vairyôs		for Khurshid and Meher. Nyaishes (for each).
100	,, ,,		for Arduisur Nyaish.
65	,, ,,		for everyone of the 5 *gāhs*.
103	,, ,,	and 10 Ashem Vohu	for Ormazd Yasht.
65	,, ,,		for Ardibehesht Yasht.
75	,, ,,		for Sarosh Hadokht.
65	,, ,,		for Mâh Nyaish.
103	,, ,,		for Sarosh Yasht (recited) in the Yasna.
121	,, ,,	and 12 Ashem	for Patet[1]
121	,, ,,	,,	for every Afringan.[2]

Every one who acts in accordance with this (and recites the) Yathâ-ahu-vairyôs, he will attain to the merit of them without doubt.[3]

MU. I., p. 16, ll. 10-11.

From another Rivayat (*i.e.*, *Shapur Bharuchi's*–see Vol. I, p. 326, and Vol. II, p. 463.)

Yathâ-ahu-vairyôs are not enjoined to be recited in place of Nirang-Kusti, Khurshed and Meher Nyaishes, but Yathâ-ahu-vairyôs are enjoined to be recited in place of Ormazd Yasht and other Yashts.[4]

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1 Shapur Bharuchi gives the word توبه (penitence) for *Patet*.

2 It can be deduced from this that a layman even can recite an Afringan if he knows how to perform its ritual.

3 This list varies a little from that given by Kamdin Shapur (see above).

Cf. Dr. Modi's "Religious ceremonies and customs of the Parsees," pp. 342-343.

4 As no Yathâs are here laid down for recitation in place of the Nyaishes and smaller pieces of the Avesta which are daily recited by all, it can be inferred that the writer wanted to assert that simple daily forms of obligatory prayers like the Nyaishes must be recited either from memory or from a book. This practice of reciting the Yathâs in place of various prayers is not now generally in vogue as it was meant for those olden times when there was nothing like the spread even of primary education among the Parsees, but now that every Parsee household appreciates the benefits of education, any member thereof can recite these prayers orally or from the book. Old men or women who were deprived of the advantages of education in their times, or a few members of the unlettered portion of the community only who recite Yathâs and Ashems now-a-days for these prayers recite them, not as stated in the Rivayats, but according to their own whims and fancy.

Efficacy of the Ashem-vohu Prayer.

MU. I., pp. 16-17 : H.F. ff. 131-32.

From the Rivayats of Kama Bohra : Chapter 88 :—

There is a time when they recite one Ashem Vohu and it is of as much merit as of ten Ashem Vohus recited on other occasions.[1] There is a time when they recite one Ashem Vohu and it is of as much merit as of 100 Ashem Vohus recited on other occasions. There is a time when they recite one Ashem Vohu and it is of as much merit as of 1,000[2] Ashem Vohus on other occasions. There is a time when they recite one Ashem Vohu and it is of as much merit as of 10,000 Ashem Vohus on other occasions. There is a time when they recite one Ashem Vohu and it is of as much merit as of 100,000 Ashem Vohus on other occasions. There is a time when they recite one Ashem Vohu and it is of as much merit, preciousness and greatness as the value of this world and whatever is there in this world.[3] Now, as for that one[4] Ashem Vohu whose rank and merit is compared to ten Ashem Vohus, it is what they recite when they wish to eat the bread. And as to that one Ashem Vohu which thou recitest after eating bread, it is of as much merit when thou recitest it 100 times on other occasions.[5] And as to that one Ashem Vohu which they recite[6] and (then) go to bed[7], it is of as much merit as if thou hast recited 1,000 Ashem Vohus on other occasions.

As to that one Ashem Vohu which thou recitest and turnest from side to side[8] (in bed), it is of as much merit as if thou hast recited 10,000 Ashem Vohus on other occasions. As to that one Ashem Vohu which is recited at the time when thou wishest to get up from bed[9], it is of as much merit as if thou recitest 100,000 Ashem Vohus on other occasions. That one Ashem Vohu whose preciousness[10] and greatness and worth[11] is as much as this world and whatever is in it, is that which they recite at the time of the dissolution of life ; if he himself is not able to recite it[12] (at that time), it is necessary that friends and companions who may be present[13] give for once an Ashem Vohu into the mouth of that[14] person whose soul departs.

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1 After this sentence which ends with بگویند MU adds ten words from چندانی upto بگویند which are redundant. 2 MU. ده هزار HF. rightly omits ده.

3 HF. درین جهان for MU. در جهان 4 HF. آن یک for MU. آن

5 This whole sentence is omitted in MU. HF. gives it thus :—

و آن یک اشیم و هو که بعد از خوردن نان بخوانی چندانش کرفه بود که بوقتهای دیگر صد نوبت بخوانده باشی

6 MU. omits the sentence upto here. HF. gives it thus :— و آن یک اشیم و هو که بخوانند

7 HF. و بخسپند for MU. و بجستند

8 HF. پهلو در پهلوی and MU. در پهلو بپهلوی

9 MU. بخوانی خواستی آنزمان بگفتر باشی must be changed to بر خواهی خاستن از خواب آنزمان بخوانده باشد as given in HF.

10 MU. ارجمندی and HF. که ارجمندی 11 HF. omits او after بلندی : better و for او

12 MU. خواندن & HF. خواند 13 MU. حاضر باشد ; HF. حاضر باشند

14 HF. omits آن

For, if the Ashem Vohu is recited at that time, then if he be fit for hell, he becomes fit for Hamistân[1]; if he is fit for Hamistân, he becomes fit for heaven, and if he be fit for heaven, he becomes fit for Garothman, and if he is fit for Garothman, he becomes fit for the Best Existence[2]; and whatever (the grade) may be, it becomes one step higher and therefore one should be on the look-out for (the performance of) this duty and good work, so that greatness and preciousness may reach the soul, and one should endeavour with all one's might to do this duty so that one's place and rank may be better[3].

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1 HF. چیستانی for MU. چستان

2 پشم خوانی Avesta, [illegible] and Pah. [illegible]

3 (*a*) Cf. Hadokht Nask fragment, or Yasht XXI §§ 1-17 :

(1) What is the only word which contains the glorification of all the good things (of the world) and of all things having the germ of holiness ? (2) Ahura Mazda replied : "The priase of Ashem (*i.e.*, holiness)". (3) He who praises Ashem, praises me, Ahura Mazda . . . . . (6) What is that one (recital of the) praise of Ashem which is worth ten others in greatness, excellence and goodness ? . . . . . (7) . . . . . O holy Zarathushtra ! when a man eats and drinks and praises Ashem,. . . . . that one indeed (is worth ten). (8) What is the one praise of Ashem that is worth 100 ? (9) . . When a man praises Ashem after drinking the pounded Haoma,* . . . . that one indeed (is worth a hundred). (10) What is that one praise of Ashem that is worth a thousand ? (11) If a man praises Ashem when rising up and turning on one side (in bed) goes to sleep† that one is indeed (worth a thousand). (12) What is that praise of Ashem that is worth ten thousand ? . . (13) When a man waking up and rising from sleep praises Ashem, that one is indeed worth ten thousand.

(14) What is that praise of Ashem which is worth this region of Khanirath in greatness, excellence and goodness ? (15) When a man praises Asha at the extreme end of his life . . . . . (16) What is that praise of Ashem which is worth all that is between the earth and the sky,—this earth, those lights and all the good things of holy germ, created by Mazda ? (17) It is that one. . . . which a man recites on renouncing evil thoughts, evil words and evil deeds.‡

(*b*) In one of the Ha's of the Baghân Yasht *i.e.*, the 20th Hâ of Yasna, the commentary of the Ashem Vohu formula is given, where it is said that this whole formula is the Word of God as is the Ahuna Vairya.

(*c*) Cf. the following from the Shayest-lâ-Shâyast :—

[illegible] : (Ch. 4 § 14).

[illegible]

(§ 14). When they lie down to sleep with the sacred shirt and *kusti*, then before going to bed they shall recite one Ashem Vohu and at every coming and going of the breath (*i.e.*, inhaling and exhaling) it is a good work of three Sroshocharnâms ; and if one dies on that day, he has (as it were) performed a Patet (*i.e.*, has renounced all sins).

[illegible] —: (Ch. 10. § 24.)

[illegible]

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* "after eating the bread" according to the Rivayats.

† "Starting up from sleep and going to sleep again";:—West.

‡ *i.e.*, the Ashem recited in a Patet. The idea contained in §§ 16-17 is not found in the Rivayats.

MU. I., p. 18, ll. 4-7.

Shapur Bharuchi :—If one recites an Ashem Vohu with one's own tongue at the time of death, one obtains the merit of the whole world, and it reaches that person who recites it at the time of death. If that person is fit for hell, he becomes fit for Hamistân, *i.e.*, on the recital of one Ashem Vohu, he attains to one step forward (from his alloted place). The merit[1] of (the recital of) Ashem Vohu lasts for a day, *i.e.*, it lasts from the time one recites it to the same point of time on the next day; and if a person dies during the day when he had recited the Ashem Vohu, then let it be known that he attains to one step more towards heaven.

MU. I., p. 19, l. 19 to p. 21, ll. 1-12.

A Commentary on the Ashem-Vohu formula.

Ashem is what men themselves do and teach (other) men to practice. What is *Ashem*? *Ashem* is righteousness.

Who utters *Ashem*? That man utters it who has acquired the way of Sapinā Mino and has left off the path of Ganā-Mino.

Now, what are the ways of Sapinā-Mino and the ways of Ganā-Mino? The way of Sapinā-Mino is the wish[2] of Ormazd and it is the bright and fearless heaven and in like manner (it leads to) more fearless paths. The way of Ganā-Mino is the wish of Ahriman and the demons and it is (full of) stench and gloom and in like manner (it leads to) more stinking (and fearful)[3] ways. It is evident from the pure religion of the Mazdayasnians that a merit (would be acquired) by good deeds, and it is evident from the good Mazdayasnian religion that a sin (would arise) from criminality. In the religion, it is enjoined that every one ought to do what is manifest from the religion. I have said this so that you may understand it, accept it, learn it and make it current in the world.

What is *Vohu*? *Vohu* is goodness.

Who utters *Vohu*? That person utters *Vohu* who is called the pious[4] Zarathushtrotum, and the pious[5] Zarathushtrotum is he who has the Avesta and the Zend by heart,[6] and sits down in company of the good and eats with the good and keeps himself afar and preserves separation from the vile so that whatever he utters is (of the merit of) a Yasna and whatever he eats is (of the merit of) a Myazd ceremony.

(§ 24) :—One is this that when one lies down to sleep (khuftashn) with virtue and innocence, one Ashem Vohu is to be uttered. When he is awake,* he is to do so likewise; and (then) for every single drawing of the breath there is a good work of three Sroshocharnâms which is equivalent to ten *jujans* (*i.e.*, *dirhams*), (and one jujan) is of the full weight of 4 *maz*. †

Cf. Dr. Modi's Religious Ceremonies and Customs of the Parsees, pp. 348-49.

1 *lit.*, the dignity.

2 کامه as in MU. p. 21, l. 17; or کار work. 3 F.S.M. adds ویدیی ذر

4 دهم Pah. [illegible] 5 وهیی for دهیی

6 *narm* : *lit.*, soft, easy.

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* ویرات = ویرات (Virât) = Per. بیدار

† *Mad* = *Maz* is the Huzvâresh for [illegible] (dâng) which is equal to ¼ of a *dirham* (See Pah. Paz.-Glossary, p. 21).

What is *Vahishtem* ? It is what is nobler and higher.

Who utters Vahishtem ? He utters Vahistem who possesses these three things—*humata*, *hukta*, *hvarshta*, and leaves off these three things—*dushmata*, *dushhukhta*, *duzvarshta* ?

What are these *humata*, *hukhta*, *hvarshta* and what are these *dushmata*, *dushhukhta* and *duzvarshta* ?

Humat is good intention, that whereby they are steadfast on the religion. *Hukht* is good speech and it is intercession[1] for the pious. *Hvarsht* is a good deed, (*e.g.*) they must keep well and in proper order water and fire and observe precautions for them (so that they may not be polluted) and (should show) perfect humility towards the creatures[2] of Ormazd, *i.e.*, he is perfectly humble, who does not do to any one what he does not like to be done to himself.

(What is) *dushmat* ? It is this : Those who are most ignorant of the religion —who do not rely on it. *Dush-hukht* is this : To cause affliction to those who are pious, to ridicule them, to rob them of their things and strike them. *Dushvarsht* is unfaithfulness *i.e.*, they do not take proper precautions[3] for water and fire and do not keep them well[4] so that the whole creation[5] of Ormazd is scorned[6] by him *i.e.*, it is afflicted. What is arrogance (or, not submitting to authority) ? Not submitting to authority is this that one does unto others what one oneself does not like.

What is *Asti* ? It is lending one's ears[7] to any one.

Who utters *Asti* ?[8] That person utters *asti*, who listens[9] to what the good[10] say and counsels for what is better[11] and who has his thoughts, words and deeds set right with the good. Whatever he knows of, he says : 'I do not know it.' Whatever he does, he does well and he tells everyone to practice beneficence, charity and generosity because munificence and charity are the best of all deeds.

What is *ushtā*. *Ushtā* is fearlessness. [12]

[Who utters Ushtā ? That person utters *ushtā*][13] who has nothing to fear from his behaviour in this world and from bad and wicked men and the vile, and in the other world from Ahriman and the demons and whatever resembles them.

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1 جاندگوی Pah. [illegible]

2 دایم for دام (See the Pahlavi version given below).

3 بپرهیزند far نپرهیزند 4 خواب for خوب 5 دایم for دام

6 آزمند This is a curious mistake. Pah. version has [illegible] which can be transcribed ترمند the first part whereof is read آز so that آزمند means greedy, covetous. That the word before the transcriber was *tarminet* and not *ázmand* is clear from this that the very next question is about ترمنشی as opposed to بنده منشنی

7 The text has خویشکاری duty or industry—which is corrupted from Pah. [illegible] (See below and also the Pah. version).

8 اسقی که گوید om. in MU., but F.S.M. has it. 9 نوشد for نیوشد. 10 بها for بهان

11 Omit کند after گوید. 12 MU. بیمی—better F.S.M. بی بیمی 13 om. in MU., but see the Pah. version.

What is *ahmâi* ? *Ahmâi* is union[1] with men in this world.

Who utters *ahmâi* ? That person utters *ahmâi* who is devoid of trouble. Being devoid of trouble is this that he who is an inferior contracts friendship[2] with the superiors and the chiefs,[3] and be contended with what God has given him as daily bread. Whatever he eats and possesses must be done with moderation ; and when he disengages himself from the (required) quantity,[4] that is, if there is any excess, he should give it to the good and the worthy, so that whatever he utters may be like the Yasna and whatever he eats may be like the Myazd ceremony ; and (it would be like) the wealth (acquired) for one's body[5] and for one's soul, because if one keeps away (this wealth) for the body from the body and for the soul, away from the soul, he cannot pass the Chinvat Bridge.

What is *hyad* ? *Hyad* is sovereignty.

Who utters *hyad* ? That person utters *hyad* who sustains the sovereignty of the king for the spread of the religion and acquires wealth for the assistance of the king of the world, who is beneficent in this world and who takes things from men (in the shape of taxes) as much as he wants ; moreover, he does not molest his own body, and keeps away punishment from his soul, and keeps men fearless. This much is permissible for him in[6] the good religion.

What is *ashâi* ? *Ashâi* is charity.

Who utters *ashâi* ? That person utters *ashâi* who converses with the generous and radiant Ormazd. Generous is he whose house the good often frequent ; he serves them and keeps them well as best he can and is charitable. Radiant is he who goes to the good and carries them to his house, folds his arms[7] before them and says : " Drink the nectar with goodness, and live with joy and delight," and they return (home) again with comfort and joy.

What is *vahishtâi* ? *Vahishtâi* is paradise.

Who utters *vahishtâi* ? He utters *vahishtâi* who keeps his thoughts, words and deeds set right with the good and with all the people of the world and observes the religious laws with the permission of the Dasturs. He should not be at variance[8] with any and it is necessary that he should be[9] pure and clean.[10]

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1 ایما a corrupt transcription of Pah. [illegible] (*hamih*).

2 یار کنند F.S.M. gives بار کنند in conformity with the Pah. text, meaning 'labour for'—Cf. بارکش a day-labourer. 3 پیران *lit.*, old. 4 Or, moderation.

5 Om. بهتر after خواستر 6 MU. بر —F.S.M. در

7 MU. دست آنکس گیرد —better F.S.M. دست بکش گیرد

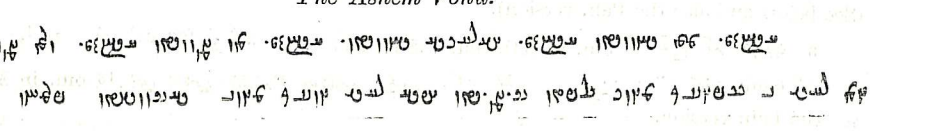
8 دژ منشنی *lit.*, evil minded. 9 باید کر بود for باید کر بود

10 See MU. p. 21, ll. 13-19 to p. 22, ll. 1-2 and Cf. the following original :—

A Pahlavi Commentary

ON

The Ashem Vohu.



ಸಂಗಮ ಹೌದೆ ಸಾಲು ಸಾಲು ಸಮಷ್ಟಿ :

ಸಮಷ್ಟಿ : ಸಂಗಮ [or ಸಂಗಮ or ಸಂಗ] ಸಂಗಮ ಎಂದು ಅಥವ ಎರಡು ಎಂದು ಸಾಲು ಸಾಲಿನ ಹೌದೆ ಹಾಗೆ ಹೂ ಎಂದು ಅಗಲ ಸಮಾನ ಸಮಾನ ಸಮಷ್ಟಿ : ಒಟ್ಟು ಸಮಾನ ಸಮಾನ ಸಮಾನ ಸಮಾನ ಸಮಾನ ಎಂದು ಅಗಲ ಸಮಾನ ಎಂದು ಹಾಗೆ ಸಮಾನ ಸಮಾನ ಸಮಷ್ಟಿ : ಗುಣಿಸಿದ ಸಮಾನ ಗುಣಿಸಿದ ಸಂಗಮ ಸಮಾನ ಸಮಾನ ಸಮಾನ ಸಮಾನ

ન કર ન લખતું તમ લેખાવાના કમાં મળતા સમાન સરલતાનાર ન લખી મરાના ગણિતમાંથી વ ન ગણના રૂઢિ ૧ બાબ સમજણ બાકી બાકીના સ્થિતિ મરાના કરી વ સ્થળ જા જે ઘરાતાં કોલર લખન ન તેમ જા કમાર બળી ન બાબ મરાવાના બાકી લખવ [or લખવાના] જા નામ મારાવાના બાબ લખાણ વધા તેમ બાબાના કરવાના જા જ કરવ જ કરવ જ ના સમજ બાકી બાકીના ગણતરી ન ગણના ૧૦૦૦૦૦. ૧૦૦૦૦૦. મૂળ ગુણાકાર બાકીના ક લખન. ૧૦૦૦૦૦. જા મૂળાંકો.

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બળ ૧૨ ગુણ ગણાંકોમાં સ બા કર ન ૪૦૧ ગણાંકોમાં સરાવ બાકીના. ન બાકીના જા લખતરી ૧૯૪૯ કરવાના જા લખતરી ગણતરી ગણતરી ગણ

MU. I, pp. 21-22 : HF. f. 378.

On the Ashem-vohu.

[From the Rivayet of Maneck Changa] :—

Ashem vohu vahishtem i.e., Righteousness, virtue and good things. The hoard, *i.e.*, of duties and good works. is most excellent and superior. *Asti ushtâ asti ushtâ ahmâi hyad ashâi, i.e.*, it is virtue and virtue is this, that is, it is abstinence (from vice). It is most excellent and superior. *Ashem* is that which makes one righteous.[1] What is that which makes one righteous ? That which makes one righteous is what one practises oneself and teaches men righteousness.

What is *Ashem* ? Ashem[2] is righteousness.[3]

Who utters Ashem ? That person utters Ashem who has acquired the way of Sapenā-minu and has left off the path of Ganā-minu. Now, what are the ways of Sapenā-minu and what are the ways of Ganā-minu ? The path of Sapenā-minu is the wish of Ormazd and it is the bright and fearless heaven and in like manner, (it leads to) more fearless paths. The path of Ganā-minu is the wish of Ahriman and the demons and it is stench and gloom, and in like manner (it leads to) ways more stinking. It is evident from the pure religion of the Mazdayasnians that a merit (is acquired) by meritorious deeds ; and it is evident from the good Mazdayasnian religion that a sin (would accrue) from criminality. In the religion it is enjoined that every one ought to do what[4] is manifest from the religion. I[5] have said this so that you may understand it, accept it, learn it and make it current in the world.

A part of the commentary of Ashem Vohu is written (here) ; let it be known that the rest of it is abbreviated.[6]

MU. I, p. 22, ll. 18-19 to p. 23, ll. 1-2 = HF. f. 253.

The Kusti or Sacred Thread Girdle.

Kamdin Shapur :—When Behdins come of age, they should tie on the *kusti* on the waist, for kusti is the girdling of the waist[7] for religion ; for if they do not tie it on the waist, they will not be regarded as the slaves of Ormazd. Moreover, if they proceeded three steps without kusti, there is a *farman* sin for every step and if they proceed four steps without *kusti*, it is a *tanāvir*[8] which is equivalent

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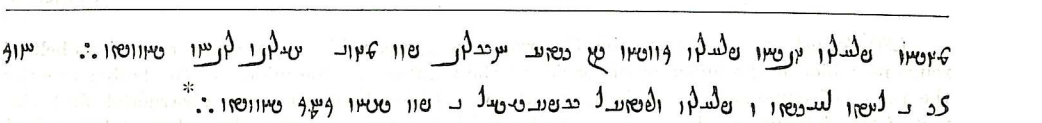


* This Pahlavi commentary on the Ashem-Vohu from which the Persian version seems to have been done is here given from two MSS., one belonging to the Mulla Feeroze Library and the other, to the Navsari Meherji Rana Library.

1 اشهی نیدار —Pah. [illegible] 2 اشم om. in MU. 3 اشهی and اشوئی mean righteousness.

4 MU کہ باید کرد—better H. F. آن باید کرد 5 Better H.F. من for MU. ین

6 For the full commentary of Ashem, See MU. I, pp. 19-21.

7 کمر بندگی = readiness for service. 8 MU ایثاهو ویریو—better H. F. تناویری

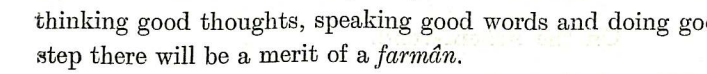
to 1200 *dirams*. But if they keep the *kusti* on the waist and engage themselves in thinking good thoughts, speaking good words and doing good deeds, then for every step there will be a merit of a *farmân*.

Q.—When a child attains to 15 years, he should tie on a new *kusti* and wash his head with the Bareshnum (ceremony).[1]

---

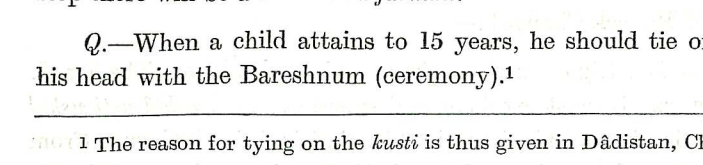
[1] The reason for tying on the *kusti* is thus given in Dâdistan, Ch. 19 :—

It is said that Jamshed was the first person who told men to put on the *kusti*, as a sign of God's service ; because he himself was deluded by the Devs and repented for his transgressions by wearing the *kusti* and ordering men to put it on (§ 18) :—

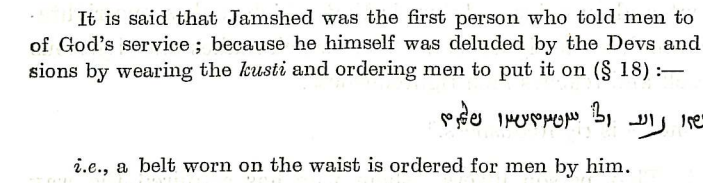


i.e., a belt worn on the waist is ordered for men by him.

Zarathushtra, when he reformed the religion, retained this custom :—

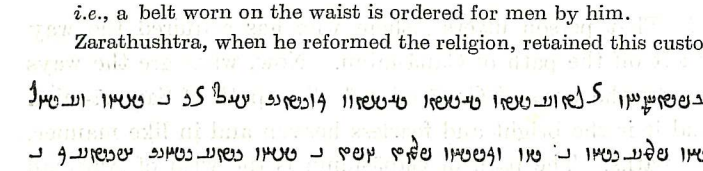


i.e., as before the advent of Zartosht, the *kusti* was worn, so after (the advent of) God's messenger, the holy and good Zartosht who gave injunctions about the commands of the spirits and the exposition of the religion and about the praising of the word of God, *viz.*, the Avesta, and about steadfastness in the good religion, the same religious girdle is tied round the body with (the recitation of) religious formulas over the garment of Vohuman (*i.e.*, the Sadrah)—§ 19. Tying the *kusti* is submission to the will of God. Cf. Dd. §§ 20, 23 :—



(20) Countless people, observing the proper rules, wear this proper and ceremonious belt of religion—which is the indicator of service to the Creator—on the middle of the body ; thereby the power of demons is more shattered, the way to sin becomes more obstructed and the will of the demons greatly lessened. (23) *kusti* is the sign of God and a token of the end of sin and a presage of the removal of destruction. One should tie it on near the heart on the middle of the body with (the recitation of) religious formulas of the glorious Avesta.

Cf. Sls. IV. §§ 9-10.



MU. I, p. 23, ll. 3-4 and ll. 8-9.

Maneck Changa : and *Jāsā.* It is not the way[1] of religion that women tie the *kusti* (and keep it) on the waist for the least (period). When a woman or a man attains to 14 years, it is necessary for, and incumbent on, them that they should keep the *kusti* tied on the waist.

MU. I, p. 23, l. 6.

Nariman Hoshang :—Q.—A woman keeps the kusti (tied on the waist) at the time of her marriage and after the marriage (ceremony is over), she unties it. (What is the decision about it ?)

A.—Keeping it tied on is best, untying it is not proper.[2]

MU. I, p. 29, ll. 5-8.

Kaus Kamdin :—Q.—Who can weave the *kusti* ?

A.—The weaving of the *kusti* is the occupation of the Dasturs and Hirbads.[3]

---

i.e., A man or a woman, until 15 years of age, does not commit the sin of running about uncovered (*i.e.*, without *Sudreh* and *Kusti*) and the sin of *drâyân-juyeshnih** (*i.e.*, of unseasonable chatter) arises after 15 years. The sin of running about uncovered as far as 3 steps is a *farman* each step ; at the 4th, it is a *tanāfur* sin.

* *i.e.*, the punishment incurred for the sin of *drāyān-juyeshnih* (*i.e.*, talking while eating, praying, &c.) is the same for the sin of walking without *Sudreh-Kusti*.

Cf. Sls. X § 13 :—

(13)

One is this that it is evident from the Dubâsrujid Nask wherein the year and the day (for Navzud *i.e.*, investiture with *Sudreh-Kusti*) are mentioned that for every one who being one day more than 14 years and 3 months puts on *kusti*, it is so much better than when he ties on the *kusti* at the 15th year.

Cf. Dr. Modi's "Religious Ceremonies and Customs of the Parsees," pp. 179-180.

1 MU راه دین—better F.S.M. راه دین نیست (See. l. 8).

2 This question throws some light on the Parsee women of some towns of Gujarat. When, as revealed in the question, some women did away with the *kusti* and did not know the merit of wearing it—a custom handed down from times immemorial—then about other matters pertaining to religion, their knowledge must have been at the lowest ebb, which can be better imagined than described.

کار خیر as explained in one Rivayat is the time of the tying of the marriage-knot as well as the time of the performance of ceremonials, like the Yasna, the Gahambar, the Rapithwin &c. If the latter sense is accepted then it is meant here that women put on the *kusti* at the time of the performance of ceremonies.

3 *i.e.*, of their womenfolk. Upto a few years ago, it was a custom in Navsari and other towns of Gujarat that *kusti* should be woven only by the females of the priestly class ; and when the females of the laity began to weave the *kusti* a few years ago in Navsari, a great uproar was created by the priestly class and for a time, the former were dissuaded from weaving the *kusti* as they were told that it was enjoined by religion that it was the occupation of the priests only ; but this custom has now fallen in abeyance.

Q.—How should the *kusti* we tie on be woven? Should it be woven of 72 filaments?

A.—From the religion and its prescriptions and from what has reached us of the laws of the ancients and the Poriodakeshāns, we have no doubt or suspicion that there should be 72 filaments thereof.[1]

MU. I., p. 29, ll. 9-10.

Dastur Barzoji :—Kusti made of black wool will not do.[2]

MU. I., pp. 29-30.

Investiture with Sudreh and Kusti.

The law about the investiture with new Sudreh and Kusti *i.e.*, an account of the investiture with Sudreh and Kusti, as the practice thereof is in India (By Darab Hormazdyar).

This account of the investiture is in conformity with the practice observed up till now, but the following points should be noted :—

(1) کودک هفت سالہ و سہ ماہ و یا زیادہ[3] از آن اما کم نشاید

i.e., the child should be 7 years and 3 months old. One older than this will do but not younger.

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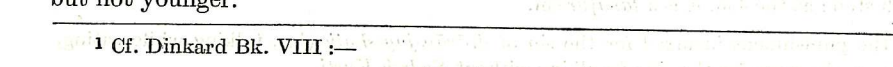
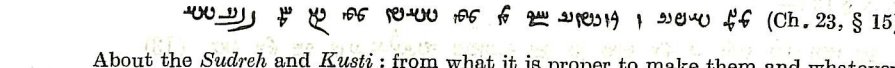
[1] Cf. Dinkard Bk. VIII :—

Dink. Book VIII, Vol. XVI, pp. 19-20.



(Ch. 23, § 15).

About the *Sudreh* and *Kusti* : from what it is proper to make them and whatever is on the same subject.



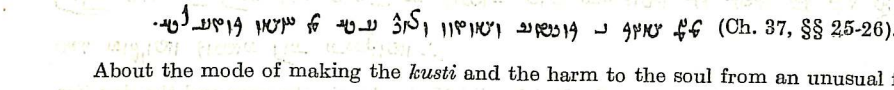
(Ch. 37, §§ 25-26).

About the mode of making the *kusti* and the harm to the soul from an unusual formation.

From such passages in the Dinkard, we learn that complete instructions about the weaving of *kusti* were given in Huspârum Nask, but they are now no longer extant.

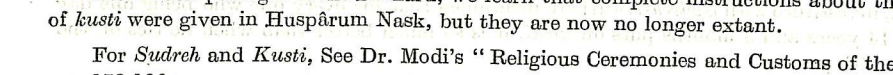
For *Sudreh* and *Kusti*, See Dr. Modi's "Religious Ceremonies and Customs of the Parsees," pp. 178-196.

[2] Cf. Nirangistan (ff. 163b-164a) :—



i.e., Kusti may be made from the following things :—wool and hair of the woolly goat or the woolly camel. Soshyos said that that made from cotton is also allowed. As regards raw silk (کز) and prepared silk, they have been divided in opinions.

Cf. Sls. Ch. IV. § 1 :—



i.e., Kusti made of silk is not proper ; the hair of a hairy goat and hairy camel and the hair from the ram is proper.

[3] MU. ویازدہ —better F.S.M. ویا زیادہ

(2) روی کودک جانب آفتاب کردن یعنی بمغرب اوزیرن گه

i.e. The face of the child should be turned towards the Sun *i.e.*, to the west in the Uziran-gāh (*i.e.*, the Navjot ceremony was performed in the Uziran-gāh also in the time of Darab).

(3) After *vidhvāo,-mraotu* (*i.e.*, after finishing the Khshnuman of Dadar Hormazd), the Nirang-Kusti should be at once recited, (and not the introductory portion of the Hormazd Yasht, beginning with *Peresat. Zarathushtro*, as some priests do here).

(4) پس کودک بهما کس هما زور گرفتن

i.e., the child should perform *Hamā-zor* with the whole (congregation)—a practice not now observed.

MU. I., p. 32, ll. 4-7.

The Kusti—*contd.*

Kaus Kamdin :—*Q.*—At the time when a person ties on[1] the Kusti anew, and bows to the sun[2] and if other persons (cross him in any direction) in the midst of tying it on and of bowing (to the sun or light)[3]—(what is then the decision about it ?)

A.—At the time of tying on the Kusti (anew) and bowing (to the sun or any light)[2], if one comes or goes (crossing him) from before or behind, or, in the right or left (direction) or above or below him,[4] and if one crosses in front of him at a distance of 100 steps, or, on the right hand side of him at a distance of 30 steps, or, on the left hand side at a distance of 30 steps, or from behind his back at a distance of 10 steps, then (the performance of the rite of tying on the Kusti) is not interrupted.

If a person ties on the Kusti anew and (another person) crosses him on the floor above him, or on the ground-floor[5] and if this person is not seen by him, then it is allowable (to tie on the Kusti without interruption), but if he is seen (by the person tying on the Kusti), then they should act according to the estimate indicated above.

MU. I., p. 32, ll. 9-10 : H.F. f. 208.

From the Rivayet of Kamdin Shapur :—If one is re-tying the Kusti, and if another person crosses within three steps of one, then one should re-tie the Kusti

---

1 MU. بریدن—better F.S.M. بستن or, E. 60 کردن ; See the *Pâsôkh*, which rightly gives بستن

2 The Kusti, when taken off, is tied anew facing the sun by day (or a lamp or the moon by night).

3 For دیگر آن نیایش کردن which seems to be incomplete, as given in MU. it should be better thus, as given in F.S.M. :—

دیگر کسان در میان کستی کردن و نیایش کردن

4 *i.e.*, if the person is tying on the Kusti on the ground-floor and some one crosses him on the floor above, or if the person ties on the Kusti on the floor above and some one crosses him on the ground-floor.

5 بالا و زیر *lit.*, above & below (See note above).

afresh.[1] If a Hirbad is to consecrate Darun (and if he is putting on Kusti) then another person must keep six steps away from him, *i.e.*, three more steps.[2]

MU. I, p. 32, l. 10 : H.F. f. 214.

If (while tying on) the Kusti[3] at night, there is no lamp, then it is proper to turn one's face towards the south, while tying it on. (Turning) towards that side, the Kusti is allowed[4] (to be tied on).

MU. I, p. 32, ll. 11-13 : H.F. f. 255.

On tying[5] on the Kusti : Kamdin (Shapur) so represented (to us) that it was not known where to turn one's face (at night) while tying on the Kusti. It is so manifest in the good[6] religion that if, at night, fire[7] is before one, then one should turn towards the fire ; if fire is not there, then one should turn towards the moon ; if even[8] the moon is not seen, then one should turn towards the Rapithwin *i.e.*, the south. When[9] it is dawn one should turn towards the direction of the rising of the sun.[10]

MU. I, p. 32, l. 15 : H.F. f. 209.

Kamdin Shapur :—The Kusti which is tied on the waist must be tied on it above a white garment (*i.e.*, Sudreh).

The Kusti should be tied on the surface of a white garment. A coloured garment will not do. The under-garment (*i.e.*, the Sudreh) which is coloured is not proper according to the religion.

MU. I, p. 32, ll. 17-19 to p. 33, ll. 1-8 and p. 34, ll. 3-7=H.F. f. 112, f. 149.

Kama Bohra [*and not Nariman Hoshang*] *; and Kaus Kama and Kama Bohra :*—

Q.—A man who recites *Vâj* or consecrates *darun* has his *kusti* not in proper order and the sacred-shirt under the *kusti* is also not fit.[11] What is the decision ?

---

1 *i.e.*, he must recite the ceremony of putting on the Kusti from the beginning.

2 *i.e.*, in addition to the three steps mentioned above in the case of an ordinary person.

3 H. F. prefixes کستی to شب

4 Both H. F., MU., پست for راست (So F.S.M.).

For کستی T. 31 and T. 33 both have ورندمسدرزند (=Pah. [illegible]): hence, the trans. is : 'where there is Satvis' (*i.e.*, the star of the southern direction) which tallies with '*nimruz*' *i.e.*, the south of the text. (Cf. Sls. Ch. XIV § 5).

5 افزانیدن or افزودن —Pah. [illegible].

6 H. F. om. بم

7 *e.g.*, a lamp.

8 H. F. هم for MU. نیز

9 H. F. rightly adds چون after نیمروز

10 *i.e.*, the east.

11 For درست read درست نه (so F.S.M. See p. 33, l. 10).

A.—The *kusti* of one who performs the Yasna-service should be such that no filament thereof should be left untwisted[1], and the shirt beneath the *kusti*, *i.e.*, the *nimak*[2] (or *Sadra*) should also be in proper order, so that there may be no doubt about it. If one consecrates the *darun* and if 1½ filaments[1] of his *kusti* have been left untwisted, it may even then be used. The *nimak* (*i.e.*, the sacred shirt) should also be in proper order[3]; and if, out of helplessness, a little bit of one side of the *gireh-bān*[4] (*i.e.*, the collar) of the sacred shirt (*zir-kusti*) is torn, it will be of use, if it is mended again. If one who is to consecrate a *bāj* has his *kusti* (sacred thread-girdle) or *nimak* (sacred shirt) not in the proper order, it is not proper that he alone[5] (can take the bāj)[6].

He can take the bāj from a person[7] who has the greater *khub;*[8] but it is proper that he (*i.e.*, the priest who has his *kusti* or *sudra* not in proper order) takes the *vāj*[9] in conjunction with another person who has his *kusti* and *nimak* in proper order.[10]

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1 See note below (دودر a twisted thread).

2 نیمک or نمک Cf. Pah. [illegible] Per. نیمه a short under-garment (Steingass).

3 For در دست read درست

4 For میان or H. F. میانه read گریبان (Kaus Kama, p. 33, l.6).

5 MU. تنها. The words باز سقانند are understood.

6 For reciting the Bāj in conjunction with a fully-qualified priest with the greater Khub (who must have his *sudreh* and *kusti* in proper order), see Dr. Modi's "Religious Ceremonies and Customs of the Parsees," pp. 371-372.

7 او کسی (Kama Bohra, and not Nar. Hosh.)—better از کسی (Kaus Kama, p. 33, l. 7.

8 MU. یشب for یشت ویراسقه-یشت (See, for explanation, MU. II., p. 26, l. 4 and p. 144, ll. 13-14).

9 For the explanation of this *bāj*, see Modi, and the note above.

10 In this Rivayat, and similar ones, the *sudreh* is called *nimak* (cf. Per. نیمه) or زیر کستی *i.e.*, the garment underneath the *kusti* or پیراهن the sacred shirt. It is also called شیب کستی *i.e.*, (garment) underneath the *kusti*. cf. Pah. [illegible] . . In Dd. ch. 39 § 1 the sacred shirt is called [illegible] *pirāhan* and [illegible] and in Vendidad and Nirangistan, it is also called [illegible]

About the *sudreh* which should be in proper order and about a flawless kusti, the following passages may be compared :—

Dadistan : ch. 39 § 1 :—

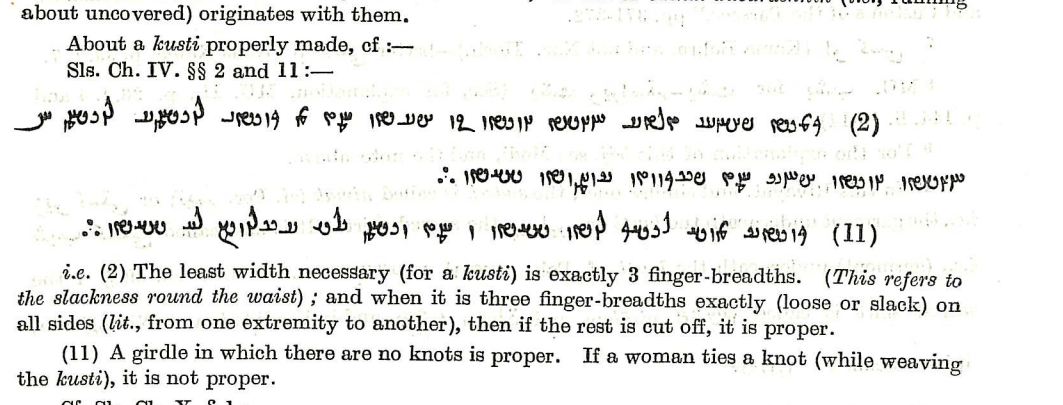
[illegible]

i.e. It is necessary that (the shirt) should be proper, white, pure, of one fold, made of one (substance) only, just as Vohuman is also the one (*i.e.*, the first) creature of Ormazd (*i.e.*, who was first created); afterwards the innermost garment is called after him and the good men of the religion put it on properly, singly and with one fold.

MU. I, p. 33, ll. 10-16 : H.F. f. 93.

Kama Bohra : If the *shîb-kusti i.e.*, the shirt which is (worn) under the *kusti* is not in the proper or suitable order, and if one (with such a shirt *i.e.*, *sudreh* on)

Cf. Sls. IV. §§ 4-8 :—

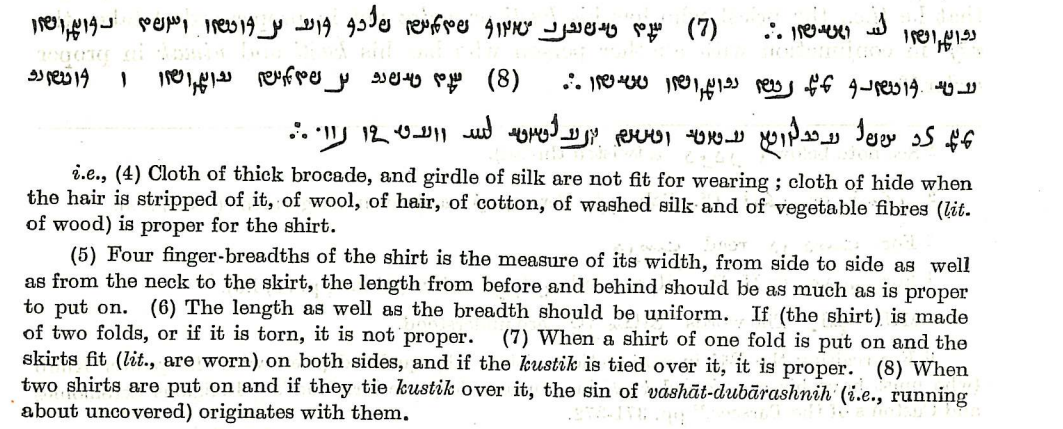


i.e., (4) Cloth of thick brocade, and girdle of silk are not fit for wearing ; cloth of hide when the hair is stripped of it, of wool, of hair, of cotton, of washed silk and of vegetable fibres (*lit.* of wood) is proper for the shirt.

(5) Four finger-breadths of the shirt is the measure of its width, from side to side as well as from the neck to the skirt, the length from before and behind should be as much as is proper to put on. (6) The length as well as the breadth should be uniform. If (the shirt) is made of two folds, or if it is torn, it is not proper. (7) When a shirt of one fold is put on and the skirts fit (*lit.*, are worn) on both sides, and if the *kustik* is tied over it, it is proper. (8) When two shirts are put on and if they tie *kustik* over it, the sin of *vashāt-dubārashnih* (*i.e.*, running about uncovered) originates with them.

About a *kusti* properly made, cf :—

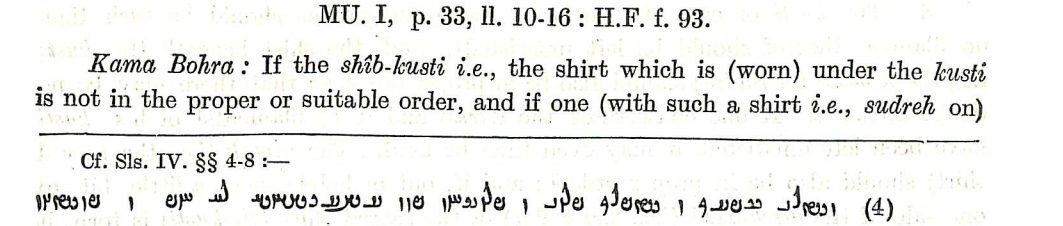
Sls. Ch. IV. §§ 2 and 11 :—



i.e. (2) The least width necessary (for a *kusti*) is exactly 3 finger-breadths. (*This refers to the slackness round the waist*) ; and when it is three finger-breadths exactly (loose or slack) on all sides (*lit.*, from one extremity to another), then if the rest is cut off, it is proper.

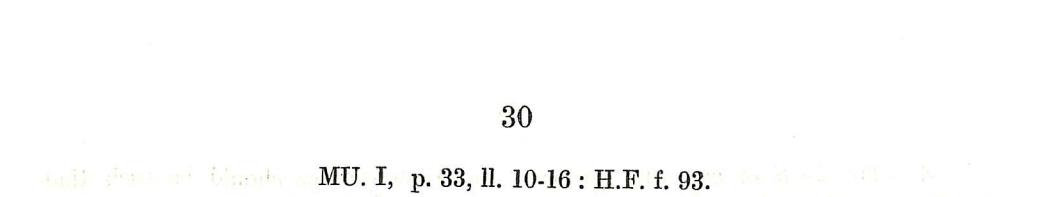
(11) A girdle in which there are no knots is proper. If a woman ties a knot (while weaving the *kusti*), it is not proper.

Cf. Sls. Ch. X. § 1 :—



i.e. (1) A *kusti* should be 2 or 3 finger-breadths (loose) as said in all teachings ; when it is less ,it is not proper.

Cf. Nirangistan, f.163 b :—



i.e. One should have (the *sudreh* or *kusti*) about 4 finger-breadths loose round the body according to the text *pdiri-zī*. If (*sudreh* or *kusti*) hang down all on one side, that, indeed is not proper.

consecrates Darun, or takes Vâj, or[1] performs the Khurshid Nyaish, is it proper[2] or not ? Can it be (the sin of) *drāyān* (*i.e.*, chattering)[3] or not ?

A.—For (the performance of) the Yasna, both the *kusti* and the shirt (*i. e.*, *sudreh*) worn under it should undoubtedly be in a proper and decent order. A fit[4] *kusti* should be such as to be in the proper order, and at the time of weaving[5] it, there should be no filament left untwisted[6] and the shirt (*i.e.*, *sudreh*) worn under the *kusti* should have been well-sewn and no part thereof should have been torn off, and for consecrating[7] the Darun it should be in the proper order. If in weaving[8] (the *kusti*), one and a half filaments[9] have been left untwisted, it will be of use. The *zīr-kusti* (*i.e.*, the garment under the *kusti i.e.*, the *sudreh* or the sacred shirt) should be properly sewn and should be fit. If there is one who takes the Bâj (*i.e.*, a priest) or a layman[10] and if the right side of the *girîvân* (*i.e.*, the collar or the breast) of his *zīr-kusti* (*i.e.*, *sudreh*) is torn off[11] but has been mended, then this will do out of helplessness. If 7½ filaments[12] of the *kusti* of a layman[12] are left untwisted, then this will do[13] ; but if there are more than this then it will be of no use.[14] When the *kusti* is not in the proper order, then let it be known that whatever one does and regards as a merit is a sin.

MU. I., p. 34, ll. 9-10 : H.F. f. 440.

Kaus Mahiar : How is it if on re-tying the *kusti* and reciting the Avesta or the Nyaish, a woman in menses throws her glance[15] (at the person tying it on) ?

A.—It is proper that the woman in menses should be 30 steps away from him.[16]

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1 H. F. prefixes یا to نیایش 2 H. F. rightly omits کہ و after شاید

3 The performance of the ceremony without proper *sudreh* or *kusti* on is a mere chattering (*drâyân*) as it is not done with due observance. Cf. *drâyân-khurishnih.*

4 H. F., BK. کستی شایستہ ; MU. only کستی 5 H.F. بافتن MU. یافتن

6 H. F., BK. پیچ در فرو نگذاشتہ for MU. پیچ درو نگذاشتہ ; here در must be taken as equivalent to دو در (*dūdar*) *i.e.*, a twisted thread (See p. 33, l, 6).

7 H.F. پشتن MU. یستن 8 H. F., BK. در بافتن ; MU. بافتن

9 H. F. دو در و نیم ; MU. دو در نیم

10 H.F. & BK. یا پاردمی for MU. با پاردمی :—better یا بادرمی (پا درم—با درم = Common people *i.e.*, laymen). F. S. M. gives instead یا پاد یابی 11 H.F. دریدہ باشد and MU. دریدہ

12 کسی با در تا پفت در و نیم—so both H. F. and MU.—better با درم for با در and پفت دو در = پفت در or for کسی با در تا read, as in F. S. M., کسی در تا.

13 The *kusti* should be flawless ; it must be woven with due care and proper attention to the prescribed mode, *i.e.*, it must have the 72 threads all ceremoniously woven ; but 7½ filaments unwittingly left untwisted are allowed in the case of an ordinary person who is not going to perform any ceremony, as against 1½ for a priest.

14. *i.e.*, if there are more flaws in the *kusti* than are allowed, it is useless.

15 The words زن دشتان نگاہ کند of the Answer to the Question should be put in the body of the Question after نیایش کنند.

16 *i.e.*, if she looks at him within 30 steps, the *kusti* should be tied on anew According to another Rivayat (See MU. I, p. 34, l. 13) she should be 40 steps away.

MU. I., p. 33, ll. 18-19 to p. 34, l. 1.

Shapur Bharuchi :—*Q.*—About tying on the kusti and (putting on) the sacred shirt *i.e.*, the *zir-kusti* :[1] Whenever the sacred garment beneath the *kusti* (*i.e.*, the *Sadra*) is not in proper order and not in good (condition), is it proper or not that they should consecrate the *darun-bāj* or recite the Khurshed Nyaish (with such a sacred shirt or *kusti* on) ?

A.—It is necessary that the *kusti* and the *zir-kusti* (*i.e.*, *Sadra*) should be fit and beyond suspicion so that they may be in proper and good order ; because if the *kusti* is tied on to the naked body, it is a sin ; it is not a merit.

MU. I., p. 34, l. 12.

Shapur Bharuchi :—*Q.*—They perform the kusti and recite Avesta or the Nyaish and if a menstruous woman casts her glance at them, how is it ?

A.—It is proper that a menstruous woman should be 30 steps away from them.

MU. I., p. 36, ll. 14-15.

Punishment to be prescribed by the High-priest in proportion to the sin committed.

Bahman Punjya :—If a Behdin commits a crime which happens either through his hands or through his tongue,[2] he should be made to repent of it. In proportion to the crime, there should be the ordering of retribution and it should be so ordered. If they order retribution in excess of the sin, the Dastur becomes a sinner : this should be well looked after so that the soul may not be in torment.[3]

MU. I., p. 36, ll. 17-19.

Patet or Penitentiary Prayer-formula.

Shapur Bharuchi :—If a person cannot recite the *patet* daily, then he should order another person to perform the *patet* for him ; and the performance of *patet* by that other person is such as if the *patet* were recited by him himself with his own tongue. There is no difference between these (two recitals). But it is necessary for that person that he should daily recite these several words :—"I am sorrowing for, and repentant and in renunciation of every sin, which I have spoken, which I have done, which has arisen through me, and which I have imagined."

Again, if a person recites *patet*, its dignity lasts for three days,[4] *i.e.*, if he dies within those three days, it is the same as if he had recited the *patet* at the time of his death.[5]

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1 *lit.*, the sacred garment underneath the *kusti*.

2 *i.e.*, if he does improper deeds, or speaks improper words.

3 Dastur Nosherwan Marzban says that one should repent of one's sins before a Dastur, chiefly on the day Râm of the month Meher (MU. I, p. 38, l. 5).

4 *i. e.*, the advantage of that recital will accrue to the reciter for 3 days.

5 MU. om. this last para :—

دیگر آنکه هر کسی که پتت کند مرتبهٔ او سه روز بماند یعنی اگر در آن سه روز بمیرد
همچنان باشد که بوقت مردن پتت کرده باشد

MU. I., p. 37, ll. 2-4.

Suratya Adhyarus :—*Q.*—One of the Behdins has committed a great crime and he wants to repent of that sin, but it is enjoined that repentance (of one's sins) should be performed in the presence of a Dastur[1] (*i.e.*, High Priest) and the man who is the sinner knows it for certain that the high-priest is a worthless fellow. Can he go before that Dastur about this question (*i.e.*, for the repentance of his sin), or not ?

A.—Several Dasturs should gather together and whatever is ordered by all the Dasturs met in conference (by a majority) should be acted up to and they should punish (the sinner) in proportion to his circumstances and his wealth.

MU. I, p. 37, ll. 6-8 : H.F. f. 86.

Kama Bohra :—A person says to another : " After my death, go to the Dastur for my sake and repent of my sins." Is it such as if (the dead) had himself performed the *patet* or not.

The earlier the *patet* is recited,[2] the better it is ; and it is better (to perform it) in one's lifetime. If it is not possible (to repent of one's sins) in one's life time, then (it should be done) during the three nights[3] (after one's death), and if it is impossible (to do it) during the three nights,[3] then they should strive[4] so that the earlier it is done, it may be allowed.

MU. I, p. 37, ll. 10-13, or ll. 15-18 : H.F. f. 113 and f. 152.

Kama Bohra and Kaus Kama :—*Q.*—A person says to another : " Go to the Dastur after my death and repent of the sins which have arisen from me." When that person dies and this (other) person goes before the Dastur and repents of the former's sins for his sake, then is it such as if (the dead) himself had recited the *patet* ? What is the decision if this cannot be done on the same day (of his death) ?

A.—If (the dying person) performs (the *patet*) himself, it is better ; but if he cannot perform it himself (and dies), then on the day when (his body) is disposed of[5] (in the Dakhma), it would be better (to perform the *patet*) ; and even if it is not recited on that day, then it is more incumbent to recite it during the three nights[6] (after death) than on other occasions. One should exert oneself so that the sooner one performs the *patet*, the better (for one).[7]

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1 Cf. Patet-Adarbad :—*pish-i-rad dastur-i dini awayast garzidan*—" One should repent (of one's sins) before the *rad*, *i.e.*, the Dastur of religion."

2 *i.e.*, one repents of one's sins. 3 or, on the 3rd night after death.

4 better H. F. تخششش for MU. تخش

5 بپرهیزند *lit.*, abstain from ; technically, the word has come to mean " to dispose of the body ceremonially." 6 H. F. شوه ; MU. شو

7 Cf. Dadistan : Pursesh 7 and 8 :

Pursesh 7 §§ 2-5-6 :—

(2) [illegible]

MU. I., p. 38, ll. 1-2.

Can a Behdin (a layman) punish a Herbad (a priest) for his sins?

Nariman Hoshang :—*Q.*—If a *herbad* (*i.e.*, a priest) commits a crime, can a Behdin (*i.e.*, a layman) punish him or not ?

A.—If the priest commits a crime (which God forbid)[1], then a Behdin who is the leader (of the congregation) may consult the priests who are the wisest, most intelligent and the most select ; and if the latter authorise him, it is proper that punishment may be inflicted.

Nariman Hoshang. (MSS. A. and F.S.M.) :—Again, it has been written (to ask) why we had written that if a person commits a sin and is not forbidden by the head of the community, sinfulness is incurred[2] by that (leader).

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i.e. When others do a meritorious deed for him who passes away, after his death, and if that dead person had not ordered that good work in his lifetime, had not made a testament thereof, had not commenced it himself and had not been even deserving* of it, then it does not go and reach him at the balance.†

* "It was not his by design (*dât*)." West, or *pa jâd* (بہ جاد) *i.e.*, it was not for his sake.

† When his good and bad deeds are weighed in the balance by Rashnu on the dawn of the fourth day.

(5) [illegible]

i.e. If he who has passed away ordered that good work in his life-time, or made a testament thereof or was the originator of it and if it was the means of doing (some good) to the soul, then although it is proceeded with after his passing away, it reaches unto him for the joy of his soul ; because he is the orderer of the original grateful action and the righteousness belongs to him.

(6) [illegible]

i.e. But the soul of him by whom the good work is done by his own hands is of a better essence and stronger than of him by whom it is ordered.

Dd. Pursesh 8 :—

(3) [illegible]

i.e. Among the various good works, that one is more important which one does oneself with one's own toil ; then (comes) that which one makes progressive by one's own order ; then (comes) that which one makes a testament of after one's death and which is made progressive ; the lowest is that which others do for him.

(5) [illegible]

i.e. When one has not given one's consent for the good work and if one is not worthy of it, then it does not come unto one's possession, even though others may do it for one.

[1] توبہ خدای [illegible] [2] *lit.*, sits on the neck of.

(We wrote thus), because it had been known to us that those dear ones[1] had the power and authority in their hands.[2]

MU. I. p. 38, ll. 12-17 : H.F. f. 86.

Manure prepared by a darvand for cultivation.

Kama Bohra :—Q.—A man holds a piece of land and has wife and children. He cultivates[3] (the land). When he manures this (land) with cow-dung, he obtains a certain benefit thereby, and he can procure livelihood for his wife and children ; but if he does not manure it with dung, there is only half the profit and he cannot maintain himself. What is the decision (about it) ?

A.—The dung of the cattle-species should be used (as manure). Dung (obtained from) those of the good religion should be carried to a desert so that the sun may shine on it for four months,[4] and thereafter rain should fall over it four times. When the whole becomes moist,[5] it is fit for (the manuring of) the land.

The dung-manure of the Jud-dins is not allowed, because it may be full of impurities, and every time water is carried to the worst form of *hikhra*,[6] it is just like carrying dead matter to water ; and the dung manure of the Jud-dins cannot be without the impurity of the *hikhra*,[7] because it must have been mixed up with blood or menstrual discharge. Whatever sin is more than a good deed, it is not fit to commit ; but if the good deeds and sins can be equal, then they are even allowed for the greatest good (of men).

MU. I. pp. 38 (last line)—p. 40, l. 9 : H.F. f. 104 ; f. 115 ; f. 154.

Kama Bohra and Kaus Kama :—Q.—A man has sons and daughters and own a piece of land. If he manures this land with cow-dung he obtains such an advantage[8] as to maintain himself and his children ; but if he does not manure the land with cow-dung, he gets only half the profit and cannot maintain himself. Cow-dung may be procured from all quarters (*i.e.*, from Behdins or Jud-dins and pure or impure), because this dung-manure cannot be (always) procured from the (proper) place.[9] What is the decision (about it) ?

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1 The congregation of Navsari to which the letter from Turkabad was addressed by the Irani Parsees.

2 MU. om. this Rivayat :—Antia's MS. and F. S. M. gives it thus :
از روایت نریمان هوشنگ — دیگر نوشتم بودند که ما نوشته بودیم کسی گناه کند و بزرگ سر قوم مانع نکند گناه در گردن آن نشیند بسبب آنکه معلوم شده بود که شما قوت و استعداد در پیش آن عزیزان دسترس است

3 H. F. adds وکارد.

4 H. F. ماه MU. بار.

5 or, dies up (Per. خوسیدن 'to be moist' as well as 'to dry up').

6 هجر شحرای ; MU. هجر ; H.F. بهجر : This هجر شحرای is an incorrect reading of Pah. هجر گرای = worst *hikhra*. In fact the word شحرای without the dots may be read گرای *gerāi*. (See p. 39, l. 9) :— سرگین انیران همچو هخو کرایست

7 بی شحرای for بی هجر گرای (see note 6.)

8 Kaus Kama : چندان دخل در می آید but Kama Bohra omits دخل.

9 *i.e.*, not having any impurities mixed with it ; manure prepared with proper care by the Behdins is only allowable.

A.—Whatever dung there may be of the four-footed ones, which have not eaten dead matter for a year is fit for manuring land.[1] That dung belonging to a man of the good religion should be carried to a desert and left there for four months[2] so that the sun and moon may shine on it and that the rain-water may fall on it[3] four times so that the whole[4] may equally get wet. If during those four months, it does not rain four times,[5] he may wait a little so that the rain may fall thereon four times[6] and then[7] (only) it should be thrown over the ground (as manure). It is not permissible (to bring the dung-manure) from the houses of unbelievers.

The questioner said, "If I do not manure the land, I cannot maintain myself, and if I sell the piece of land, the same will be the case and my children will be reduced to poverty and I will have to eat various sorts of things from the hands of unbelievers. The land will be tilled[8] by unbelievers and will be owned by an unbeliever. If I hold the land in my custody I cannot take care of my children and although sin issues therefrom, yet a merit also will proceed from it. What is the decision about it ?

A.—The cow-dung of the unbelievers is like the refuse of the worst sort,[9] for the reason that they do not take precautions about anything and every sort of impurity will have been mixed with their cow-dung ; and if one pours water on such (dung) or carries (this sort of dung) to water, it is just like carrying water to dead matter ; for if the worst kind of bodily refuse is carried unto fire or water, it is just like (carrying) *nasâ* (dead matter) thereto ; and if one carries dead matter to water or fire or carries water and fire to dead matter, every time (this is done) it is a Margazan sin. Now you have described your plight, and I have described the harm (caused) to water and fire. Do that which is less sinful thereabout and try to obtain[10] the dung-manure always from the Behdins ; and if there is a boy

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1 See Pah. Vd. (Dastur Darab's Ed. p. 134, ll. 3-4.)

2 H. F. Kaus Kama : در چهار ماه and MU. تا چهار ماه

3 H. F. Kama Bohra : omits بران

4 H. F. Kaus : omits همه

5 H. F. Kaus Kama : چهار باران نیاید ; MU. چهار بار باران نبارد

6 H. F. Kaus Kama : تا این چهار باران بران بارد تمامت بیاید ; MU. تا چهار بار باران تمام بیاید

7 H. F. Kaus Kama : om. پس but has و instead.

8 MU. برکشت ; and H. F. برک برک and برکست for برکشت (of Kama Bohra's Rivayet), or برگ برگ انیران باشد *i.e.*, the provisions will be supplied by *Juddins*.

9 هخو گرا cf. Pah.

10 Kaus Kama : گوش دارند and Kama Bohra گوش میدار H. F. گوش میدارید

or a grown-up man who is affected with colic[1] *i.e.* if blood issues from his belly,[2] you are to take precautions about it, so that a Margarzan sin may not occur.

MU. I., p. 43, ll. 13-17.

On The Breach of Promise.

Shapur Bharuchi :—Six (kinds of the) breach of promise[3] are mentioned in the religion.

First, if one turns away from an agreement or bargain entered into with another,[4] one's soul will remain in hell for 300 years.

2ndly, if one has entered into any transaction (with another) and if they strike their hands[5] (one with the other), but if one turns away (from it)[6] then one's soul will abide in hell for 400 years.

3rdly, if one breaks the contract about cattle and (other) four-footed ones, (one's soul will abide in hell) for 800 years.

4thly, if one breaks a contract about a piece of land, (one's soul, will abide in hell) for 900 years.

5thly, if one breaks the contract about a sheep, (one's soul will abide in hell) for 500 years.

6thly, if one breaks the contract (about the marriage) of a daughter, one will remain in hell for 900 years.

If a pupil offends his teacher, remonstrates with him and speaks harshly to him, or if one turns away from the contract about a Navzud.[7] then (in each case), the soul (of the defaulter) will remain in hell for 900 years.

Again, the commandment of God is more excellent than the oaths of men, *i.e.*, if one has taken an oath in a certain situation, and if any harm is done (thereby) to the religion, then one can break that oath and can do the work according to the religion and there is no crime (therein) : moreover, one should look to the greatest good (of the greatest number).[8]

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1 Kaus Kama بزنه (or پزنه) = purging, phlegm ; better برنیا as given in Kama Bohra's Rivayet, which is equal to Per. برنیش = colic. What the writer here wants to say is that if an invalid affected with colic eases nature in a place where cow-dung is exposed to the heat of the sun, then the blood from his belly will be mixed up with the dung and make it impure.

2 Kama Bohra شکم مادر—better H. F., F.S.M. شکم only.

3 *Meher-druj* : Av. *mithrô-druj*. 4 *i.e.*, if one breaks the word-contract.

5 و دست بر دست زده added only in F. S. M.

6 *i.e.*, if one breaks the hand-contract.

7 The Navzud or Navar ceremony to be undergone by the son of a *herbad* for another in consideration of some money-payment.

8 Cf. Vd. 4 §§ 2-10 where 6 kinds of contract are spoken of in the following order :—

(1) Word-contract ; (2) hand-contract ; (3) contract about a small cattle ; (4) contract about a large cattle ; (5) contract about men ; (6) field-contract, and again, according to the Avesta, the Nabânazishtas, *i.e.*, the next-of-kin of the culprit are involved in the sin and answerable for it. This the Phalavi commentators thus explains :— [illegible] *i.e.*, How many years has one to fear (for the breach of the contract) ? *i.e.*, a specific

MU. I., p. 44, ll. 9-11 : H.F. f. 90.

On Swearing and Perjury.

Kama Bohra :—Q.—If a person takes a false oath and wishes that the sin thereof may be uprooted,[1] by what meritorious deed done by him will that sin vanish ?

A.—If one takes a false oath, the sin thereof will not be uprooted[1] by the doing of any meritorious deed ; but if at the time of taking a false oath he has vowed[2] that a meritorious act (in compensation for that sin) will be done by him, then that meritorious deed[3] must be necessarily done by him. If he does not do it, he will be liable for (incurring) another sin[4] ; Moreover, he should repent of it and ask for an *ashô-dâd* (*i.e.*, a righteous gift) of it[5] from him who is his accuser ; then (he should wait and see) what commandment Ormazd, the good and propitious, issues (for this sin, in the other world).

MU. I. p. 44, ll. 12 to end and p. 45, ll. 1-2 : H.F. f. 119 and f. 158.

Kama Bohra and Kaus Kama :—Q.—If a person takes a false oath with the intention that he may do duties and good works in compensation for that crime or will send money therefor to the Fire-places[6] or lay aside money in the bag of righteousness,[7] and if he repents of that crime, is the sin uprooted by him or not ?

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number of years is given for every smaller or greater *meher-druj*, the least number being 300 ; and this is explained by some commentators as abiding in so many years in hell (as is also said in this Rivayet).

Again, different commentators reduce the circle of liability to narrower limits, thus :—

(1) [illegible]

(2) [illegible]

(3) [illegible]

(4) [illegible]

i.e. (1) The sin of the *meher-druj* affects the progeny.

(2) The son born after the commission of the crime is liable for it.

(3) Kushtan-Bujet said : "The righteous should have no fear."

(4) Gogoshasp said : "When the (wicked) father dies, the righteous children have nothing to fear from it."

According to this Rivayat, the real culprit is only responsible for the breach, and his relatives are not affected at all.

Cf. also Pahlavi Rivayat No. VI. (p. 7) and No. XII (p. 36).

1 ازین وی بشود So all : it should be از بن وی بشود where بن=origin.

2 پذیرفتم lit. accepted, *i.e.*, vowed.

3 MU آن—H. F. آن کرفه

4 *lit.*, another sin will sit on him.

5 *i.e.*, he should beseech his accuser to forgive him : As this is a Hamimâl sin, it can be only uprooted by the accuser pardoning his fault.

6 Kama Bohra آتشان and Kaus Kama آتشگاه

7 کیسه کرفه (*Kissa-i-Kerfa*) lit., the bag of righteousness ; by this term, the *Girehbân*, *i.e.*, collar with a small bag on the Sudrah or the sacred shirt is known. It is so called because all the meritorious deeds done in one's life time accumulate in this bag and will be of use to one when one's final account is made up in the balance of Rashnu.

Cf. Dr. Modi's "Religious Ceremonies and Customs of the Parsees," p. 183.

A.—If a person takes a false oath with such intention, or takes a false oath without such intention,[1] and thereafter he does many duties and good works, then even that sin will not be removed from his neck[2] and those duties and good works will not at all reach his soul. If he has first vowed to do good works on account of his taking a false oath, he should do them so that the sinfulness may not[3] remain on his neck,[2] but if he does (these good works), they will not reach his soul. Moreover, when (such) a sin arises, he should perform Patet (*i.e.*, repent of the sin), and if he does not do that sinful act a second time, the Spirit of Patet will dry up that sin so that it may not be on the increase again.

MU. I., p. 45, ll. 4-5.

Shapur Bharuchi :—Q.—If a person has taken a false oath, what meritorious deed should be done by him so that the sin may be removed by such good deed ?

A.—It is better that he should repent of it ; but it is necessary that he should go to his accuser[4] and show repentance and ask his forgiveness and it may be accepted by the will of God.

MU. I, p. 45, ll. 6-19 to p. 46=H.F. ff. 368-370.

Saogand-Nameh (Shorter version).

Know that when one must have given a thing to another and the latter disowns it and perjures himself, then this Saogand-Nameh, if forced by necessity, should be recited. Perhaps he will be frightened and give answers correctly. Here is the Saogand-Nameh. There are various kinds of oaths ; one is this that one has to pass through fire. The second sort is this that red hot iron is to be applied to one's tongue. In short, 33 kinds of oaths have been enumerated.[5] Now this is (here) epitomised. If one has given something to another and the latter is led astray by Satan, then out of compulsion, an oath should be administered to him in this way. It is necessary that he who administers an oath and he who takes it should both be pleased with one another.[6] Perhaps by the recital of the Saogand-Nameh, they will be frightened. An arbitarator may be appointed so that the oath may not be administered all at once. As far as possible, they should try to put off this (matter) and postpone it (at least) for a night so that both may desist.[7] The second day also, they should try to let in something[8] so that an oath may not be taken. When they act thus, but if it is of no avail, then (the mediator) should say thus : "I am innocent of this fault[9] and those

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1 Kaus Kama's Rivayet has سوگند بدروغ خورد نه برین منش only for سوگند بدروغ خورد نه برین منش یا سوگند خورد نه برین منش (H. F.) : here the first نه is redundant.

2 So literally, *i. e.*, he is responsible for the sin.

3 Kama Bohra بماند : better Kaus Kaman نماند

4 *lit.*, adversary. All Hamimâl sins, *i.e.*, sins affecting the accusers (*i.e.*, the injured persons) will be atoned if and when the accusers are satisfied and condone the fault.

5 See Dinkard. Book VIII.

6 *i.e.*, both the complainant and the defendant must settle matters amicably and come to terms.

7 *i.e.*, one or the other who is guilty.

8 *i.e.*, further representation on the enormity of swearing should be made.

9 مثال—perhaps for مثالب=faults.

who cause the administration of the oath[1] or take it[2] are responsible for the good deeds or sins. He who administers the oath (as a mediator) is innocent." If they do not come to terms, he who wishes to take the oath is told to bathe,[3] to put on a new suit of garments and to tie the *padām*[4] on the nose. A priest should draw a circle round him, and in the act of drawing this circle, one Yathâ-ahu-vairyô is to be recited. A censer of fire should be brought and some aloe-wood and some frankincense should be placed on the fire. A tray should be washed (clean) and a little water should be pored into it. A piece of bread[5] should be brought and placed beside the water[6] or be thrown into the water. The person who wishes to take the oath should be called upon to recite first the Khorshed Nyaish and to sit down in great awe and they should call upon him a second time to abstain from swearing, saying: "If you take an oath, you will not pass out of this world unless hideous signs appear on you[7]; because many persons have sworn and have seen hideous signs.[8] This class (of swearers) has experienced hideous signs." When all this is of no avail, then that person should be told to swear thus: "I, such and such a one, swear truly[9] before the Creator Ormazd, the bright and glorious, before the Amshaspand Bahman, before Ardibehesht Amshaspand who is burning before me,[10] before shehrivar Amshaspand which has been placed before me,[11] before Aspandarmad Amshaspand on which I stand;[12] before Khordad Amshaspand which has been placed before me,[13] and before Amardad Amshaspand which is near me,[14] and which I shall have (presently) to eat: I swear by the soul and *frohar* of Zartoshat Asfantaman, by the soul of Adarbad Marespand, by the souls of all the *frohars* of the pious, which are and which have been, that I owe nothing to you, such and such a one—either of gold or of silver, or of iron, or of the dress for the body, or of anything which has been created by the Creator Ormazd. I am not aware and I do not know who has it. I have not concealed it anywhere and I am not informed of it in any way." If there remains anything in this matter which has not been said by me[15] (here), what (further information) is wanted, he (the swearer) is called upon to give out. He who takes the oath (declares) that he is absolved from sin by his own body and soul, is absolved from sin by his father, mother wife, children and ancestors. He says: "I am absolved from sin by the soul of Zartosht Asfantaman and the latter is quit of me. I am absolved from sin by the throne and by the commandment of Ormazd and am absolved from sin by the whole Avesta and Zand; I am absolved from sin by the glory of the good Mazdayasnian religion and by the glory of Adar Khoreh, Adar Gushasp and Adar Burzin Meher and other fires and they are absolved from sin by me. If I perjure myself, then for every crime Zohak the sorcerer has committed from the time of

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1 *i.e.*, the complainants.

2 *i.e.*, the defendants.

3 *lit.*, plunge his head in water.

4 mouth-veil, or covering for the mouth.

5 زانی perhaps, the *darun*.

6 MU. آن—better BK., H. F. آب

7 *i.e.*, on the forehead. Those who are wicked will have a sign on their forehead, at the time of the resurrection, to distinguish them from the righteous (Cf. Bd. Ch. 30 § 10).

8 *i.e.*, have suffered the evil consequences thereof.

9 MU. می خورم—BK and H. F. خورم براستی

10 *i.e.*, the fire.

11 *i.e.*, metallic tray, &c.

12 *i.e.*, the earth.

13 *i.e.*, water.

14 *i.e.*, the bread.

15 *i.e.*, the writer of the Saogand-Nameh.

his 8th year upto the period of 1000 years when he was fettered (by Faredun on Mount Demavand), I will draw upon myself the penalty of it on the Chinvat Bridge. Every time I perjure myself, then for every crime which the sorcerer Afrasiab committed from the time when he was 15 years old to the time when he was killed[1] (by Kaikhusro) I shall have to draw upon myself the penalty of those crimes. If I perjure myself, then every good deed I have done, I confer on you, such and such a one, and for every crime done by you, such and such a one, I draw upon myself the penalty of it on the Chinvat Bridge. Meher, Sarosh and the just Rashna know that I speak the truth ; the Spirit of Truth knows that I speak the truth ; the Amshaspands know that I speak the truth ; my soul knows that I speak the truth. My heart and tongue are uniform (*i.e.*, of one accord). I have concealed nothing in my mind. I do not say anything (untrue) by my tongue ; and in (taking) this oath, I have not practised any deception. By God, I say that it is so." One Ashem Vohu should be (then) recited. The water and bread placed before him should be given him to eat.[2]

MU. I, p. 47 to p. 54, ll. 1-13.

Saogand-Nameh[3] (Larger version.)

It is said in the religion that when a person enters into a bargain (with another),[4] it is so necessary that both parties should be satisfied with it and should not murmur about it. It is not permitted that when a bargain has been struck, one of the parties should be sorry about it and say that he does not want to sell (or, buy) that thing. (Again), he should not be allowed to break the contract although the bargain has been struck on that very day ; but both (the parties) should strike the bargain (at once) ; if not, the contract is void and is a breach of faith (*meher-druj*).

It is incumbent on priests and laymen that they should not allow *meher-druj* (*i.e.*, breach of promise) to be committed. Whoso commits *meher-druj* has the way of heaven shut against him, and let it be known that he is without (the jurisdiction of) the commandment of, and obedience to, God the most High and is in the jurisdiction of Ahriman and the demons. It is incumbent on the judge to call from them for some witnesses in order to record evidence[5] before himself. Witnesses should be three. The judge ought to take into consideration the nature of the evidence. He should look to the witnesses whether they speak the truth or not, and they must have attained to puberty.[6] He must take into consideration the locality, because there are places where only one witness may be obtained

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1 MU.—H. F. بکشتن—better BK. بکشتند

2 Cf. Dr. Modi's Paper on "Oaths among the Ancient Iranians and the Persian Saogand-Nameh" in the Journal of the Anthropological Society of Bombay (1921)—No. 2 of 1922, pp. 204-224. Also See ઈરાની સોગંદ નામું in the Adibehesht No. of 'Asha' pp. 66-70.

3 BK. gives the heading : سوگند نامه که داور بدان تمیز کند : The Book of Oath by which a judge should discriminate (between right and wrong).

4 *lit.*, buys or sells.

5 گفتگوی

6 Only F. S. M. gives و عمرش بالغ باشد All other MSS. om.

and (therefore) that (only witness) should be accepted. When, in an uninhabited place, there may not be more than one witness, it should be said to this witness that if any one has (a cause of) complaint (on account of his conduct as a witness), he (*i.e.*, the witness) will be responsible for it, and he will have to answer for it in the next world. If (the administration of) an oath is talked of[1] then one should pause (a little). If one is in doubt, the oath should not be administered (at once); but if one is without doubt (as to his fair conduct) then the oath should be administered to him.

If any one is a thief (who has appropriated another's property) or if one[2] has been deprived of his property, or if a thief has carried it off, and if that property is seen in the hands or in the house of another and if two witnesses give evidence that the property belongs to such a person and that they know[3] for certain that that property has not been sold to such and such a person, then that property should be taken away from that (thief) and should be handed over to the owner. If even any evidence is brought forward (to the effect) that (the property) has been purchased (by some one), even then it should be taken away (from the purchaser). If a stranger has purchased it, then even it should be taken away from him and should be entrusted to the owner of that property.[4]

If (a property) has been bought by some one of a person, about whom there is a suspicion of theft, then the latter should be traced out, and the price given to him should be taken back from him. If the property has been bought by a man of a person on whom there is a suspicion of theft and if it has been rebought of that man (by another), then the latter should demand his money back from that man who has got the money as the money is his, and that person should be given hire for going after the thief from whom he may receive back the price.

It is necessary that when the thief is caught, he should be punished in proportion to the theft and compensation should be taken from him.

If they do not know where the thief has gone, then the loss should be divided into two and both parties should share half of it between themselves.

If a person gives money to another who wants to do business with it, sharing each half of the profit, and if it so happens that a robber waylays him and carries off the money, then because half the profit[5] has been said (to be shared by each), the loss also should be (divided) half to half.

If the man is killed on the way and his money carried off, then if both (parties) had acquiesced (to use) that road in carrying on business,[6] the compensation for that money should not be taken from the relatives of that man (who is killed), but if the man who has taken away the money has borrowed it at his own desire,[7]

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1 *lit.*, is brought in the midst. 2 MU کسی: better BK. از کسی

3 میدانم (used in the first person—*i.e.*, in the direct speech of the witness).

4 Only F.S.M. adds. و با خداوند مال باید دادن All other MSS. om.

5 MU. سود ببرد: : better BK., S.D.B. سود

6 کاروان may be for کار روان—or a caravan.

7 *i.e.*, on his own initiative.

then (his relatives) must compensate for it. But if it so happens that the man is killed and the money restored, then for one (*diram*), compensation should not be more than one, even though the profit also has been got from the money ; for the price is to be taken according to the usages which the good religion has sanctioned.

If (transaction) has been made in an animal, and if damage is done to a cultivated field or to a tree (by that animal) then as much (compensation) should be taken as the loss entailed by the entry of that animal and it should be given to the owner of the land. If one buys an animal which dies suddenly and if one gives evidence truly and justly that this animal before its being bought by the person had some disease and ailment, then the price given for it should be taken back (from the original seller) and should be restored to that man (*i.e.*, the purchaser).

Again, the accuser and the accused should go to the judge. The accused is he who owes something to another and the accuser is he to whom a person owes something. Then the judge should say to the accuser : "What is owed by this man to you ?" and when the latter answers, the accused should ask for evidence. If the accuser calls witnesses, (such as) those, who are interpreters of the law, or those well-versed in the rites of Barsom,[1] or those who are thankful (unto God), and if (one of) such witnesses give evidence before the judge, it will be sufficient for this reason that[2] it is one who is versed in the interpretation of the law (*e.g.*, a judge), or well-versed in religion and he will not give false evidence. *Barsam-varī*[1] (*i.e.*, the function performed by one at the Barsom ordeal) is the work of God. Being grateful unto God means this that "I am thankful (unto God) that He protects me from Ahriman and it is *hūmat* (good thoughts), *hukht* (good words) and *hvarsht* (good deeds) *i.e.*, I think of virtuous thoughts, I utter good words and I do good deeds, so that Ahriman and demons will keep at a distance from me." If the witness is one who is versed in the interpretation of the law or one versed in the Barsam-varih, it will be sufficient.

It is good if there are three witnesses from amongst the common people.[3] If a witness is irreligious and a heretic, sanction for another (witness) must be given. If there are not more than one witness from amongst the common people, then for the other two witnesses (who are not produced in the court) oath should be administered (to the party concerned), because if there are no such witnesses, (the court) should be content with the administration of the oath. Then he who produces witnesses should ask the accused if he will accept the witnesses and abide (by their statements). If he says yes, then the witnesses should be examined. When the witnesses give what evidence they possess, and if one of the two (parties) says that he will not accept the witnesses and abide by their statements, then a petition should be made at the court of the King that such and such a one does not abide by the judicial decree.

When an accuser goes to a judge (to seek redress) and if one is sent after the accused and the latter does not turn up, then the accuser should wait up to the time

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1 *barsam-var* : *Barsam-varih* and *Garmok-varih* are two kinds of ordeal (see Dinkard).

2 MU. آنرا که چون : better BK. آنرا که

3 بادرم *lit.*, a subject.

of mid-day ;[1] if the accused (even then) does not turn up, before the judge, then the accuser should go every day for three (consecutive) days in the same manner (to the court), and should send for the accused and wait upto the time of midday.[1] If after those three days, the accused does not go to the judge, then the latter should record the evidence every day and for every day that (the accused) does not turn up, evidence should be recorded.[2]

A judge (is he who) must have taken pains to acquire all (legal) knowledge and should have a share of all kinds of (general) knowledge. He should pay proper attention to all processes[3] and in the administration of justice, he should sift the truth in the presence of God and his creatures.

But if they come to such a pass that an administration of oaths is assuredly required, then let it be known that the oath should not be given if the capital is not worth 48 *dirams* of silver, and then it should be administered on the advocacy (of the parties concerned) and with (proper) advice, and this affair of theirs should be performed.

If the capital is worth 48 *dirams* and if it happens that an oath is to be administered,[4] then the judge ought to address them thus :

" Know and be informed that in this suit either of you cannot be speaking the truth and when either of you cannot be right, the other must be telling falsehood ; and any person who is a liar[5] is worse than the accused Ahriman and all his demons. The accursed Ahriman and all demons are more friendly to liars. Every crime which they commit in the world cannot be (better) done by them except when they bring falsehood[6] in the midst ; and the source of all these crimes is the utterance of this falsehood. Secondly, when Zartosht asked of Ormazd, the good and propitious as to what crime men commit is worse and more mischief-making near Him, Ormazd replied : ' No crime is worse than this that when two persons make a contract between them and when there is no witness except Me who am Ormazd, and when one of these two persons stands off his contract and says that he has no knowledge of it, such a person is ill-fated in both the worlds. He cannot pass out of this world until he learns a lesson from the people. When he dies, he goes to hell near Ahriman, as in the world he has practised Ahrimanian deeds. Ahriman will not withhold from (such) friends of his what he possesses. And Ahriman has no wish better than this that any one may tell a lie or take false oaths.' "

It is also said in the religion that if he who takes some *dirams* from a person, or robs him of them, or takes them on loan, and if he does not return them to their owner, then for one *diram* he has taken, if he orders[7] 10,000 *dirams* to be given for (the performance of) duties, good deeds or Yasna-service or celebrates Myazd,

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1 *lit.*, midday prayers.

2 ll. 16-17 : from هر روز upto باید که is repeated.

3 Or, preliminary procedure.

4 *lit.*, is to be brought in the midst : *i.e.*, if the matter can only be settled by the administration of oaths.

5 BK. om. و هر کسی دروغزن باشد

6 MU دروخو — BK. دروغ

7 MU. فراید — better BK. فرماید

Gahambar and Farvardian and practises Khetiodath and nourishes the poor and the needy and continually supplies the Atash Behram with fuel and frankincense, or kills noxious creatures (for the atonement of his crime), even then he is responsible for the crime.[1] This sin is called the sin of *hamemâl*, *i.e.*, (a crime against) an adversary.

This is also manifest in the religion that if one intends to swear falsely or take a false oath on account of another or obstinately (adheres to it) and then does many more duties and good works,[2] still that sin will not be removed from his neck. If he does that crime intentionally and he does duties and good works he has vowed to do, then neither will the crime be removed from his neck nor the duty or good work done by him (in expiation of that wicked deed) will reach his soul. And if he does not do[3] any duty or good work vowed by him to be done, he is responsible[4] for the expiation (of the crime), on which account he draws upon himself severe punishment. More than this, a liar is reduced to indigence and no duty or good work can even proceed from a liar.

For three days, these words as said above should be repeated to those who have practised *meher-druj* (or, breach of faith), or to those who have heard of it.[5]

If they do not take it in good part, then it must be said to them: "Many and of various kinds are the good works enjoined by religion, which should certainly be performed, and you also know that it is so. Now, in the presence of God the most High, the property which you lay claim to, you should divide in two halves. If you think you have suffered a loss, then you should so imagine that it has been offered in the Yasna-service of God and (thus) you will lay us (also) under complete obligation. If you accept[6] this advice, you will be well off in both the worlds." If they do not accept this advice, then this should be said to them (by the judge): "I am without suspicion and doubt that of you two, one tells a lie, but I do not know which one has one foot of his on the truth, except that you yourselves know how you are to bring it into evidence, and how you are to say it out and how I am to find it out."

It should be said to them:[7] "Sodabeh told a lie with respect to Siavakhsh, but Kaus stood by it firmly and truly. The latter said to them: 'Either of you two must pass over fire so that guilt may be distinguished from innocence.' As Siavakhsh was righteous and innocent, he said: "If there is a mountain of fire, I shall pass on it." Now as you might have heard of it,[8] two mountain-loads of fire-wood were immediately laid out and they were set on fire. Then Siavakhsh passed through the fire and came out from the other side of the fire. As he was

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1 *lit.*, the crime will not be removed from his neck.

2 After کار کرفه BK. rightly adds بیشتر کند

3 MU. بکند—better BK. نکند

4 MU در بگردن—better BK. در گردن

5 Sc. but do not speak out the truth before the judge.

6 MU. پذیرد—better BK. پذیرید

7 MU. گفت:— better BK. گفت که

8 *i.e.*, learnt from history; Cf. Shah-Nâmeh.

innocent not a single hair of his body was injured.[1] Again when Sikandar Rumi came and killed Dara and burnt many books of Avesta, Zend and Pazend, he ruled for a time and the affairs of the religion became very delicate and every day they became more delicate until Ardeshir Babegan sat on the throne and underwent all these troubles for the work of (restoring) the religion when he sent Ardai Viraf to the spiritual world for those *nirangs* (*i.e.*, religious formulae) of the religion[2] which Zartosht Asfantaman had brought from before God the most High. He (Ardai Viraf) made the state (of the religion) known in the spiritual world, when he was for seven days and nights unconscious, as may be known to the readers.

Afterwards in the time of Shapur Ardeshir, as a great number of people was full of doubt,[3] the high-priest Adarbad-Marespand who was descended from Zartosht Asfantaman on his father's side and from Gushtasp on his mother's side, said: "If you are in doubt, I know it truly and for certain that the Mazdayasnian religion is good and pure[4] and I (am prepared to) swear by it." As the people were a little in doubt they said: "How will you swear by it"? Adarbad said: "Melt nine maunds of brass, I will wash my head and body before you and you may pour the molten brass on my breast. If it happens that I am burnt, you speak the truth; if I am not burnt, you ought to wash your hands of apostacy and you ought to be without doubt and suspicion about the good Mazdayasnian religion and about the words of Viraf and you ought[5] to accept it."

Afterwards all heretics accepted his words and Adarbad washed his head and body before 70,000[6] men and 9 maunds of brass being melted, it was poured on his breast, but he did not receive the slightest injury. Then people were without doubt and suspicion and all accepted the good religion and the words of Viraf. Now this is the way to establish the innocence of those who are not guilty. If you too are innocent and true speakers and do not want to abide by our words which are the words of the religion, then prove your truth by fire. Where Siavakhsh passed on the fire, there were, without doubt, two mountains of fire, but for you, we[7] will collect only two ass-loads of fuel and kindle it and you shall have to pass through it, if you want to establish the truth. And when the molten brass poured on the breast of Adarbad was 9 maunds, we will boil one maund of milk for you and will pour it on your breast so that it may be known to us who is guilty and who is innocent.

If what we have said cannot be practised by you and if you do not accept it and wish to take an oath, we are absolved from the sin (committed) by you."[8]

When they listen to all this, and do not turn with aversion from taking an oath, then first of all they must sign a bond and afterwards they should take the oath. (The bond should run thus:) "When a sign appears on (the face of) either

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[1] *lit.*, was lost.

[2] MU. کم دین—better BK. دین گم

[3] MU. پرشک—better BK. پرزشک

[4] MU. آویذ—better BK. آویژ

[5] MU., BK. پدیرفت : F.S.M. بباید پدیرفت

[6] MU. هفتاد—BK. پشتاد

[7] MU. مازان شمار—better BK. ما ازان شما

i.e., we have tried our best to dissuade you from taking an oath. Now you must take the consequences.

of the two, then four[1] times the property as is laid claim to should be taken from the person on whom the sign appears and should be entrusted to the other adversary."

They should then administer the oath to him and say: "May God find out soon the truth (from the guilty) and may the criminal be distinguished from the innocent." When this sign appears on one of them, the damages assigned should be taken from him. If the property had been disposed of, he should be thrown into prison commensurately (with his crime) so that others might not have the hardihood to commit such crimes. Then before taking the oath, both of them should sit on their knees[2] before the judge, and the judge should extract this confession from the plaintiff and defendant. Say thus: "I speak the truth, God knows that I speak the truth. The Amshaspands know that I speak the truth. The Yazads in front and behind[3] know that I speak the truth. All good things know that I speak the truth. All good things having a spiritual share know that I speak the truth that such and such a one wants such and such a thing from me but I cannot give it to him (because I am innocent). If it is this that such and such a person has committed a crime with reference to such and such property of such and such a person, I am absolved from sin by the spiritual and worldly angels." After this, they should go to the fire-place. They should bring a cup from the Yasna-(*gāh*) and pour a little water into it. Some *narmina*[4] should be put into the cup. Some incense, a little piece of sulphur and a piece of the jujube cut off and a piece of *barsinā*[5] should be put into the cup[5] and rubbed[6] with some solution of gold to the extent of a grain and must be put into the cup. Then the knife for cutting the Barsom should be held (in the hands) and a furrow should be drawn with it round the censer of fire with (the recitation of) a Yathā and the Barsamdān,[7] the *nāveh*[8] and the Mâhrui[9] should be put in (the space enclosed by) the furrow and the tray[10] holding the spiritual fire should be placed over the Barsam-dân, and the cup used in the Yasna-service should be placed over this tray and the (metallic) mortar used in the Yasna-service should be inverted inside the furrow. Then fire should be kindled and the aiwyanghan[11] should be intertwined[12] (round the Barsom). The top[13] of the mortar used in the Yasna-service should point towards the breast[14] of the man who is taking the oath, who should stand[15] up and turn his face towards the fire and from outside the furrow,

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1 MU. جهان—better BK. چهار

2 Both MU., BK. زانون for زانو

3 The spiritual and terrestrial Yazads; the Hamkārās (see p. 52 ll. 3-4).

4 It is not known what this *narmina* (نرمینه) is.

5 After پاره BK. adds بر سینو در آنجا کردن (= بر سینا بر آنجام کردن) *barsinā* is the name of a plant. 6 MU. سودن = BK. بسودن = فسودن 7 Case for holding the Barsom

8 MU. نای وه—BK. نانی و for ناوه (nāveh or nāneh—a goblet of water). 9 The crescent-shaped implement for holding the Barsom. 10 کنچه for خونچه

11 fibres of the date-leaf used for binding the Barsom.

12 MU. باختن—BK. ناختن for بافتن

13 Perhaps used for the دستم (dastah) *i.e.*, the pestle.

14 بسین so MU. and SDB; BK.—بستن 15 MU. بالی—better BK. پای

place his feet within the furrow. Again with (one) end of the aiwianghan,[1] his feet should be bound[2] in such a way that at the recitation of Shyaothenanam[3] of the (first) Yathā to be recited in Nirang Kusti, one knot should be tied and the second knot also be tied to another foot in the same way.[4] While consecrating the Darun, the *khshnuman* of the just Rashna should be recited. Whoever is the Judge should stand straight and say thus: "You should speak out thus: 'It is proper that with the Truth which is propitiated[5] before me, I should say (all this) with truth and uprightness. God knows that I speak the truth. (My) Religion knows that I speak the truth. (My) soul knows that I speak the truth. (My) *frohar* knows that I speak the truth. The Amshaspands know that I speak the truth. In the name of the Existence of Ormazd and the three Daes[6] and the Hamkârs[7] who are before and behind for the smiting[8] of Ganā-minu the wicked and full of death[9] (I say that)—they know that I speak the truth. Bahman, Mah, Gosh and Ram who are all *hamkārs* for the smitting of Wrath with infuriate spear of those of a foreign faith, know that I speak the truth. Ardibehesht, Adar, Sarosh, Behram who are all *hamkārs* for smiting[8] the demon Az, know that I speak the truth. Shehrivar, Khur, Meher, Asman, Aniran who are all *hamkārs* for the destruction of Winter created by Daevas, know that I speak the truth. Asfandarmad, Aban, Din, Ard, Marespand who are all *hamkārs* for the destruction of the demon Taromat and Bushasp, know that I speak the truth. Khordad, Tir, Ardafravash, Bad, who are all *hamkārs* for the destruction of (the demon) Sēj,[10] the deceitful know that I speak the truth. Amardad, Rashna, Astad, Jamyad who are all *hamkārs* for the destruction of 9999 demons, know that I speak the truth.[11] Pesh-Marg[12] knows that I speak the truth. Adar Khordad who is the protector of wisdom knows that I speak the truth. Adar Burzin Meher who is the protector of husbandmen knows that I speak the truth. Adar Gushasp who is the protector of the Iranian army, knows that I speak the truth. This Spirit who is before Ormazd, the good and propitious[13] knows that I speak the truth. Rashna the just who is before Ormazd knows that I speak the truth. The Spirit of Ab-zar[14] and of the trees and the sulphur which have been thrown (in this cup) and placed before me, knows that I speak the truth. All happiness and Truth and all holiness having a spiritual share know that I speak the truth. All these which I have named and counted know that I speak the truth that I should not

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1 MU. ایقیاد کهن —better BK. ایو نگهن 2 MU. پستن better BK. بستن

3 MU. بشیا و شتام : better BK. بم شیو تننام 4 *i.e.*, at the recitation of the second Yatha.

5 Referring to the propitiation of Rashnu, the truthful, just mentioned.

6 *viz.*, Dae-pa-Adar, Dae-pa-Meher and Dae-pa-Din. 6 *lit.* associates.

8 MU. یز شنی—better بز نشنی 9 MU. گنا مینو یدو—better BK. گنا مینو دروند پر

10 *lit.*, Destruction.

11 See Afrin Hamkare. Here the order in which the Devs are mentioned in connection with the *hamkārs* is not the same as in the Afrin. Moreover for the demons Tairich and Zairich who are the antagonists of the *hamkārs* of Amerdad, we have here, in general, 9999 demons.

12 It is not known who this is.

13 افزود for افزونی. 14 MU. آب از : better BK. آب زر or زر آب : the solution of gold mentioned above.

give such and such property to such and such a one who asks it of me. If it so happens that the property spoken of by such and such a one is to be given by me, then I should be absolved from sin by all the *Minos* (Spirits) who have been (just) mentioned, and at the head of the Chinvat Bridge, I shall answer truly to the soul of such and such a person before Sarosh and Rashna who are appointed by God to make up the account of men.' Then he should be told to sit down[1] and recite the Bāj and he should take what there is in the cup used in the Yasna-service and drink it.[2] He should be told to cleanse his mouth and recite (the remaining portion of) the Bāj. When he has finished thus, he should be told to get up and stand on his legs before the fire. Then he should be given advice a second time[3] and there where the furrow is drawn within which the oath is to be administered, a small quantity of pure ashes[4] should be sprinkled and a furrow drawn round it. Then when all this is said and all these preparations are made and this *Saogand*-(Nama) is mentioned, then God will soon distinguish the guilty from the innocent.

Although the sinner has abstained from (passing over) the fire, it will so happen that the administration of the oath, which if he takes falsely, will exclude him from the mercy and compassion (of God), and from the very next day he will be unable to pass his life in this world according to his desire; but if he is highly favoured by fortune in this affair and although he may not be affected by (the consequences of) *meher-druj*, it will undoubtedly affect his children and his family will be ruined and his progeny[5] will be extinct. In the next world, his punishment will be worse and heavier. The similitude is this that just as a person falls into fire, his body is burnt and part of his soul also is burnt[6], so when he who takes a false oath, or makes it of no avail, burns himself, his family and his soul, all of them.

This also should be known that when an oath is to be administered to a person, the Saogand-Nameh should be recited before him 3 times, before the administration of the oath, so that perhaps he may have mercy on his body and soul. This also should be known that when one is absolved from sin[7] by the spiritual Yazads and Amshaspands and by the Earth and the Sky and by all the *frohars* of the pious and by the Fires, then it will be reasonable if he does not from the (very) next day, pass his life happily during the day and will sleep soundly during the night. If his life is prolonged, a thousand kinds of calamity will befall him in this world, and when he dies he will be under torture of hell upto the resurrection and every hour his torture will be severer and his distress will be greater. If after this, a sign appears on him[8], then it does not behove any one of the good religion to speak

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1 MU. بیشین —better BK., SDB. بنشین

2 MU. بخورد —BK. بخور

3 So that he may be dissuaded from perjuring himself.

4 پری مینو: ashes of the sacred fire. مینو *lit.*, spiritual *i.e.*, sacred and پری is Pah. الرد hence it should be وری.

5 تخمدان *lit.*, nursery-ground.

6 BK. om. و روانش پاره بسوزد —*i.e.*, his life is partly in danger.

7 Of course, by perjuring himself.

8 It was believed by the common people that a black spot (cf. Guj—કાળી ટીલી) appeared on the forehead of a man who perjured himself.

to him or sit with him in the place where he is, and when he comes to (where) Myazd (is consecrated),[1] he should be seated afar.

If all this is of no avail, and if the adversaries want to take the oath, the judge should say to both of them: "I want 3 *dirams* and 2 *dângs*[2] of pure silver as the price of (administering) the oath and (also) one diram of four *dānak* from one adversary and one *diram* of 4 *dānaks* from the other adversary." The judge should not administer the oath until he receives the money. If anything other than silver is given, it should not be accepted. (Nothing is to be accepted), except pure silver. Then they are to be sent home again while (the judge) should say to them: "Both of you may think over it well to-night and may come to-morrow so that I may administer the oath to you." The judge should not make haste in administering the oath all at once.

Here is the condition of the administration of oath :—

As God has commanded and as the Dasturs have declared it, we have written this,[3] proclaimed it with caution, and have got quit of our obligation. It (now) rests on the shoulders of those who do not observe proper caution and on those who while administering the oath to men, make haste and do not do it with scrupulousness. (This is the oath): I such and such a one swear before the Creator Ormazd, who is radiant, before Bahman Amshaspand and this (sacred thread) girdle of religion which I wear on the waist; before Ardibehesht Amshaspand which is kept before me,[4] before Shehrivar Amshaspand which I hold in the hand,[5] before Asfandarmad Amshaspand on which I stand,[6] before Meher, Sarosh and Rashna and the (other) Amshaspands, that I am not aware that I owe you, such and such a one, anything of gold or of silver, of brass, of silk, or any the least bit,[7] or of anything which the Creator Ormazd has created. I have not got it and I do not know where it is hidden; I have not been agreeable to it.[8] If this property (under consideration) has not been carried away by my advice or permission, and if ever I perjure myself (which I am not doing in this case), then I am absolved from sin by the Creator Ormazd and the Amshaspands and they are absolved from it by me. I am absolved from sin by the glory of the good Mazdayasnian religion and the glory of the religion is thereby absolved by me. I am absolved from sin by the just and true prophet Zartosht Asfantaman and Zartosht Asfantaman is thereby absolved by me. I am absolved from sin by the souls of my relatives and by my father, mother and ancestors and they are absolved by me. If ever I am perjuring myself, then for every crime[9] which the sorcerer Zohak committed from his 8th year upto 1000 years, I am responsible, and I will answer for them on the Chinvat Bridge and punishment therefor will reach my soul. If ever I perjure myself, then for every crime which the Turanian Afrasiab has committed from the 8th year upto 930 years, I am responsible, and I will draw

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1 MU. میزدی در —better BK. در میزدی

2 a *dâng* is the 4th part of a diram.

3 MU. بانشتیم —better BK. ما نبشتیم

4 *i.e.*, the fire.

5 the metallic implements.

6 *i.e.*, the Earth.

7 MU. شمت —better BK. شمت.

8 MU. تن —better BK. ین

9 MU. و ہرگاہ —better BK. ہرگناہ

upon myself the penalty therefor. I must take a true oath. I do not speak one thing with my tongue and (conceal) another thing in my heart.[1] My tongue is set right with the heart." In this (affair), several pieces of advice[2] are laid down (which are to be properly observed).

One whole Ashem Vohu to be recited.

MU. I, p. 54, ll. 15-17 : H.F. f. 92.

On Loans.

Kama Bohra :—*Q.*—A person lends money[3] to another person and stipulates with him that he will add so much by way of interest every month. When the stipulated time passes away, the creditor[4] goes and demands it back and the debtor[5] cannot return it at that time and says that by way of gratification, he will make so much increment in the interest. Can such increment in the interest be made or not ?

A.—One cannot take the interest more than that (which is stipulated).

MU. I, pp. 54 (last line)—55 (ll. 1-8): H.F. f. 122 and f. 161.

Kama Bohra and Kaus Kama :—A person lends something to another and the latter makes a contract[6] that at a fixed period he will return that thing with so much interest fixed[7] and stipulated for. When the period comes to an end, the creditor[8] asks for his capital several times but (the debtor) does not return it and says that he will make an increment in the interest and will retain (for some further period) the principal and will return therewith more[9] interest than was stipulated for. Now, can any one take[10] more[11] interest, than has been ordered by those versed in the religion and the kings, by way of gratification ?

A.—More interest than what is fixed[12] cannot be taken and when one consents (to pay it) by way of gratification, it is all done by him through helplessness.

MU. I, p. 55, ll. 10-14 : H.F. f. 94 and f. 140.

The Law of Evidence.

Kama Bohra and Kaus Kama :—*Q.*—A Behdin (has lent something to,) and asks it back of, another Behdin. (The latter refuses to return it). The former

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1 *i.e.*, I have not concealed anything in this transaction.

2 MU. بند —better BK. پند

3 lit., a thing. 4 lit., one who has given the money.

5 lit., the person who has taken the money. H.F. آنکسی که and M.U. آنکسی

6 Kaus Kama قرار دادن : better H.F. قرار دهد. 7 Kaus Kama بدو — better H.F. and Kama Bohra بروا 8 lit., this man.

9 Kama Bohra سود ازان : better H.F., and Kaus Kama سود زیادت ازان

10 Kaus Kama بشاید . H.F. بستانم ; and Kama Bohra بستانم H.F. بستاند (which last is the correct word).

11 Kaus Kama سود ازآن : better H.F. and Kama Bohra سود زیادت ازان

12 Kaus Kama سود بدو داشته : better H.F. سود و آنچه بروا داشته ; and Kama Bohra بروا داشته H.F. برو داشته

goes before a judge who is a Behdin and his witnesses are Jud-dins. Can the judge who is a Behdin accept the evidence of Jud-dins[1]?

A.—When (the judge) sees that the man (who is a Jud-din witness) is reliable,[2] his evidence should be accepted.[3]

MU. p. 55, ll. 16-17: H.F. f. 97 and f. 126.

Kama Bohra:—*Q.*—There is one brother (out of many) and he must have his loan[4] back from another person. The witnesses (the former) has are his brothers.[5] What is the decision ?

A.—Their evidence should be accepted, if they have no share in the money owing (to their brother) and if they are steadfast (in the faith).

MU. p. 55, l. 19—p. 56 l. 1: H.F. f. 141.

Kaus Kama:—A person wants his loan[4] back from another person. The witnesses the plaintiff has are his brothers and these brothers have no share[6] in his property. Will their evidence be of use or not ?

A.—Their evidence may be taken, if unsteadfastness (in the faith) has not become manifested by them.

MU. I, p. 56, ll. 3-7: H.F. f. 138.

Kaus Kama:—Two persons have a law-suit between them, and they go to a judge. The complainant makes his statement and the defendant[7] makes his statement. First the judge should ask for witnesses from the complainant, and if the latter is so constrained (that he is unable to produce the required number of witnesses, *viz.*, three), then it will be enough if (the witness) be a *vajr-gar*[8] *i.e.*, an interpreter of the law. But if that witness be not a *vajr-gar*, then in default thereof, it will be enough if two witnesses are produced ; but (for ordinary purposes) if one has three witnesses, they are quite sufficient.[9] If he has not more than two (ordinary) witnesses, then he must be a surety[10] for another witness required ; and if he has not more than one (ordinary) witness then an oath should be administered to him for two other

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1 For this sentence, Kaus Kama has گواهان استوار باشد یا نه (HF. گواهی) *i.e.*, Can the evidence (of the Jud-dins) be relied on ?

2 lit., has his foot (firm) on the place.

3 For this answer, Kaus Kama substitutes بهداد دستان ایران را شاید Here بهداد دستان is used in the sense of مهسودی as elsewhere (See MU, p. 38, l. 17) *i.e.*, "(The evidence of Jud-dins) is allowed for the greatest good of Iran," or if ایران is the plural of ایر (as opposed to انیر) then the translation will be: "(The evidence of Jud-dins) who are of the same judicial turn of mind as Zoroastrians can be accepted."

4 lit. a thing.

5 for و برادران read برادران (HF.), or جمله برادران (F.S.M.)

6 MU. نه بهر ستد and HF. بهر نه ستد

7 MU. پسنمال HF. پسیمال

8 both جرگر for جرگر و (S.D.B.)

9 HF. adds و اگر سه گواه دارد تمام باشد

10 پدیرشنی (*padirashni*).

(ordinary) witnesses.[1] When the witnesses are produced, the judge should ask the complainant[2] (and the defendant) whether they will abide by the evidence of the witnesses. If they say yes, then the witnesses should be examined, and the decision should be given in accordance with the evidence which the witnesses produce. If out of the two (parties)[3], one does not abide by the judicial decree, then a petition should be made for the opinion of the king[4] (that such and such a person does not abide by the judicial decree).[5]

MU. I, p. 56, ll. 8-15: H.F. f. 138.

Kaus Kama:—When an accuser goes to a judge (to seek redress), and if a person is sent after[6] the accused and the latter does not turn up, (what is the decision about it ?)[7].

A.—If the accuser waits till the evening-prayers and if the accused does not turn up, then for three days (consecutively), the former should act in the same way.[8] The judge should record the evidence on those three days. If some one says that the mistress of the house (of the accused, or, of a deceased person whose property is in dispute) wishes to dispose of the property, then it should be ascertained. If it happens that the expenses (incurred by the deceased) are not forthcoming out of the proceeds of the sale (of the property), then it is better that the property should not be sold.

The decision[10] is this that out of the property, left after one's death, it is necessary that debts should be first paid off and the dowry of the wife should be handed over to the wife if they so wish it[11]; and as for what is left over, they should act in accordance with the bequest (of the deceased). If no will is made (by the deceased), then the wife should have the money brought by her from her father's house. If, thereafter, something is left over, then a part thereof goes to the son.[12] Two parts (thereof) go to the son and one part to the daughter. The share of the *pâdshâh* wife is the same (as that of the son). The *ayukan* wife does not get more than her dowry, and the money (left over) is that of her son. The *châkar* wife gets the money which is hers and the dowry she had accepted (on her marriage.)[13]

MU. I, p. 57, ll. 1-7 (cf. H.F. f. 92=MV. p. 56, l. 19, p. 57, l.)=H.F. f. 122, f. 161.

Cultivation of a piece of land in partnership.

Kama Bohra and Kaus Kama:—*Q*.—A person holds a piece of land or the cultivation thereof in partnership with another. If they cut (the twigs of) a

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1 Sc., whom he is unable to produce.

2 MU., H.F. پیشنمال — better F.S.M. از پیشنمال

3 for دو read ہردو (F.S.M.)

4 MU., H.F. بررای — F.S.M. بر دروازهٔ (=at the door of).

5 See the larger Saogand-Nameh: MU. I, p. 48, ll. 13-14.

6 MU., H.F. از — better F.S.M. بر

7 See, the larger Saogand-Nameh: MU. I, p. 48, ll. 14-16.

8 *i.e.*, should send for the accused.

9 of the witnesses.

10 MU. وجز: better H.F. وجر

11 اگر خواهند is rightly omitted in F.S.M.

12 or, better, as in BK, بسم بهری باشد for پسر بهری باشد: it should be divided into 3 parts.

13 cf. MU. I, p. 188, ll. 13-17.

Barsam-tree without each other's permission, is it allowed or not? Or, if they pluck fruits[1] (of a tree) (without each other's permission), is it proper or not?

A.—On the occasion of helplessness, it is proper if without (each other's) permission they do so, except in such a way that the tree[2] is not injured; but if it is remediable they should do so with each other's permission, although they may be partners.

MU. I, p. 57, ll. 9-11.

Loans and extortions from Jud-dins.

Nariman Hoshang:—*Q.*—If a Behdin incurs debt, or takes something on loan, of the *Jud-dins* (*i.e.*, persons of a foreign faith) and does not pay it back, is it a sin?

A.—For every contract and agreement a Behdin makes (with any one), if left unfulfilled, he sinner and a *meher-druj* (*i.e.*, a breaker of contract).

Q.—What is the punishment for taking a thing by violence from *Jud-dins* and appropriating it?

A.—For taking (a thing) by violence and force,[3] four for one should be returned[4] in the spiritual world, but if (the *Jud-din*) is inimical to the religion,[5] it is proper to take away the thing by force from him.

MU. I, p. 57, ll. 13-19 and p. 58, ll. 1-4: H.F. f. 122, f. 162.

Lawful and unlawful trafficking.

Kama Bohra and Kaus Kama:—*Q.*—What is that business, the trafficking in which is a Margarzan sin?

A.—If they buy and sell (things) and if God has not allowed or enjoined, (such trafficking), then both the buyer and the seller are *riman*[6] and Margarzan, and they are even Margarzan to a great extent[7]. Hence, if it is so,[8] in every business one should pay heed to the commandment of God.

MU. I, p. 59, ll. 9-11: H.F. f. 95.

Behests of Parents to be faithfully executed by the Children.

Kama Bohra:—*Q.*—What is that trust-property of the forbears which the descendants appropriate to themselves and on which account they become Margarzan?

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1 Kaus Kama و گر اینکه میوه : better H.F. میوه only.

2 Kaus Kama and H.F., درخت : Kama Bohra and H.F. درش *i.e.*, in it (*viz.*, the tree).

3 MU. بزور و ستم نمیبو — better as in other MSS. بزور و ستم گرفتن بمینو

4 دادن آمد (MU.) — better F.S.M. دادن

5 For به دین F.S.M. gives بهدین.

6 Kama Bohra زیهن : H.F. and Kaus Kama omit it.

7 بی بها lit. without value or price; priceless: Or, they are even Margarzan, (if they obtain) no profit (therefrom).

8 Kama Bohra ای دون : better H.F. ایدون : Kaus Kama has چنین

A.—If a testament[1] (is made) about the wealth which is laid aside for (the performance of) meritorious deeds,[2] and if it is appropriated by the descendants who use it for their own expenses, then they are Margarzan. If they do other meritorious deeds and do not do those which have been specified in[3] (the testament), then even they are Margarzan.

MU. I, p. 59, ll. 13-15 : H.F. f. 137.

Kaus Kama [*and not Kaus Kamdin*]:—*Q.*—What is that trust-property of the forbears, by the appropriation whereof, men become Margarzan ?

A.—If the father has laid aside[4] some money[5] for (the performance of) a meritorious deed, and if they (*i.e.*, his children or his trustees) do not do as they have been ordered, they are Margarzan ; and if it is his offspring[6] or if it is some other person who does not do what he is ordered to do, he is Margarzan. They ought not to change what has been ordered ; because if they do a good deed other (than what is specified), it is not proper.

MU. I, p. 59, ll. 17-19 : H.F. f. 94.

Decision about intended gifts.

Kama Bohra :—*Q.*—A person resolves in his mind thus :—"I shall give something to a Behdin or to the Fire-(Behram)," and then repents of it : what is the decision ?

A.—If he says openly[7] thus : "I shall give such and such a thing to such and such a person, and if he (thus) vows for it, he must give it away ; but if a person has not vowed for it and is (thus) not under the obligation (to give it), it will do if he does not give it ; but those who take a vow must give it away.

MU. I, p. 60, ll. 2-3 : H.F. f. 140.

Kaus Kama :—*Q.*—If a person resolves in his mind that he may give some money for the Fire-(Behram) and then does not give it, what is the decision ?

A.—If he (only) thinks[8] (thus) in his mind, and does not say it out openly and does not give it, then no sin arises for him ; but if he says it out openly[9] and a person knows of it,[10] then (that thing) must be taken from him.[11]

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1 H.F. اندر : better M.U. اندرز 2 پی کوفه

3 H.F. اندر ; Kama Bohra اندر دین : If this last reading is accepted then the translation would stand thus : " . . . . and do not do those (named in the testament), then even it is said in the religion that they are Margarzan."

4 نامزد کردن to appoint ; to specify. 5 lit., something. 6 H.F. adds : وگر فرزند باشد : Kaus Kama omits.

7 *i.e.*, in the presence of another.

8 MU. منیدن : better H.F., منید 9 *i.e.*, makes a vow. 10 lit., sees it.

11 MU. p. 60, l. 4 et seq (Kamdin Shapur) = H.F. f. 250. This Rivayet is almost the same as Saddar Bd. Ch. 54.

MU. I, p. 65, ll. 16-19 : H.F. f. 127.

Rays of the sun should not fall on fire.

Kama Bohra :—The 74th chapter is this that the light of the sun should not be allowed to fall on fire ; for whenever you cause the light of the sun to pass on fire, it is a sin of 3 *istirs* ;[1] and if fire is covered underneath anything wherein there are holes, then for every hole wherefrom the light of the sun falls on fire, it is a sin of 3 *istirs* ; because the power of the fire[2] is lessened, if the sun shines on that fire ; and if you allow fire to remain in the light of the sun from morning to evening, it is a sin worth 300 *istirs*, *i.e.*,[3] worth 1200 *dirams* :[4] therefore it is incumbent on men to know this.[5]

MU. I, p. 67, ll. 4-9 : H.F. f. 252.

Collecting household fires and carrying them to fires of the higher grade, *i.e.*, to Atash Adaran and Atash Behram.

Kamdin Shapur :—A fire which is made use of in a house, if put to use three times, should be gathered up and put in the place (adjoining) so that the ash-bed may be cold ; if not, it is a sin.[6] The blaze[7] from over that fire should let pass on (to a combustible) and that (fire) should be carried near Atash Adaran, and when four months and ten days pass away, (that fire of the Atash Adaran) should be gathered up and carried to the Atash Vahram ; and if it is not possible (to do so) in four months, it should be indispensably carried to the Atash Varahram in one year. The fire which is in the house should be well taken care of. If it is kindled at midnight, 1000 *divs* and *drujās* are annihilated and twice as many sorcerers and *parikās*.

Fire should be necessarily preserved and it should not be allowed to be extinguished. If it is gathered up and carried to the Atash-gāh,[8] it is a merit of 60 *istirs*, and if it is allowed to extinguish, it is a sin of 80 *istirs* and in addition to this, there is a loss to the property of that house to the extent of three *dirams* and two *dangs*,[9] and the male progeny decreases.[10]

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1 استیر is a weight of 6½ dirhams (Steingass). 2 H.F. آفتاب for MU. آتش

3 after استیر F.S.M. adds یعنی

4 درم is a weight (drachma) ; a silver coin, generally in value about twopence sterling.

5 It is for this reason that the sacred fire is preserved in the *gumbad* or Sanctum Sanctorum, where no light either of the sun during the day, or of any ordinary lamp during the night is allowed to fall on it.

6 MU. omits گناه: H.F. leaves a blank for it : F.S.M. has گناه 7 براه Pah. راه Per. براز

8 *i.e.*, an abode of fire, *i.e.*, either Atash-Adaran, or Atash-Behram.

9 A *dâng* is one-sixth part of a *diram*. 10 MU. کم شود H.F. کم بمانند cf. Vd. 8 §§ 79-80 :

"If, O Spitama Zarathushtra, one piously brings unto the fire the fuel of sandalwood, frankincense, aloes, or Hadhânaepata or any other fragrant fuel, then to whichever side the wind carries the perfume of fire, thereunto the fire of Ahura Mazda approaches and kills thousands of invisible *daevas*, the wicked brood of darkness, and twice as many *Yâtus* and *Pairikâs*."

MU. I, p. 67, ll. 13-16: H.F. f. 250.

Precautions about Fire.

Kamdin Shapur :—Fire should be kept away from the vicinity of water because there is a *daruj* mixed up with fire and there is one in water. When both meet together, they do harm and injury. And it is not proper that sun-light should fall on fire, or that (the fire) may be left in the sun-light, because it is a sin. Every time that the hand is taken on to the fire, it is a *farman* sin; and every time they blow the breath with the mouth on fire,[1] it is an *yât* sin which is 180 *istirs*. If a woman in menses sits near the fire, it is a *Margarzan* sin[2]; and every time they burn *nasu* (*i.e.*, dead matter) or impurities in fire, it is a *Margarzan*.

MU. I, p. 68, ll. 1-2.

Shapur Bharuchi :—If one extinguishes the fire before which Darun and Yasna ceremonies have been performed, it is said in the religion that the power of the Avesta recitation reaches the Daevas.

An attendant should tend the fire and the fire of the house where food is cooked for three days should be gathered up and carried to Atash-Adaran.

If one does not take proper care of fire so that it is extinguished, and if he send 100 *dinars* to Adar-Gushasp, it is not allowable.[3]

Smoke arising from fire is a thing pertaining to Satan.[3]

MU. I, p. 68, ll. 4-7: H.F. f. 90.

Fire coming in contact with *nasu* (dead matter).

Kama Bohra :—*Q.*—If *nasu* or dead matter is burnt in a fire and if a person cooks food over that fire and prepares his bread or meal and eats it, what is the decision?

A.—If the *nasu* is burnt up and is reduced to ashes, then the fire or the ashes does not pollute (any one); and if a person prepares food over that fire and eats it, it is not a sin; but that fire (over which the dead body has been burnt) should be carried away from that place and (then, food) should be cooked (over it). And it is not proper that that fire be carried to an Atash-gāh.[4] It should be known that fire has such refulgence that if anything comes in contact with it, it is made pure like itself.

MU. I, p. 68, ll. 7-15: H.F., f. 119 and f. 158.

Kama Bohra and Kaus Kama :—*Q.*—There is a fire over which dead matter has been cooked, or burnt or roasted and a person prepares his meal over it or roasts something or prepares food in a pot[5] (over it) and eats it, or comes in contact with the ashes of the burnt-up dead matter: what is the decision?

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1 H.F. بر آتش and MU. آتش 2 H.F. گناه and MU. omits.

3 The last two parts of this Rivayat are omitted in MU. Other MSS. give them thus :—
اگر کسی آتش نیکو ندارد تا بمیرد صد دینار اگر بآدر گشسپ فرستد روا نباشد ∴ دو آتش که دود پیدا می شود این شی از آن شیطان است

4 H.F. only adds و آن آتش به آتش گاه باید برد که نشاید

5 Kaus Kama and H.F. خورشنی دیگی : Kama Bohra خورشنی دیگر

A.—If the *nasu* has been entirely burnt up and if any hair or fleshy part does not at all[1] remain but has been reduced to ashes and if any one comes in contact with the ashes, there is no pollution[2]; and if any one places a pot over that fire and prepares food and eats it, then even I do not know that there is (the fear of pollution).

MU. I, p. 71, ll. 11-13: H.F. f. 441.

Fire kindled near the Dakhma *i.e.* in the Sagdi.

Kaus Mahyâr:—About the fire (or, lamp) which is lighted near the Dakhma[3] for three days and nights and on the fourth day (after one's death).

They should carry (there, near the Dakhma) an iron censer,[4] but it should be carried there separately[5] (so as not to come in contact with anything there), and they should kindle fire on it so that it may be extinguished in the chamber of the Dakhma[6] (after burning for 3 days). Thereafter, (the censer) should be lifted up and carried to the house where death has occurred and both (the fire on the censer)[7] and the fire[8] in the *zâd-marg*[9] should be extinguished and another fire which is (burning) besides these (two) fires (in the *zâd-marg*) should be taken up and carried to the Atash Adaran.[10]

MU. p. 71 ll. 15-18 (see p. 145.)

Kaus Kamdin.—*Q.*—What[11] (is the rule) about kindling fire (in a Sagdi)[12] 300 paces apart from the Dakhma ?

A.—Here (*i.e.*, in Iran) we kindle fire in 3 places (when death occurs):

(1) In the place where one dies. (2) In the place where the body is placed within the *kash*[13] and (3) in the place which is 300 paces apart from the Dakhma (*i.e.*,

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1 Kaus Kama and H.F., هیچ : Kama Bohra هم

2 H.F. and Kama Bohra بکنند : better Kaus Kama نکند

3 در دخمه must be taken for سی صد گام دخمه as in the following Rivayat of Kaus Kamdin.

4 صدل (Paz., صدنداد (= صندل) a pot: correctly explained as آدوشت in F.S.M. cf. Ar. سطل

5 علاحده in H.F.; MU. علاوه : علاوه means, the upper part *i.e.*, anything placed above another *i.e.*, the censer proper (آدوشت) in which the fire burns and not the stand on which it is placed;—if this word as given in MU. is retained, then the meaning is: "the censer proper (and not the fire-stand) should always be carried."

6 This chamber is what is now called the *Sagdi*, which is a structure erected for burning a lamp continuously, near the Dakhma.

7 which is already extinguished. 8 MU. H.F. یا آتش — better F.S.M., یا آتش

9 A place kept apart for the corpses, until they are carried away to the Dakhma: explained by some as *jāi marg* = place of death.

10 No such practice as described above is observed in India. In case we take the word *Dakhma* for the *Sagdi* (a shed erected near the Tower of Silence at about 300 paces from it), then even it must be said that this rule is not observed in India.

11 BK. adds چون after آتش

12 For Sagdi (see note above). 13 کش Furrows drawn round the dead body in a *zâd-marg*, where it is put.

in a *Sagdi*). It is so manifest in the religion that the demon Vizaresh terrorizes and frightens the soul which remains in this world for those three nights (after death). The soul takes itself under the protection of the fire, and the demon (Vizaresh) which sees the light of the fire flees away and cannot inspire dread or fear in that soul upto the (first) period[1] of the fourth (day after death) when it reaches Meher Dāvar.[2] This is the meaning of kindling the fire.

MU. I, p. 72, ll. 1-4: H.F. 203.

The six fires.

Shapur Bharuchi :—Names of every one of the fires are written :—

The first fire[3] is Barzishavang which is before Ormazd. The second fire[3] is Vohu-Fryān which is in the bodies of men and animals. The third fire[3] is Orvājist which is in plants.[4] The fourth fire[3] is Vājist which appears from lightning and it fights with Spenzarashk demon.[5] The fifth fire is Spenist which is manifest in the world and is in the stones.[6] The sixth fire[7] is Neryosang which resides in the navel of the kings.[8]

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1 *i.e.*, Bāmdād, or the dawn.

2 *i.e.*, the judge who with Rashnu and Srosh weighs the good and evil deeds of men on the fourth day after death.

3 H.F. آدر; MU. آتش 4 MU. درخت و اشجار و ارواز = trees, shrubs and plants; H.F. has only ارواز.

5 MU. دیو H.F. درج 6 *i.e.*, in the mountains. 7 H.F. آتش: MU. آدر

8 For the Avesta names of these fires, see Yasna, Hâ 17.

The Pahlavi Yasna, Hâ 17, gives their names in the following order :—

(1) [illegible] (= [illegible])

(2) [illegible] (= [illegible])

(3) [illegible] (= [illegible])

(4) [illegible] (= [illegible])

(5) [illegible] (= [illegible])

(6) [illegible]

It seems from this list that the name of fire is not given to No. 6, and it is not mentioned in Bundehesh and Shayast-la-Shayast and that the first and the fifth are interchanged in the Bundehesh and Shayast-lâ-Shâyast.

Only three names out of these five are found in Yasna 36, *viz.*, Spenishta, Urvazishta, and Vāzishta. cf. Bundehesh, Ch. 17 :—§1.

In Shayast-la-Shayast, Ch. XI, the same order as in the Bundehesh is thus given :—

(1) [illegible] (= [illegible]). (2) [illegible] (3) [illegible] (4) [illegible]

(5) [illegible] ([illegible]).

MU. I, p. 72, ll. 4-7.

The fires Adar Gushasp, Adar Khordad and Adar Burzin.

Shapur Bharuchi:—Again, Adar Gushasp is (the representative of) the commander of the armies of Iran. It is on the Asnavad Mountain. This fire came to the assistance of Kaikhusro once when he conquered Bahman Dez.[1] Adar Khordad is (the representative of) wisdom, and of the priests and is on Mount Kānkara,[2] in the country of Hindustan, and it is called *jalāmukhi* (*i.e.*, a volcano) by you. It is also called Atash Berezi-savang. These two are the names of the same fire.[2] Adar Burzin Meher is (the representative of) husbandmen. It is on the Raiwand Mountain in the Dasht-i Vishtāspān. It is also called Mino-Karko.[3] These 3 fires burn without fuel and they have no fear of water.[4]

MU. I, p. 72, ll. 9-11, and p. 76, ll. 1-4: H.F. f. 441.

Atash Adarans to be established at every place where there are Behdins.

Kaus Mahyar:—It appears that except the Atash Behram, which has been located in Navsari, there is no other Atash-(gāh)[5] amongst those (of that town). This is worst. It is assuredly necessary that a dome of the abode of Fire should be erected by every congregation of Behdins and therein they should establish the Atash-Adarān. An attendant should be engaged on a salary so that he may tend the fire. From every house where they cook food for three days (consecutively), they should take up the fire and carry it near the Atash-Adaran.[6]

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[1] See Shāh-Nameh. [2] MU. om. the rest of the sentence after Kānkara: other MSS. give it thus:—

کہ آنرا شما جالا موکہی گویند و آتش برز شونگہ نیز آنرا میگویند ∴ این ہردو نام یکی آتش است

[3] MU. om. this sentence: others give it thus:— و آنرا میز کرکو ہم میگویند

[4] *i.e.*, if water is poured on them, they will not be extinguished (See Darmes. Vol. I, Zend Avesta.)

The greater Bundahish puts Adar Khordad in Karikân *mata*. Darmesteter observes that the volcano near Kangra is still to-day an object of pilgrimage by the Hindus and that the fugitive Parsees must have carried an Atash with them to India.

[5] as,, *e.g.*, an Atash-Adarān.

[6] Sc., and should leave it there so that it may be extinguished.

This decision about the collection of house-fires after they have been put into use at least three times and conveying them to the Atash-Adaran so that they may be extinguished is not at all followed in practice by the people of India. It is to be noted that the ceremony of the consecration of the Atash-Adaran in Iran, as appears from Kaus Kamdin's Rivayet (and not Kamdin Shapur: See MU. I, p. 73, ll. 3-12) is not in accord with that followed here. In fact, it appears that what are called Atash-Adarans were simply established there for the purpose of bringing in the house-fires to them. These Atash-Adarans, this Rivayet further states, were erected in quarters where there were ten houses of Behdins. Following the practice, as laid down in Kaus Kamdin's and other Rivayets, the Qadimis here carried for some time every year the fire of their Atash Adaran to the Atash Behram during one of the five Gatha days and left there to be extinguished. A great controversy raged about this point in former times in which Zoroastrians of all shades of opinion took part and consequently this custom was dropped (See આદર ખોરહે "Adar-Khoreh" by R, Mullafeeroz).

MU. I, p. 72, ll. 13-16.

Kaus Kamdin:—It so appears that in no quarter of the congregation of Behdins there are Atash-Adarans, but every one preserves fire in his own house. It is so enjoined by religion that if bread is once baked on a fire,[1] no other food should be cooked on the same fire. If food *i.e.*, meals, is prepared 3 times on a fire, and if it is put to use another time, it is a sin of 3 *farmâns*. Every attempt should be made to establish Adaran-fire in every quarter of the Behdins and every year during the Farvardegan days,[2] the attendant of the (Adarān) fire should pick it up and carry it to the Behram fire and should carry gifts[3] also for the Atash Behram.[4]

MU. I, p. 72, ll. 18-19.

Jāsā:—In every village, one Atash-Adaran should be established. Men of the good religion should collect the fires of their houses every three days or[5] every seven days and carry it near the fire (of Adarān) and this (last) fire should be picked up every year, or every three years and should be carried (and placed near) the Behram fire (so that it may be extinguished).

MU. I, p. 73, l. 1: H.F. f. 219.

[6]*Kamdin Skapur*:—Three *herbads* should offer three Nyaishes each to the Atash-Adaran, but if there is (only) one (priest), he should recite nine Atash Nyaishes and complete them sooner. Every[7] year during the *panji-i veh*,[8] the Adaran fire should be collected and taken near[9] the Behram fire and placed there so that (the former) may be extinguished.[10]

MU. I, p. 73, ll. 4-13.

Consecration of an Atash Adaran.

Kaus Kamdin:—[and not *Kamdin Shapur*, as given in MU.] *Q.*—Establishment of the Atash-Adaran—how is it established?

A.—Everywhere there are abodes of Behdins, it is incumbent on them to establish an Atash-Adaran for it is a precious meritorious deed. In every quarter where there are 10 houses of Behdins, it is necessary that there be an Atash-Adaran in their midst. It is known that great towns have them so that the fires of the

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1 *i.e.*, if one meal is prepared over fire.

2 *i.e.*, During the Panji-i-Veh or the 5 Gathâ days.

3 F.S.M. دهشن : MU. داشن (Pah. [illegible]) e.g., Sandal-wood. 4 See note above.

5 ڭ for ڭ

6 T31 has the following question:—

[illegible] *i. e.*, 'In what way should dignity (marātib) of Adarān (fire) be enforced'?

7 This last sentence is omitted in MU.; H.F. gives it thus:

آتش آدران هرسال که پنجی وه شود چیدن بردن بکناری آتش وهرام نهادن تا سرد شود

8 *i.e.*, during the five Gatha days. 9 lit., to the edge, or, the side of.

10 See note 6 to Kaus Mahyar's Rivayet (MU. p. 72, ll. 9-11.)

houses of the Behdins may not be dispersed.[1] The fires of the houses should first be collected and removed to a place so that the ash-bed may be cooled ; then they should be carried to the Atash-Adaran and should be placed near that place whereon there is fire.[2] 21 Yathâ-ahu-vairyôs should be recited, so that it may be cooled down there. A place in the midst of the houses of a street of the Behdins should be made pure and ready (for the abode of fire) and a worthy man of the good religion who has undergone the Bareshnum should be appointed attendant of the fire and make ready[3] a fire-stand wholly[3] made of stone. Then the fires which may be in their houses may be kindled. Three priests should be present and prepare three spots of ground and fix every spot nine inches *i.e.*, one span[4] afar from one another. Then the fire having been kindled, a piece of fuel should be held over and they should catch the flame[5] over it and (then) place it (apart) in a place, and another burning piece of fuel should be placed in a second spot and thus it should be done 3 times. At the fourth time, (the burning pieces) should be all placed on the fire-stand. The priests should recite Atash (Nyaish) over it. It is necessary that the worshipper of fire should every day recite one Atash Nyaish over it.[6]

MU. I, p. 73, ll. 14-17 : H.F. f. 252.

Establishment of Atash Behrams.

Kamdin Shapur :—Wherever the Behdins make their abode, it is necessary that an Atash-Behram should be established in that place. For, it is manifest in the religion that had it not been for the assistance and power of the Atash Behram not a single Behdin could have lived in the world. Two priests who have consecrated the Nābar[7] should tend it and kindle it (also) at mid-night ; for if they kindle it at midnight ten millions of *devs* and *drujas* perish and twice as many sorcerers and pairikās. If it is not possible (to establish it) at every (such) place they must establish (there) Atash-Adarans and should defray the total expenses thereof.[8]

MU. I, p. 74, ll. 1-6.

Fire of lighting should not be used in the consecration of an Atash Behram.

Nariman Hoshang :—*Q.*—Whence should the fires be brought when a new Atash Behram is to be established ? (Here in India) all the workshops have passed into the hands of the *Juddins* (*i.e.* men of foreign faith.)

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1 اسپرده cf. Av. *vi-spara.* 2 *i.e.*, the *Adosht* or the fire-stand.

3 *i.e.*, erect; or cf. Vol. II, p. 18 :— جای کلینان آتش که بسنگ می نهند : where کلینان =censer (cf. P. کل embers).

4 MU. دستی or F.S.M. بدستی Av. *Vitasti* 5 براه Pah. راید.

6 This is the ceremony of preparing an Atash-Adaran, as observed in Iran. It should be noted that Atash Adarans are not consecrated in India in this way. Elaborate ceremonies are to be performed for such Atash-Adarans in India (See Dr. Modi's "Religious Ceremonies and Customs of the Parsees" pp. 239-242) whereas the Atash-Adarans of Iran as described here simply served the purpose of receiving the household fires of the Behdins.

7 H.F. باید که دو دستور نابریشتم : MU. has نابر (for باید) which is wrong. *Nâbari* s technically used for the larger *khub* ceremony.

8 For the last clause F. S. M. gives کوشش بتمام رسانند

A.—For the important affair of establishing[1] an Atash Behram, the priests and the wise should study and read the books and whatever they can gather from Parsi writings, and carry out this important affair ; but if there are no books at all (on the subject), two wise men should be got ready and sent here ; they will perhaps obtain the (required) information[2] here and then safely return home. It may be known that it is not written (herein) for that reason.

Q.—Can the fire of lightning which has fallen in a place be used for the Behram fire ?

A.—The fire of lightning[3] holds a high rank, but it is not ascertained from any authority[4] that the Behram fire has been prepared therefrom. It is allowable that the Nyaish of Atash Adaran[5] may be offered for it,[6] but it is not suitable for the Behram fire.[7]

MU. I, p. 74, ll. 8-19—p. 75, ll. 1-8 : H.F. f. 205.

Consecration of an Atash-Behram.

Kamdin Shapur :—For the establishment of the Behram fire, 1001 fires should be collected. (Ordinary) fire (when it has been taken into use) should be collected and taken to Adar (*i.e.* Atash Adaran) and then that should be taken to Varharam (Atash Behram). Whoso extinguishes[8] the Varharam fire is a Margarzan.[9]

First, the fire whereon *nasâ* (*i.e.* dead matter) has been burnt ;[10] *i.e.* the fire *murde-suz* (*i.e.* a corpse-burning fire)—91.

Second, the fire whereon impurities[11] have been burnt *i.e.* of the dyer[12]—80.

Thirdly, the fire on which impure cow-dung has been burnt *i.e.* the fire of the hot bath[13]—70.

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1 MU. نشستن T33 and S.D.B. نشستن را 2 MU. مگربا for F.S.M. یاد—مگر یاد lit., recollection.

3 برق آتش for برق 4 lit., place.

5 MU. آتش آدر—BK. آتش آدران and F.S.M. آتش آدران آدر

6 *i.e.*, the fire of lightning cannot be used in the preparation of the Behram fire, but it can be utilized for the preparation of Atash Adaran. But in India all the Atash Behrams have been consecrated with the fire of lightning among other fires.

7 MU. آتش بهرام—BK. در موضع آتش بهرام

8 هوزند : Pah. [illegible] from [illegible] to strike. 9 cf. Pah. Rivayet : p. 115 :—

[illegible]

i.e., When they take it into use, whenever it is used, it should be collected. They should take the blaze therefrom (on a combustible) which should be put aside and the fire should be taken to the Adaran and the Varâran fire.

10 MU. پوختن—BK. پوختن 11 [illegible] (Av. [illegible]—Pah [illegible])—a degree of impurity less than that of the *nasâ*.

12 رنگ پاک one who prepares dyes (پاک fr. پختن to cook ; make) ; or, MU., BK. رنگ لاک = a dyeing tincture : Cf. Pah. Riv. (p. 117) = [illegible]

13 Pah. Rivayet has : that of [illegible] (cf. Per. ریدن)

Fourthly, that on which pots[1] have been burnt, *i.e.* of a potter—60.

Fifthly, that of the goldsmith—60.

Sixthly, that of the silversmith—55.

Seventhly, that of a *zahargar*[2] *i.e.* a carpenter—50.

Eighthly, that of *ankuhar*[3] *i.e.* of burnt bricks—75.

9th, that of an oven, *i.e.* whereon a pot has been boiling or bread is baked—61.

10th, that of the cauldron[4] (*i.e.* of the coppersmith)—61.

11th, that of a muletteer[5] of the villages[6]—61.

12th, that of the Mazdayasnians—40.

13th, that of the cavaliers on march—35.

14th, that of the *behvâr-hazâr*[7] *i.e.* of the watch-keepers—30.

15th, that from the lightning of the sky—90.[8]

16th, that of the *herbad*—40.

and that of a Behdin (who produces fire from the friction) of pieces of wood and from flints—143.[9]

In all[10] so many fires should be collected and the Behram (fire) should be manifestly[11] enthroned. During every Gahambâr, with proper precautions,[12] the *zur* of the fat[13] of a *gospand* should be offered; fuel and frankincense should be continually offered[14] and they should (thus) maintain it.

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1 دوشین — BK. دوسین — Pers. دوشیدن = to plaster, to incrust. cf. Pah. Riv. (p. 117 [illegible]

2 The MS. of Fulad Rustom has: that of a رویگر *i.e.*, a copper-smith, or brazier. Pah. Rivayet has:— [illegible] (See Pah. Vendidâd, 8). Paz. has [illegible] which means "an armour," *i.e.* fire of armourers.

3 انکوهر—Per. آگور and Pah. Rivayet [illegible]=burnt bricks.

4 MU. om. this sentence; H.F. and BK. give it thus :— دهم از دیگ شصت و یک and the Pazend Rivayet explains it as that of مس گران (coppersmiths).

5 خربند : Pah. Rivayet has [illegible] 6 MU. دیگان but BK. ویکان

7 MU. بهوار—BK. بهوار 8 The words عانه پاسبان after نود are a repetition of یعنی پاسبان (just above).

9 The total collection, several times, of the 16 fires for consecration purposes, as given in this Rivayet is 1103, but in the modern consecration-ceremony, 1128 are in all collected. The order of the list of fires as given in Kamdin's Rivayet differs also from the modern order. (See Dr. Modi's "Religious Ceremonies and Customs of the Parsees," p. 222). For different lists of these fires, see Note below.

10 یکتا 11 وینایی— Pah. [illegible] 12 MU., BK. پهرزی—better H.F. and F.S.M. پریزی

13 Both MU., H.F. پس —better پیه (F.S.M.) 14 MU., BK. دادن ; H.F. یدن (Paz. Riv.= [illegible])

For (the preparation of) the enthronement,[1] as many men[2] as there are may be engaged,[3] who may feed the flames (with ceremony). (First) the body of the polluted fire should be made pure and (then) that fire may be collected.[4] It is necessary that the men[2] should dig nine trenches;[5] from one ditch to another, there should be (left a space of) not more or less than one span; (the measure of) the span must be that of a man thirty years old; nothing more nor less is proper: For the purification[6] of every fire, there should be a separate censer[7] in a separate trench. For the enthronement of the Atash Varharān, first one Yasna-service every day should be offered for thirty days, from day Ormazd to Aniran in the abode[8] of fire. When the abode[9] (of fire) has been consecrated, the sacred cups[10] and implements should be well prepared[11] and thus (prepared) should be first given (for use). Every one should carry fuel and frankincense for the offering[12] of that fire. Then for thirty days Yasna-service for each fire should be offered and every day should be separately collected and placed separately and one by one so that at last they should carry it to the ninth ditch;[13] and again for every one (of those fires) a separate Yasna-service should be offered. Until 15 Yasnas are performed, the fires should be placed separately;[14] then every fire should be placed in a fire-stand, and Yasna-service be again offered. After taking the Bâj,[15] they should be placed aside.

Now 15 (fires) should be collected from the houses of those of the good religion of Iran; One complete Yasna-service should be offered for each and (then) they should be placed over the fires (already purified). Then these (consecrated) fires should be placed in 3 fire-stands.[16]

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1 MU., BK. آن نشستن; H.F. انستن 2 مرد میانه is for مردمان *i.e.*, a sufficient number of priests. 3 lit. have their seat. MU., BK در او نشیند: better H.F. او نشیند 4 MU, BK. بچیدن: H.F. این چند 5 MU., BK. کو و دال; H. F. کُو دال (کُو دال — موغی — موکی — مغاک all mean 'holes' or 'trenches.')

6 MU. یوز داثر; H.F. یواوز داسر 7 F.S.M. کنان digging: or MU., BK. گلینان (as in the text) = censer (See MU. II, p. 18, where کلینان is used in this sense: cf. کل embers).

8 MU., BK. مان; H.F. معنی 9 MU., BK. میان; H.F., مان *i.e.*, the *gumbad* of fire, or the Sanctum Sanctorum should be first consecrated; میان Pah. [illegible] (Av. [illegible]) here refers to the *gumbad*.

10 MU., BK. جامه better H.F. جام

11 *i.e.*, ceremoniously purified and made ready.

12 نیرومد (Paz. [illegible] and Pah. [illegible]) = share, portion 13 MU., BK. کو و دال موغی and H.F. کو و دال موکی = hole; trench. 14 MU., BK. بکرد ننهادن; better H.F. بکرنه نهادن (Paz. [illegible] for کنارهٔ به on one side; separately or بگرنه = بگلینان = a censer): as the fire should be placed in a censer. 15 بار for باز

16 MU. بسه آدوشت—BK. بسه بآدوشت: BK. leaves a blank between the two words; F.S.M. پیش بآدوشت — H.F. and Antia بسی بآدوشت

During the Panji-i Veh[1] in the Farvardegan days, one Yasna during the day for the Ashoan[2] (frohar) and a Vendidâd of Sarosh[3] (should be performed) during the night.[4]

During (those) Gahambârs, one *gospend* should be (killed and) consecrated (so that its fat may be offered to the fire) and one Visparad ceremony should be performed. One Yasna for Ahuramazda Khodai and one Yasna on day Sarosh should be performed. At the completion of the Yasna, those who gather up the fires should collect them in this way :—

A curtain[5] should be made before the fire so that the Zoti may not see the fire when (the formula) 'kharetem Myazdem'[6] is recited as in the Yasna.[7]

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1 MU. وهوبنج—H.F. and Antia. وهوپنج—BK.

2 MU. پہ اشوان—BK. بشوان 3 MU. پہ سروش—H.F., BK. سہ سروش

4 MU. نشو—H.F. نیشو—better بشو (BK. :—بشوان بشود جدیوداد).

5 MU., H.F., جومہ for جامہ : 6 before Ashaya dadhāmi (Ys. 7).

7 BK. omits this last sentence with the exception of the last 3 words. پہ یشت خوانند

Cf. Dr. Modi's "Religious Ceremonies and Customs of the Parsees :" pp. 211-39.

Fulâd Rustom Gushtsâp's MS. of the Mulla Furoze Library gives the 16 fires thus :—

(1) آتش نسا پختن = آتش مردہ سوز (*i.e.*, Corpse-burning fire)

(2) ہجو پدش = یعنی رنگ لاک بہر جا کہ رنگ پختہ شود یعنی پارچہ را رنگ دہد از آنجا آتش بردارد. (fire of the dyers).

(3) سرگین ہدرومند پختن = حمامی جایگاہ گرمابۂ دروندان باشد از آنجا آتش بچینند (The fire of the baths).

(4) دوشین پدش پزند = کوزہ گر جای ظروف گلین پختہ باشد (Of the potters)

(5) آن زرگران (Of the goldsmith)

(6) آن سیم گران (Of the silversmith)

(7) آن زہرگران یعنی رودگر [رویگر for] کہ جایگاہ جام و طاس و خوان روئین و مس و برنجین درست سازند از آنجا آتش بردارند (Of the braziers)

(8) انکوہر — یعنی جایگاہ خشت پختہ باشد (Of the brick-kiln)

(9) از تنور — کہ دیگ دروندان پزند و نان (From the oven of the *darvands*)

(10) از دیگ — یعنی دروندان بر سر تربت بہ نیت مردہ پختنی نمودہ خیرات فقرا کنند (From that of the pots of *darvands* who sit near the tombs of the dead, prepare food and distribute it in alms)

(11) از خربندگان دیہگان — یعنی دہ داران کہ از فرمان سلاطین ولایت را نگاہ دارند و مثل خان و حاکم از آنجا آتش بردارند (From the headman of a village or town)

(12) از کار گلولہ سازان — یعنی جایگاہ کہ سرب گداختہ وگلولہ بجہت تفنگ سازند از آنجا بردارند (From the bullet-makers—or from the armourer)

(13) از سوران ودرنگان — سوران بمعنی آنست کہ ہرجایگاہ دروند ہم دامادی شوند ودرنگان بمعنی آنست کہ جایگاہ دروند مردہ باشد و آتش عود کند و چراغ را بسوزاند از جای سور ودرنگان میان سہ روز آتش چیدن (From the fire kindled by the *darvands* on festive occasions and occasions of sorrow)

(14) بہرار — پاسبان شہرانست کہ فقاصی دربان کہ در ہر دروازہ ولایت را نگاہ دارد از آنجا آتش برداشتن (From the watchmen of the cities)

(15) از کار آہنگران (From the iron-smiths).

(16) از نزدیک دین وہ مازدیسنان از چوب و از سنگ (Produced from flints and by friction of pieces of wood)

A list of fires described in the 8th fargard and given in Bahman Punjya's Rivayat (from verses composed by Noshirvan Marzban—MU. I, p. 68) :—

(1) مرده سوز
(2) نسارا اگر کس بر آتش کباب کند
(3) نساء بچر
(4) از خم
(5) کوزه ناوه پوز
(6) کوزه زرگران
(7) آتش ز ارز یزگر
(8) اینگر
(9) پولادگر
(10) سرب‌گر
(11) از تنور
(12) آتش ز دشت و ز کوه
(13) از پیش گاذر
(14) از خربندگان
(15) آتش بیشه کار
(16) آتش نزدیک خویش

The 16 fires according to Vendidâd (both Avesta and Pahlavi) :—

Vd. 8§ 81.	[illegible]	[illegible]	Corpse-burning fire.
,, § 82.	[illegible]	[illegible] (Vend.)	
		[illegible] (Dinkard VIII).	wherein *hêhar* or impurities are burnt; or, the dyer's fire.
,, § 83.	[illegible]	[illegible]	wherein dung (سرگین) has been burnt.
,, § 84.—	[illegible]	[illegible] *i.e.*, [illegible] (Pers. چارو lime)	kiln of a potter. Fire of a bath (Framji)
,, § 85.—	[illegible]	[illegible] *i.e.*, [illegible] (Per. دوسیدن) = to cement, to glaze.	Glazier's kiln.
,, § 86.—	[illegible]	[illegible] (Per. ارزیزگران ?)	Of a tinner ?
,, § 87.—	[illegible]	[illegible] (cf. Per. پتگ = hammer ; anvil).	Puncheon of a goldsmith.
,, § 88.—	[illegible]	[illegible] *i.e.*, [illegible]	Puncheon of a silversmith.
,, § 89.	[illegible]	[illegible]	Puncheon of a blacksmith.

Vd. § 90.—	[illegible]	[illegible]	Puncheon of a worker in steel.
		i.e., [illegible]	(*i.e.*, ironsmith's and armourer's ?)
,, § 91.	[illegible]	[illegible]	Of an oven, or baker's fire.
,, § 92.	[illegible]	[illegible]	Fire from under a cauldron, or kitchen-fire.
,, § 93.—	[illegible]	[illegible]	Kiln of a washerman (Harlez); Puncheon of a tinner (Kanga) ? (Per. کیمیاگر ?)
,, § 94.	[illegible]	[illegible]	Herdsman's fire.
,, § 95.	[illegible]	[illegible] or [illegible]	Fire of a field; or, hunter's fire; or, fire of an encampment.
,, § 96.	[illegible]	[illegible]	Fire of one's own hearth. (Per. محل پادشاه or حرم سرای پادشاهان).

For an explanation in Persian of these 16 fires, as given in the Pahlavi Vendidad, see Prof. Bartholomae's 'Catalogus Codicum Manu Scriptorum.....' (München, 1915.)

The Dinkârd refers to these fires thus :—Dinkârd, Bk. VIII (Volume XVI), Ch. 43 § 46 :—

[illegible]

"About the merit of purifying a corpse-burning fire, a fire burning human impurities, or dung-fire and about the duty of preserving, in the dâd-gâh, those fires of the workshops that are used by different artizans."

The reason for the unification of these fires is thus succinctly given by Darmesteter (See S.B.E., Vol. IV, p. 115, note) :—

The Behram fire is composed of a thousand and one fires belonging to sixteen different classes (ninety-one corpse-burning fires, eighty, dyer's fires, &c.) As the earthly representative of the heavenly fire, it is the sacred centre to which every earthly fire longs to return, in order to be united again, as much as possible, with its native abode. The more it has been defiled by worldly uses, the greater is the merit acquired by freeing it from defilement.

For an exhaustive account of the Collection and Consecration of the Sacred fires, see "The Religious Ceremonies and Customs of the Parsees" by Dr. Jivanji Jamshedji Modi, pp. 210-243.

MU. I, p. 75, ll. 8-19 to p. 76, l. 1.=(Vol. II, p. 457).

Dastur Nosherwan Kermani on the establishment of Atash Behram and on the zûr-offering thereto.

(Letter of Dastur Ardeshir of Kerman to Kâmdin Padam of Broach):

Maktub-i Rustom Marzban:—Again, efforts should be certainly made that wherever there are Behdins and those who tie the *kusti* (on their waist),[1] it is incumbent on them to have an Atash Behram there; since it is necessary that all Behdins should collect the fires (of their houses) at least four times a month and should carry them to the abode of fire; for if a fire is put to use in a house and if they cook food over it (more than necessary), it is a great sin. The fire (of the house) should be carried to the abode of fire[2] every month, either on day Ardibehesht or Adar or Sarosh or Behram.

Again, it is so (stated) about the enthronement of Atash Behram that they should order a person to exert himself for five or six days and bring 1001 fires and put them in a place. In case 1000 cannot be produced, 700 or 800 or whatever thereof should be collected. Thereafter they should determine the site of the Atash Behram. Two priests versed in religion should go and make pieces of dry fuel ready. The two priests should tie anaw the *kusti* and take the (Sarosh) Vāj. They should take up those 1001 fires and having fixed a place therefor, place them on the ground and kindle them.

Again, (the priests) should hold a piece of fuel high over the (burning) fire up-to the time when it takes fire. Afterwards another piece of fuel should be kindled from that piece (already) kindled and in this way (it should be done) seven times. For the last time the piece of fuel which has been kindled for the 7th time should be placed within the abode of fire and dry fuel should be placed over it, and fat of the *gospend* and frankincense should be offered to it and Atash Nyaish recited (over it). Every day it should be tended in this manner so that it may not be extinguished and those 1001 fires should be left over in their own spots before the (last) fire so that they may be extinguished (of themselves) and the ashes thereof should be carried away and scattered out so that they may not mingle with the fire.[3]

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1 A distinctive appellation by which the Zoroastrians are known.

2 *i.e.*, first to the Atash Adaran and then to the Atash Behram.

3 This whole para. about the enthronement of Atash-Behram is not given in MU. H.F. gives it thus:—

دیگر بر نشاندن آتش وربهرام ∴ چنانست که بفرمایند که شخصی در پنج و شش روز تردد کند و هزار و یک آتش بیاورد و یکجا کنند و اگر احیانا که هزار بهم نرسد هفتصد و هشتصد و هرچه بهم رسد بعد از ان جای آتش وربهرام را تعین کنند و دو دستور دین آگاه بیایند و پارهٔ هیزم خشک حاضر کنند دو دستور کستی تازه کنند و واج گیرد و آن هزار و یک آتش را بیاورد و در جای کرده در زمین نهد و برافروزد باز ازان افراز او دستهٔ هیزم بآتش گیرد تا وقتی که افروخته شود باز ازان هیزم که افروخته شده باشد [و] دستهٔ دیگر هیزم دیگر بر افروزد برین دستور تا هفت مرتبه و مرتبهٔ آخرین آن دستهٔ هیزم افروخته که هفتم بار افروخته شده باشد در درون آتشگاه به نهند و باز هیزم خشک بنهد

Indeed, efforts should be made to establish Atash Behrams. There is an Atash-Behram at Navsari which has been (established) in its proper place but then the (religious) affairs of other places (where there are no Atash-Behrams) are let slip[1] and in this (long) space of time if this has happened,[2] many errors have been committed because people of the good faith cannot live without the fire (Behram).

When one dies, then on the dawn of the 4th day, the fat of a *gospend* must assuredly be offered to the Atash Behram so that the glory of the fire[3] may be present (before the soul of the dead) at the head of the Chinvat Bridge and the affairs of that soul may pass off easily. At any place which is far away from the Atash Behram[4] *e.g.*, at Broach or Khambait or Surat, and if a person dies and at the dawn of the fourth day, the fat[5] of the *gospend* is not offered (to the fire), all the works (*i.e.*, ceremonies) (performed for the soul) are useless. Four times every month, the fires (of the house) should be collected[6] and if during the 5 days (of the Farvardegan) which are called *Khumsa-Qadima*[7] when one dies in a town where there are Behdins, and if the fat[8] for the fire is not procurable then they should verily make endeavours in this matter. Again they should make efforts for coming (here)[9] so that they may obtain great rank in the other world; because it so appears that (by not establishing Atash-Behrams) many shortcomings will be manifest. As they[10] are a whole congregation and bear the celebrated name of Behdins, so whenever they do not make complete attempts (at establishing it) and whenever sins arise, it is a great shame before the judge Meher, Sarosh and Rashna, and (all the other) trouble undergone becomes of no avail[11]; but still what has been left (to be done) is within their jurisdiction.[12] An Atash-Behram which has been (established) should under no circumstances be put to (ordinary) uses, *e.g.*, cooking or preparing food should not be done. By no means should any one carry away this fire to a house[13] and put it to such use. It is a *margarzān* sin.[14]

و پیهٔ گوسفند و بوی بدهد و آتش نیایش بخواند و هرروز بدین دستور غمخوارگی کند که تباه نشود و آن هزار و یک آتش در همان جای که هست باید که پیش آتش بگذارند تا خشک شود و خاکستر آنرا ببرند و به بیرون به ریزند که درمیان آتش ورهرام نشود

1 فوت میشود = escape.

2 *i.e.*, if the Atash Behram is not established anywhere.

3 Adar Khoreh.

4 *i.e.*, where there are no Atash Behrams.

5 بیه = پیه 6 *lit.*, increase. 7 *lit.*, the ancient (Qadim) five days. 8 پی for بی

9 *i.e.*, in Iran, for getting the necessary instruction about various intricate ceremonies.

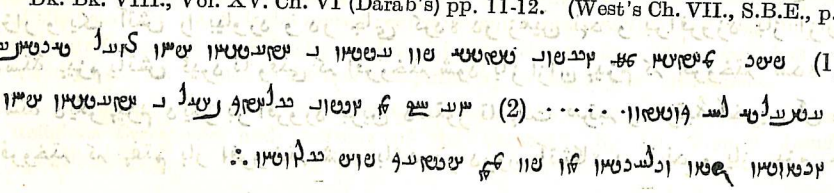
10 *i.e.*, the people of Broach to whom the letter is addressed.

11 *i.e.*, the various ceremonies for the dead will be of no use without the establishment of an Atash Behram.

12 *i.e.*, it is no use crying over spilt milk, but now when they know the religious injunctions, the people of Broach, Surat, &c., should try their best to establish an Atash Behram.

13 MU. نخانه for Bk. بخانه 14 About the fat offering to the fire, cf. the following :—

Dk. Bk. VIII., Vol. XV. Ch. VI (Darab's) pp. 11-12. (West's Ch. VII., S.B.E., p. 15) :—



MU. I., p. 76, l. 6.

What kind of gospend is to be sacrificed for the zur (i.e. the offering of fat) of the fire.

Shapur Bharuchi :—A male *gospend* (*i.e.*, a sheep or goat) or a female *gospend* not big with young is proper for the offering of *zor* to the Behram fire.[1] An unsound one will not do, and that which is less than a year old is also not proper.

Again, it is proper that Atash Behram Nyaish should be offered every day; if not, four times every month when *hamkaras* fall, it should be certainly offered. If one is not able to perform oneself, one should order another to perform it for oneself.[2]

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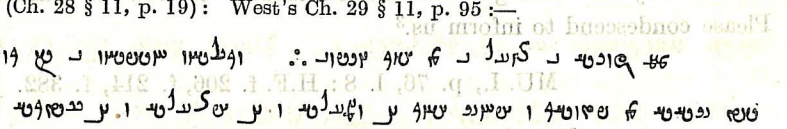
(1) "The Pajag contains details about the slaughtering of a sheep lawfully in the ceremonial of the Zaothra-offering in the Gahambars for the fires and waters in aid of the Mazdayasnians . . . . .

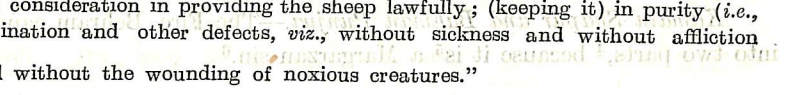
(2) This, *viz.*, that from which limb of a sheep species, a portion shall be taken for the fires and waters, how is it to be prepared, and to whom and with what Avesta it shall be offered."

Dk. Vol. XVI (Ch. 28 § 11, p. 19): West's Ch. 29 § 11, p. 95 :—



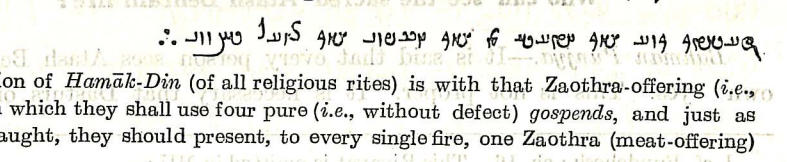
"About the quantity of Zaothra (*i.e.*,the offering of meat) which is (taken) from one sheep; the inspection and consideration in providing the sheep lawfully; (keeping it) in purity (*i.e.*, free) from contamination and other defects, *viz.*, without sickness and without affliction (for [illegible]) and without the wounding of noxious creatures."

Dadistan, Ch. 88, *Pursesh*, 87 § 6 :—



"The celebration of *Hamāk-Din* (of all religious rites) is with that Zaothra-offering (*i.e.*, offering of meat) in which they shall use four pure (*i.e.*, without defect) *gospends*, and just as the Dasturs have taught, they should present, to every single fire, one Zaothra (meat-offering) from one animal."

Epistles of Manushehehr : I, VIII § 3, p. 38 of text :—



"The similitude may be even apparent from the *zohar* (meat-offering) of the ass and the pig. It is said that if (the meat-offering, *i.e.*, *zohar*) is carried to the fire in excess of what has been ordered, and if the fire is (in danger of) being defiled through carrying *hikhar* (*i.e.*, impurity) thereto, then it is said that the meat is to be inspected as to its purity for offering it in the Gahambârs."

[1] Av. Zaothra : the fat of the *gospend* offered to the Behram fire, chiefly on the dawn of the 4th day after death. *Cf.*, with this para, *Nirangistan* 56.

[2] This last piece is omitted in MU :—

دیگر آنکه نیایش آتش و رهوام کردن هر روز شاید و گرنه در هر ماه چهار روز
همکاره که می‌آید البته کردن و اگر خود نتوانند کرد از بهر خود بکس بفرماید شاید

The Miracle of the fire Adar Burzin Meher.

Shapur Bharuchi :—It is so evident that the fire with the censer which Zartosht Asfantaman had brought from the court of Ormazd is called Adar Burzin Meher. At the time when the vile and filthy Arjasp killed Lohrasp and intended (to extinguish) the fire, that Adar Burzin Meher disappeared suddenly by its own power and settled at a place called Dasht-i Vishtaspan. That place is called Dasht-i Vishtaspan and also Dasht-i-Kai Pusht-i Vishtaspan. The body of Sam Kershasp also lies there[1].

MU. II., p. 384, ll. 14-16.

Atash Behram of Navsari.

Nariman Hoshang :—It is very disquieting[2] that your writing had made it manifest that the Atash Behram of Navsari had been extinguished. Perhaps, this at least points to the end of the millennium of Ahriman. Again, it is not known whence they have brought this Atash Behram, or how it has been enthroned. Please condescend to inform us.[3]

MU. I., p. 76, l. 8 : H.F. f. 206, f. 214, f. 382.

Out of one Atash Behram, two cannot be made.

Kamdin Shapur and Bahman Punjya.—The Fire Behram cannot be divided into two parts,[4] because it is[5] a Margarzan sin.[6]

MU. I., p. 76 ll. 10-11.

Who can see the sacred Atash Behram fire?

Bahman Punjya.—It is said that every person sees Atash Behram with his own eyes. This is not proper. It is necessary that Dasturs or Hirbads who

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1 cf. Bundehesh : ch. 16. This Rivayat is omitted in MU :—

و چنین پیداست که مجمر آتش که زرتشت اسفنتمان از درگاه اورمزد آورده بود آدر برزین مهر گویند وقتی که ناپکار و پلید ارجاسپ شاه لهراسپ را بکشت و قصد آن آتش بکرد آن زمان آن آدر برزین مهر ناگاه از قدرت خویش از آنجا غایب شد و جایگاهی هست که آنرا دشت وشتاسپان میخوانند آنجا مقام گرفت آنجا بدشت وشتاسپان میخوانند و نیز دشت کی پشت وشتاسپان میگویند و نیز کالبد سام کرشاسپ آنجای هست

2 ناپسندیده

3 دیگر آنکه نوشته صادر نموده بودند که در نوساری آتش ورهرام سرد شده بسی ناپسندیده است مگر از سبب سر هزارهٔ اهریمنی آخر مینمایند و دیگر معلوم نیست که آتش ورهرام از کجا آورده اند و کی نشانده اند معلوم فرمایند

4 بدو بخش or بدو تا 5 H.F. in one place adds اندر دین *i.e.*, according to Religion.

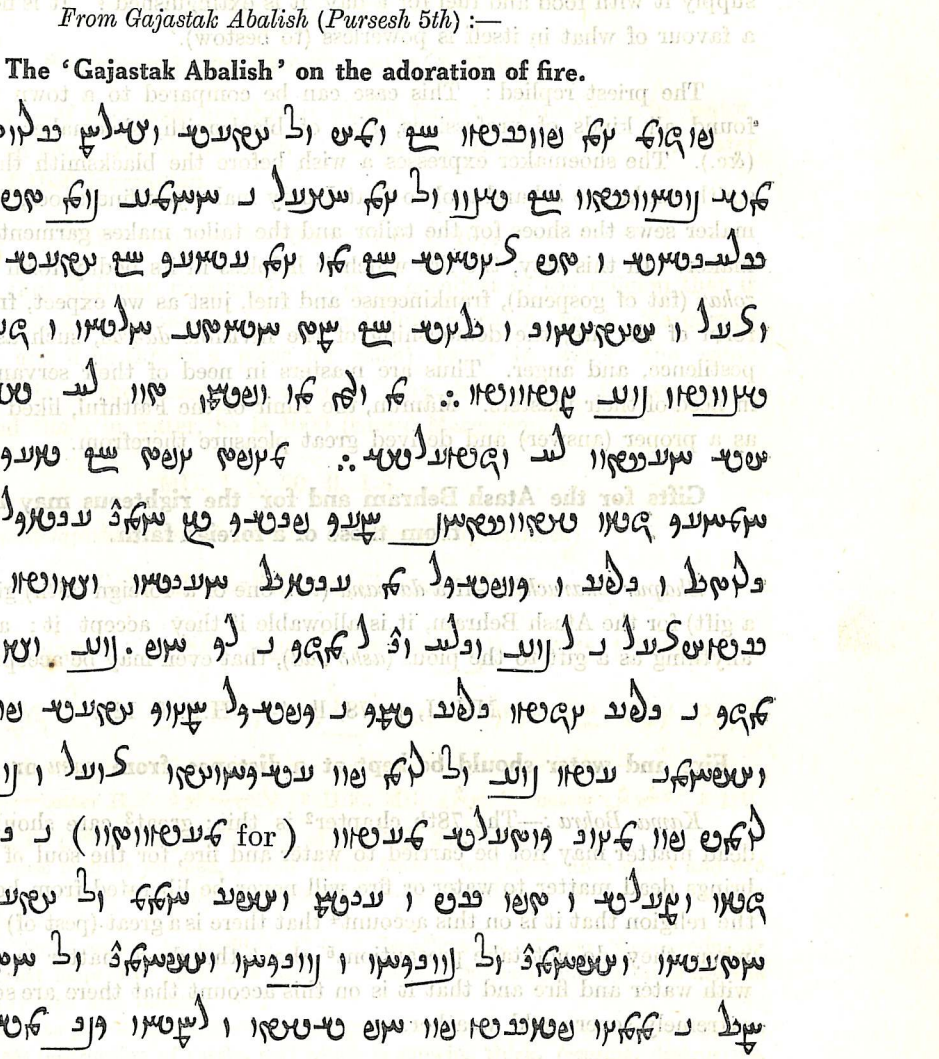
6 It is not enjoined to make two Atash-Behrams from one and establish each separately in separate places.

have been initiated Navazud[1] should put on the Penom[2] and see it with their eyes.[3] No other person can see it, because it is not enjoined in the religion.[4]

MU. I, p. 77, ll. 13-19 to p. 78, ll. 1-2.[5]

From Gajastak Abalish (Pursesh 5th) :—

The 'Gajastak Abalish' on the adoration of fire.



[1] *i.e.* who have undergone the Navar and Marātib ceremonies and have thereby been declared full-fledged priests. [2] The mouth-veil.

[3] *i.e.* the qualified priests only are allowed to look at the *Sanctum Sanctorum.*

[4] Nowhere in the Pahlavi writings do we meet with this injunction. In fact even no indirect evidence there anent is forthcoming. Such a decision was given by some Persian priests on the consideration that the consecrated fire—the quintessence of purity and the son of Ahuramazda—was too sacred to be seen with the naked eyes of the sinning creatures of Ahura Mazda. Indeed, this decision from Iran was put into practice and was observed with all solemnity by the Kadimi Atash Behrams here upto a few years ago ; but reason prevailing over mere sentiment has now dispensed with this custom unauthorized by religion.

[5] In the text, the original Pahlavi of this as well as the two following *pursishna* on p. 75 is given in Persian transcription which is so uncouth that taken by itself it will baffle our attempts at proper translation in many places.

The fifth (question) he asked thus: 'Why should you pray to the Behram fire and ask favours of it thus: "Give me, (who am) your friend, this, O son of Ormazd, speedy glory, speedy nourishment and speedy livelihood," since it is evident that fire in itself is so weak and impotent and poor that if men do not supply it with food and fuel for a day, it is extinguished? It is not proper to ask a favour of what in itself is powerless (to bestow).'

The priest replied: This case can be compared to a town where are to be found all kinds of professions, *viz.*, of blacksmith, shoemaker, carpenter, tailor (&c.). The shoemaker expresses a wish before the blacksmith thus: "O blacksmith, make me a hand-tool so that I may make you fine shoes," and the shoemaker sews the shoes for the tailor and the tailor makes garments for the shoemaker. In this way, the fire which is helpless in its bodily form expects from us *zohar* (fat of gospend), frankincense and fuel, just as we expect, from the spiritual form of the fire, the demolishing of the invisible *daevas*, such as sickness, fever, pestilence, and anger. Thus are masters in need of their servants and servants in need of their masters. Mâmûn, the Amir of the Faithful, liked it, regarded this as a proper (answer) and derived great pleasure therefrom.

Gifts for the Atash Behram and for the righteous may be accepted from those of a foreign faith.

Shapur Bharuchi:—If a *darvand* (*i.e.*, one of a foreign faith) gives anything (as a gift) for the Atash Behram, it is allowable if they accept it; and if he gives anything as a gift to the pious (*ashô-dâd*), that even may be accepted.[1]

MU. I, p. 78, ll. 4-7: H.F. f. 128.

Fire and water should be kept at a distance from *nasu* or dead matter.

Kama Bohra:—The 78th chapter[2] is this: great[3] care should be taken that dead matter may not be carried to water and fire, for the soul of any person who brings dead matter to water or fire will never be liberated from hell. It is said in the religion that it is on this account[4] that there is a great (pest of) gnats and locusts when they do not take precautions[5] about the dead matter (coming in contact) with water and fire and that it is on this account that there are severe winters and extremely severe cold weather.

Couplets:—Take care of the dead matter (coming in contact) with water and fire; do not make your soul grievous[6] on that ground. If you be heedful of it, you

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1 MU. om. this:—

اگر دروند چیزی که برای آتش وهرام دهد آن ستدن رواست و اگر چیزی اشوداد دهد آن هم ستدن شاید

2 Cf. Ch. 72 of Saddar Nasr.

3 H.F. عظیم نگاه—MU. only نگاه

4 H.F. ازجهت آن باشد—MU. om. باشد

5 H.F. نپرهیزند—MU. پزهنوند

6 H.F. ناخوش—MU. ناتش

will have a happy station[1] in the next world. Exert your powers in that (direction) so that you may not be distressed.[2] Take care of the water and fire (coming in contact) with dead matter. Exert your powers in this[3] so that you may be free from care in the next world.[4]

MU. I, p. 79, l. 13 : H.F. f. 99.

Punishment for throwing *nasu* in water.

Kama Bohra :—If two *nasâs* are thrown at one (and the same) time in water, it is a Margarzan (sin), and if one nasā is thrown a thousand times[5] in water then it is a sin of 1000 Margarzan.

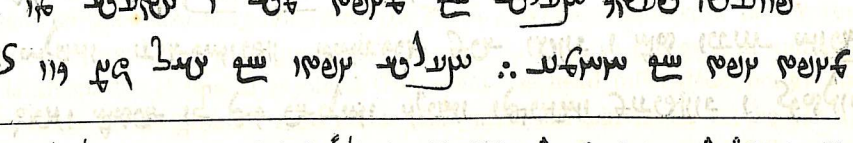
MU. I, p. 79, ll. 15-16 : H.F. f. 107.

Kaus Kama (not Nariman Hoshang) :—It is so manifest in the religion that if a person throws one *nasā* at one (and the same) time in water, he is Margarzan instantaneously ; and if he throws a piece (of nasā) twice in water, the same Margarzan (crime) is on the increase in such a way that if he throws every piece[6] a thousand times in water, he is 1000 (times) Margarzan.[7]

MU. I, p. 80, ll. 1-8.

From Gajastak Abalish. (First and Second questions.)

The 'Gajastak abalish' on Fire and Water.



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1 MU. پایرات—better H.F. پایگهت بود 2 H.F., MU. مسوش—better مشوش 3 MU. کم باشی زان : H.F. بدان کوش تا باشی 4 cf. Vd. 7 §§ 25-27 :—

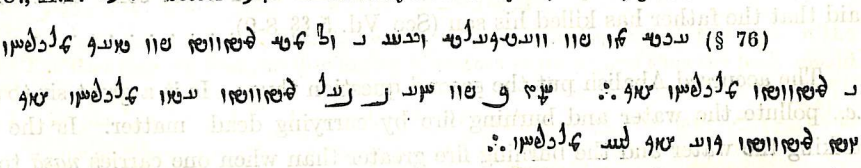
(§25) :—Can those men be purified, O holy Ahura Mazda, who carry unto water and fire corpses and filth so as to cause contagion (*ayaozdya*) [*i.e.*, according to Pah., who carry it always with a sinful intent].

(§26) :— . . . They cannot be purified, O holy Zarathushtra. These Nasu-producing *darvands* are the great helpers of gnats and locusts. These Nasu-producing *darvands* are the great helpers of drought and famine.

(§ 27). These Nasu-producing *darvands* are the great helpers of the winter created by the *daevas*, which causes destruction of cattle, and which is snowing thick, freezing, destructive, injurious and smiting the creation . . . .

5 MU. پاره ; H.F. پاره : If this last is accepted, then the meaning would be :—
"If 1000 pieces of Nasâ are thrown . . . ."

6 MU., H.F. پاره—better پاره 7 cf. Shayast-lâ-Shayast, Ch. II, § 76 :—



"Any one who, through sinfulness, throws dead matter into water, is Margarzan on the spot ; when he throws one there is one Margarzan (sin) ; when he throws ten at one time, it is one Margarzan ; when he throws them separately, it is a Margarzan for each one."

The accursed Abalish asked; "O priest! Who created water and fire?" The priest answered: "Ormazd." Abalish asked: "Then why do they at last kill and destroy?" The priest answered: Know and be informed that there is nothing created by the Lord Ormazd to which the accursed and wicked Ahriman has not brought antagonism. Thus water and fire (have also their antagonists). (There is) humidity in the water and heat in the fire. When they come in contact, the demon which is with the fire encounters the water. (This is) like a father and his son, who have each an enemy whom they imprison. When they meet together, the enemy who is with the father strikes the son. It cannot be said that the father has killed his son (See Vd. 5 §§ 8-9). . . . . .

The accursed Abalish put the second question thus: Is it a great sin to strike, *i.e.*, pollute the water and burning fire by carrying dead matter. Is the sin of striking the water and the burning fire greater than when one carries *nasā* to them and places them over them? (or, Is it a great sin to pollute (*lit.*, strike) the water and the burning fire by carrying dead matter to them and putting it over them?

The priest replied: The water and the fire are like a bull and a horse, who, if they are conveyed out of their own flocks to a flock of sheep, find there grass and fodder and are well protected there; but if they carry dead matter to water and fire, it is like leading them (*i.e.*, bulls and horses) on to a pack of lions or of wolves who strike, kill and devour them.

MU. I, p. 81-82 (upto l. 1): H.F., f. 166.

Why are dead bodies put in the Dakhma?

Kaus Kama:—It is said that when water reaches *nasā*, it is very sinful; then why do they carry nasā with the permission of those versed in religious lore and put it in the Dakhma, although they know it for certain that rain will fall on that *nasā*.

Again[1], God has ordered that you should carry away *nasā* from the abodes and places of habitation of men and the roads on which men pass and from cultivated lands and the channels of water. You should so contrive that it may not be buried under the ground because[2] the Spirit of the earth is thereby grievously afflicted; and you should so contrive that it should not be all covered up in clothing, for if it is wrapped up in clothes, pollution greatly increases.[3] You should so contrive that you may not carry it to water, because the Spirit of the water is greatly afflicted by the pollution of that *nasā*. You should so contrive that the bare part of the *nasā* may not reach the ground, because the Amshaspand Aspandarmad is grievously afflicted. Then you should so endeavour that the bare *nasā* may not reach the ground and this cannot be accomplished[4] without seeking a Dakhma[5] so that *nasā* may not reach the earth. When a bare *nasā* (is) on the ground for the first time, then great pollution descends on to the ground and the ground is afflicted. It is also enjoined that when the head (of a dead body)[6] is concealed beneath the ground, then much more affliction arrives on to the earth, because underneath the ground also, there are moisture and water; then if they act thus, the water is afflicted as well as the earth. If there is a height above the ground, they should prepare (thereon) such a place that the *nasā* may be in an enclosed space[7] and the rain may fall on it, and the sun and moon may shine on that place and this much has been allowed (by religion); but whatever may be done, the commandment of God about it is that when *nasā* is in an enclosed place[7] (like a Dakhma, or Tower of Silence), the pollution thereof is on the increase and the moisture which is within it will reach water wherever it may be; but if (the Dakhma) be in a desert place, pollution thereof becomes less; and let it be known that although rain may fall on it, it may be that in a desert place, it is still less sinful. In this (world),[8] we cannot live without sinfulness; but one ought to

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1 MU. دیگر; H.F. دیگر اینکه; 2 MU. و—H.F. کم.

3 This injunction seems to be given here for the ultimate disposal of the dead in the Dakhma. The Rivayets say that the shroud should be torn to pieces and thus the body should be exposed to vultures.

4 بسر نمی شود 5 H.F. جز از دخمه جوئی دخمه: better omit the last دخمه as in MU. *i.e.* a Tower of Silence must be erected to put the *nasā* in. 6 *i.e.* the body itself.

7 نهفتم *lit.*, concealed, secret, private, *i.e.*, in an enclosed place like the Dakhma.

8 H.F. and some other copies have a blank here after درین: so the word جهان is supplied.

endeavour less[1] in the commission of sins. If I were to speak about it so that the uninformed might come to know of it, the story would be long.

Know and be informed that God has so enjoined in the Avesta that you should so contrive that *nasā* may not reach water or fire through your hands and that it may not be interred in the earth and you should not leave it in populated places and on cultivated ground. If it comes in contact with[2] water or fire or if it is interred in the ground, it must be lifted up and carried[3] to the place (set apart for the disposal) of *nasā* and the *astodāns* (*i.e.*, repositories for the dead). Now we do what God has given injunctions about in the Avesta and what Zartosht revealed (unto men) and King Gushtâsp had accepted and propagated in the world. We fix our hopes in Him for this mercy.[4]

MU. I, p. 82, ll. 1-2.

Water should not come in contact with dead matter.

Kaus Kaman :—Again, when water comes in contact with *nasā*, it is the greatest of sins ; (but) if the *gomez* of the bull comes in contact with it, there is no sin : as we find[5] that it is water[6] (which is to be preserved from impurities most) of all.

MU. I, p. 82, ll. 6-12 : H.F. f. 87.

The *nasā* of the living is the same as the *nasā* of the dead, when taken to fire or water.

Kama Bohra and Shapur Bharuchi :—*Q.*—Is the bodily impurity of the living (carried) to water or fire the same as that of the dead or not ?

A.—The evidence thereof is given in the 8th *fargard* of the Vendidâd. It is so said that (carrying) the bodily refuse of the living to water or fire is the same as (carrying to it) that of the dead ; because whatever has been separated from the body (*i.e.*, the nasā) and whatever has not been separated from the body (*i.e.*, the *hikhra*) are both alike, (if carried) to water or fire. If a person puts his hand or foot in fire, and does not observe precautions about it, and if the hair which grows on his body burns in fire, he has committed a Margarzan.

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1 MU. کم جهدی توان : H.F. کم جهد می توان

2 MU. باز ایستد ; H.F. بایستد 3 MU. برند : H.F. برید

4 Cf. Vd. VI. §§ 44-46 :—

(44) . . . . Where shall we carry and where shall we lay, the body of the dead ?

(45) . . . . On the highest places whence the corpse-eating dogs or the corpse-eating birds may sooner recognise them.

(46) There the Mazdayasnians shall fasten the dead, by the feet or by the hair, with iron, stones or clay, lest the corpse-eating dogs or corpse-eating birds may carry and throw the bones in the water or on the trees . . . .

Cf. Vend. VI §§ 49-51 :—

(49) Where shall we carry, where shall we lay the bones of the dead ?

(50) For them, an *uzdana* (*i.e.*, *astodān*, ossuary) should be at once made out of the reach of the dog, of the fox, or of the wolf, and wherein rain-water may not fall from the upper part thereof.

(51) If the Mazdayasnians can afford it, (they can make it) of stones, or of plaster or of a thick cloth. If the Mazdayasnians cannot afford it, they shall lay them on the ground, in the bedding or the sheet (used by the dead), covered with light (*i.e.*, in the open air) and beholding the sun.

5 H.F. بینیم and MU. بینم 6 MU. آلست H.F. آبست

MU. I, p. 82, ll. 14-17 and p. 83, ll. 3-5 : H.F. f. 117, f. 153.

Kama Bohra and Kaus Kama :—Q.—Is the bodily refuse of the living which is carried to water or fire, the same as (carrying) the *nasā* of the dead to them, or not ?

A.—It is so enjoined in the 8th fargard of the Vendidâd that (carrying) the bodily refuse[1] of the living to water and fire is the same as (carrying) the *nasā* of the dead to them. If the bodily refuse[1] of the living such as hair, or nails or flesh or skin or the teeth—whatever thereof is separated from (the bodies of) men and whatever is also on (the bodies of) men—are alike.[2] Whatever of them reaches water or fire is just like this that the *nasā* of the dead is burnt and there is Marga: zan sin for it.

MU. I., p. 83, ll. 7-11 : H.F., f. 95.

The bodily refuse (*hikhra*) of the living coming in contact with a heap of corn in corn-fields.

Kama Bohra :—Q.—If, during the harvest, a piece of the skin or flesh of a person is separated from his body and falls suddenly[3] into a heap of corn and becomes invisible to sight, or if the nose suddenly bleeds in the midst of that heap, what is the decision ?

A.—Carrying living *nasā*[4] to water and fire or eating it is (to be treated) in the same way as the *nasā* of the dead ; then if such is the case and if *nasā* or blood (of the living) falls on a heap of corn, it should be properly searched. A great effort should be made to find it out ; if it is not found out,[5] a great endeavour should be made so that whatever part (of the heap of corn) there is doubt about,[6] should be separated and removed[7] ; and if blood has fallen into it, that portion which has been (actually) polluted and that about which there is a doubt (of its being polluted) should also be removed.

MU. I, p. 83 ll. 11-14 [Cf. H.F., f. 137—MU. p. 82 (l. 19)—p. 83 (ll. 1-2)]= H.F., f. 124.

Kama Bohra (and *Kaus Kama.*)—*Q.*—If a part of the *nasā* of the living is lost in the midst of a heap of corn and is not found out again, what is the decision ?

A.—The *nasā* of the living (thrown) into water or fire, or eaten is (to be treated) in the same way as the *nasā* of the dead and if it be concealed beneath the ground, it is (also to be treated) in the same way as that of the dead : hence, a great endeavour should be made to find it out ; but if it is not found out, then whatever (part of the heap of corn) there is a doubt about, should be separated and should not be given as food to the cattle. Whatever portion there is doubt about should be separated

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1 نسای here used for the bodily refuse or impurity of the living also.

2 بهبند *lit.*, closely united.

3 Both H.F., and MU. ناگاه for ناگاه (F.S.M.)

4 *i.e.*, skin, hair, nail, flesh, blood, &c., of the living.

5 MU. تا باز دید نیاید ; better H.F. تا باز دید کند وگر باز دید نیاید

6 *i.e.*, if doubt exists in the mind that a particular part of corn has been contaminated by *nasā*.

7 بپرهیزند *lit.*, should be abstained from.

from that about which there is not the least doubt, into two portions, and the latter should be given as food to the ass and the rest should be discarded.[1]

MU. I, p. 83, ll. 14-19 ; MU. II, p. 11 (ll. 14-19) and p. 31 (ll. 1-5) : H.F., f. 89.

How far should the *Barsom* and other sacred implements be kept away from the bodily refuse of the living ?

Kama Bohra :—Q.—If the *nasā* of the living is carried within three steps of the Barsam and other sacred things (*pâdyâvîhâ*), will the former make the latter impure,[2] or not ?

A.—The *nasā* of the living—*e.g.*, when a tooth is extracted, should not be carried within three steps of the Barsam and other sacred things, because all these will be made impure[2] and if a piece of the (living) skin or of the flesh has a gash in a part (of the body) or has a sore so that blood flows therefrom and if that piece of the skin or flesh is separated from the member of the body and carried within three steps of the Barsam and (other) sacred things, then all these sacred things are rendered impure, but if the flow of blood stops[3] and one goes within three steps of the Barsam, then there is no impurity ; and if the blood does not issue from the piece of skin (incised) and if one goes within three steps of the Barsam, even then this does not make (the sacred things) impure ; and if the blood issues from the piece of skin but if (that piece of) skin[4] is not separated from that member of the body and is dried up,[5] and if one goes within three steps of the Barsam, even then this does not make (the sacred things) impure.

MU. I, p. 84, ll. 2-4 and ll. 8-11 :

(Cf. H.F., f. 88—MU. I, p. 84, ll. 6-8) : H.F., f. 118 and f. 154.

Difference observed as regards the culpability of the righteous and the wicked, when the bodily refuse of either comes in contact with water or fire.

Kama Bohra and Kaus Kama :—Q.—Here is a man who goes on business and *nasā* separates from his (body), and reaches water or fire. What is the decision ?

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1 Cf. Vd. VII §§ 32-35 :

§ 32.—Can the corn or the fodder be purified . . . which has come in contact with the *nasu* of dead dogs or men ?

§ 33.—They can be purified . . . . If the *nasu* has been eaten* by the corpse-eating dogs or corpse-eating birds, (then they should reject) as much portion of it as a *Frârâthni* long (from where it has come in contact with *nasu*), if it is dry ; but if it is wet, (they should reject) as much portion as a *frabâzu* long ; they should place (the rest) on the ground, sprinkle water on all the four sides of it : then it will be clean.

§ 35.—But if the *nasu* has not been eaten* . . . then (they should reject) as much portion as a *frabâzu* long (from where it has come in contact with the *nasu*), if it is dry ; but if it is wet (they should reject) as much portion as a *vibâzu* long ; they should place (the rest) . . . .

* for *aiwighnikhta* read unaiwighnikhta, and *vice versa*.

2 واد یاب in contradistinction to پاد یاب : it is the same as the modern technical term *avāv* (=*a-pâdyâb*) : cf. Nirangistan [illegible] (= [illegible]) *folio* 43, l. 5 ; *folio* 45, l. 16 and l. 25.

3 پوشیده : *lit.*, concealed (underneath the skin).

4 MU. خون —better H.F., پوست (See Vol. II p. 11, and p. 31).

5 پوشیده : *lit.*, concealed.

A.—When he is engaged in business and the *nasā* (from his living body) is separated unwittingly and without its being known, and comes in contact with water or fire, then the man is innocent. If it (*i.e.*, the nasā) comes in contact[1] (with water and fire), and he cannot observe it, he is sinless[2]; but if he is occupied with iniquity and if the *nasā* separates from his (living body) and steeps in water[3] or comes in contact with water or fire, then that man is a *Margarzan* sinner.

MU. I, p. 84 ll. 13-16 : H.F., f. 129.

Before cultivating a piece of land, care should be taken to free it of *nasu*, if any.

Kama Bohra:—The 83rd Chapter is this that if a cultivator wants to irrigate his land, he should first of all go round the channel of water and the field to be sown, and examine them well whether there has fallen therein any *nasâ* or anything impure or not. Thereafter, water should be brought into the field; but if, during the interval that (the field) is being irrigated,[4] *nasā* is found, then if he can remove the *nasā*, he may remove it therefrom; but if the *nasā* comes unexpectedly in contact with water, there is no sin therein; but if the channel or the ford has not been well inspected, and if the water comes in contact with *nasā*, he is a sinner and becomes *riman*[5]; he should wash himself with the Bareshnum (purification).[6]

MU. I, p. 84 ll. 16-19 and p. 85 l. 1 : H.F., f. 87.

Precautions about *nasā* to be observed in the cultivation of the fields of a Zoroastrian, under the superintendence of Zoroastrian or non-Zoroastrian servants.

Kama Bohra :—*Q.*—A man holds a piece of land and appoints cultivators thereof (who are) both Zoroastrians and non-Zoroastrians,[7] and he has ordered his Zoroastrian (cultivator) thus: "You should examine several times the channel of water and the piece of land which are under my ownership, all at the proper place and time[8] and then you should irrigate the land." For this work this man has been chosen,[9] who has assented to it himself saying that he would do it. What is the decision?

A.—If he does not know well that what he has undertaken can be brought to consummation, it is not proper (to entrust that work to him).

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1 بسودن = to touch; to handle. Cf. p. 84 ll. 6-8 بستردہ (cf. Pah ۱۳۳۱ ۱۳۳۱)—scraped off; pulled out. 2 This sentence is omitted in MU.-H.F. gives it thus :— و آنکہ بسودن بشود و نگاہ نتوان داشت بیگناہ باشد (so Kaus Kama in H.F. : but Kama Bohra has بتوان for نتوان) 3 سودہ شود

4 آب در بستہ : *lit.*, fastened or closed with water. 5 *i.e.*, impure.

6 Cf. Vd. fargard 6 (See note further on) and Saddar Nasr, ch. 75.

7 Both H.F., MU. have و ندر گرایہ وانیر : better F.S.M., و بزرگر ایر وانیر (cf. p. 85 l. 9.

8 *i.e.*, at the proper time of the cultivation of the land.

9 پیدا کردہ *lit.*, been made manifest.

MU. I, p. 85 ll. 1-3: H.F., f. 87.

Kama Bohra :—*Q.*—There is a man who has entrusted the irrigation and cultivation of his land to a non-Zoroastrian and has ordered him thus: "Examine the channel and the piece of land at the proper time.[1] For this work, this man has been chosen[2] and that non-Zoroastrian has himself assented to it saying that he would do it. Is this proper or not ?

A.—A non-Zoroastrian is not naturally fit[3] for observing the precautions[4] about *nasā*. What you have asked about is not the rule ; for if water comes in contact with *nasā*, that man is sinful who had entrusted the land to the non-Zoroastrians.

MU. I, p. 85 ll. 4-13 : H.F., f. 116 ; f. 155.

Kaus Kama and Kama Bohra :—*Q.*—There is a piece of land (owned by a Behdin) and its cultivators are both Zoroastrian and non-Zoroastrian. (The owner) orders the Zoroastrian[5] (cultivator) thus : "You should examine well the whole land and the canals on the surface of the land and should remove the *nasā* of the dead as well as the living from every place whereon it lies and as is enjoined in religion, you should inspect it." For this work,[6] such a man has been chosen who has undertaken it on himself. What is the decision ?

A.—If the cultivators be Behdins, it would be better[7] ; but in case a Behdin be not got[8] and as a Zoroastrian[9] has been appointed over the non-Zoroastrian and as the former has consented to examine the land and water and to remove any *nasā* of the dead or living thereon—then if he knows how to execute properly what he has undertaken, it will do.[10]

MU. I, p. 85 ll. 15-18: H.F., f. 95.

Cultivation of a field held by a Zoroastrian in partnership with a Juddin.

Kama Bohra :—*Q.*—A Behdin holds a piece of land in partnership[11] with a *jud-din* and it is difficult (for the Behdin) to examine his canals of water and his piece of land and to preserve them from *nasā* and impurity of the water of the *jud-din*. What is the decision (in this case) ?

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1 بوقت آن (according to some MSS.) *i.e.*, at the time when the land is to be cultivated, but H.F., MU. بوقت آب *i.e.*, at the time of irrigation (cf. بگاه زمان خویش p. 84 l. 18).

2 MU. بید ; better H.F., پیدا : lit., is produced (cf. p. 84 l. 18).

3 MU. در منش نباشد ; H.F., درش منش نباشد lit., has not in his mind or nature.

4 پرخیزش (cf. Pah. [illegible]=پرهیزی—F.S.M=پرهیز

5 ویرا for و ایرا (see p. 84 l. 17).

6 H.F. (Kaus Kama) از جهت این گنا for MU. از جهت این کار (Here MU. is correct).

7 MU. (Kama Bohra) om. بهتر باشد 8 MU. (Kama Bohra) نیابد for H.F. نیاید

9 MU. (Kaus Kama) and H.F. چواین better چو ایر (as in Kama Bohra).

10 cf. Vd. 6 for this and the previous Rivâyats.

11 Both H.F., MU. باری—better BK., F.S.M. بانبازی

A.—(The Behdin) himself should make an endeavour that for every canal of water,[1] he should not allow the *nasā* to remain in the passages for water and should keep thereby the cultivation[2] free (from pollution), because if he executes what has been ordered (in the religion), he himself is pure, and it is a meritorious act but if he does not make an endeavour therefor, he is *riman* and margarzan. This secret[3] should not be revealed to the *jud-din* as it is not desirable that he should do evil[4] on account of hostility.[5]

MU. I, p. 85 ll. 18-19 p. 86 l. 1 (See MU. I, p. 89 ll. 10-12)
H.F., f. 96.

How should a Zoroastrian act when he sees nasa on a piece of land cultivated by a Juddin ?

Kama Bohra :—Q.—There is a piece of land which is cultivated by a *jud-din.*[6] *Nasā* has fallen thereon. A Behdin comes up to that place,[7] and he is in doubt that it will reach water, or will make a person *riman*, or will be carried to fire. Can (this *nasā*) be removed without *sagdid*[8] or without *hamzur*[9] (two persons united together) ?

A.—If he knows with certainty that (the *nasā*) will reach water or fire, he can (remove it) ; but if he has doubt about it, *sagdid* as well as *hamzur* (*i.e.*, uniting of two persons by holding a piece of string between them) is necessary.

MU. I, p. 86 ll. 3-7 : H.F., f. 262.

Dead matter in flowing and stagnant waters.

Kamdin Shapur :—Q.—If there is dead matter in water, how is it if the water is flowing ?

A.—If the *nasā* is up the stream[10] *i.e.*, the direction whence the water flows, the water as far as nine steps away from the place where it comes in contact with *nasā*[10] (is polluted) and (therefore) one should keep oneself away from it ; and down the stream (it is polluted) upto 3[11] steps and along the breadth (*i.e.*, alongside, or, across), (it is polluted) upto 6 steps and (therefore) one should be away[12] (from it), (This is the case) when the *nasā* is entire and perfect.[13] But if the *nasā* has fallen

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1 MU. هر جوئی که آب —H.F. and BK. هر چونکه

2 MU. کشوآن—H.F. and F.S.M. کشوان (cf. کشاورز)

3 Sc., of how to preserve the land from pollution with *nasâ*, as enjoined by religion.

4 H.F., MU. بتر—BK. بدی و بتر 5 when the juddin is not on good terms with the Behdin, for some reason or another.

6 MU. انیر ; H.F. انیران 7 MU. آنجا ; H.F. بدان نسا 8 *i.e.*, the gaze of the dog.

9 *lit.*, being united together in strength. It is necessary to dispose of *nasâ* or, for the matter of that, any such thing by two persons united together by holding a piece of string between them called *paiwand*, and by the proper recital of the *Vâj*.

10 H.F., BK. omits یعنی از آنسو که آب می آید پیش از آنکه بنسا رسد as this phrase is explained elsewhere in the same way. 11 MU. سی—H.F. BK. سه 12 MU. omits دور باشد which H.F., BK. give. 13 *i.e.*, not in a scattered and crumbling state and not easily falling to pieces.

to pieces, then whatever part (of the water) of the spring is greasy[1] and (mixed) with matter[2] is impure.[3] If the dead matter is falling to pieces and if one wishes to drink water down the stream, ten seers of oil should be poured on the water just about where the *nasā* is and it should be noted how far the oil is seen on the water. If one drinks water from the place where the oil is distinctly seen, he is *riman*; but if the water is drunk from the place where the oil[4] is not seen by him, he is not made *riman*.

MU. I, p. 86, ll. 9-11: H.F., f. 82.

Kama Bohra :—*Q.*—There is a spring continually flowing, and *nasā* falls into it, then how far down the stream, how far up the stream and how far from the two sides of its breadth, the water is impotable[5] and (how should it be used) for purificatory purposes[6]?

A.—When up the stream, *i.e.*, the direction whence the water flows, the water nine steps away from the place where it comes in contact with the dead matter is pure. When the water passes over the *nasā* and flows on to the other side,[7] three[8] steps (away from the place where it comes in contact with the *nasā*, it is pure), and on the other remaining sides (*i.e.*, across or alongside), 6 steps.[9]

MU. I, p. 86, ll. 11-17: H.F. f. 109, f. 163.

Kama Bohra :—If the water[10] is stagnant, it is impure[11] for 6 steps of 3 feet (each) round about the *nasā*; if the *nasā* is not scattering to pieces or if the blood or any greasy matter has not mixed up with the water, pollution is as far as[12] these six steps which is the (usual) proportion. The water which is away from the *nasā* 3[13] steps and which has thrown off its impurity[14] is pure and potable.[15] And if the water

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1 MU. چربش اومید—better H.F., BK., F.S.M. چربش اومند 2 MU. دچشم—H.F. دحشم—better BK. and F.S.M. دخشم (see p. 99 l. 9. cf. Av. وسن‌ومه) 3 H.F. does not give the rest from here.

4 MU. کم: better F.S.M. کم روغن

5 BK. خوردن شاید and H.F., MU. خوردن نشاید

6 BK. adds نیز

7 *i.e.*, down the stream.

8 Both سی for سه

9 MU., BK. از سویهای دیگر شش گام: but H.F. instead has و از دوسو دیگر جای دیگر گفته شد *i.e.*, and it has been (already) mentioned about the two other sides (*i.e.*, of its breadth).

10 H.F. (f. 109) has نسا but has آب on f. 163; BK. نساء آب for آب

11 MU. آب ریمن—H.F., BK., ریمن

12 H.F. (f. 109) has یاآن but has تاآن on f. 163.

13 MU. سی—better BK. H.F. سه

14 پادیاب for وادیاب (H.F.)

15 MU. پادیاب بریزد پاک و بخوردن شاید For the last sentence H.F., (f. 109) BK., F.S.M. have (سی گام از نسا دور باشد) وادیاب شاید ولیکن فرمانی ناتوان باشد *i.e.*, The water which is away from the *nasā* 3 steps is impure, but (if it is regarded pure and potable) it must be regarded as an injunction (given) in case of helplessness. H.F., f. 163 has instead (سی گام از نسا دور باشد) بایاب بیریزد پاک و بخوردن شاید: here بایاب is for پادیاب

is taken (for drinking purposes) three[1] steps away from the *nasā*, or (for better precaution), if it is taken 6 more steps (away from the above 3 steps), it is pure and potable.[2] When they remove the *nasā* from the water and they remove it[3] so that the water dripping from the *nasā* mixes again with the water (of the stream), it is all impure, and that which is [4] far off is also impure. But if the *nasā* is taken out so that the water which drips from it does not mix with the stream-water again, then that water is pure. If any greasy matter is mixed up with the water, that water is entirely impure and cannot be and is of no use,[5] therefore they should let alone that water to be dried up. Such water should not be carried[6] for irrigation and every one who comes in contact with it is such as if he had come in contact with *nasā*.

MU. 1, p. 86, ll. 17-19 and p. 87, ll. 1-3 and MU. p. 90, ll. 17-19 to p. 91, ll. 1-3 : H.F., f. 110, f. 164.

Kama Bohra :—There is a spring continually flowing and there is *nasā* therein which is unseen and if water is drunk from up the stream or down the stream or from other directions, then it ought to be known that from the direction whence the water flows, *i.e.*, up the stream,[7] the water is impure as far as 9 steps of 3 feet each from the place where it comes in contact with *nasā*, and down the stream, the water which has passed over the *nasā* is impure as far as 3 steps of 3 feet each ; and (the water is impure) as far as 6 steps on the other (remaining) sides.[8]

MU. I, p. 87 (ll. 5-19)—p. 88, ll. 1-2 : H.F., f. 107.

Kaus Kama and Kama Bohra.—It is manifest in the religion that if one throws *nasā* once in water,[9] one is a *Margarzan*, and if one throws it 10[10] times in water, one is 10 times *Margarzan;* how much the more it is thrown into the water,[11] so much is the *Margarzan* more, thus if *nasā* is every time[12] thrown 1000 times in water, it is a *Margarzan* (sin) 1000 times.

The side whereon the *nasā* is thrown, the water is polluted 3 steps of three feet each, and on[13] the other sides (*i.e.*, alongside, or across) the water is impure

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1 all سی

2 H.F. omits this (f. 163) but has it (f. 109).

3 MU. بیرون برند : better H.F., BK. بیرون برند چنان برند که

4 MU. برده باشد : better H.F., BK. بوده باشد

5 MU. کار نشاید و نشود : H.F., omits نشود (f. 163) but has it (f. 109).

6 MU., BK. برند : H.F., بدی (f. 163) and برند (f. 109).

7 MU., H.F., آنسوی—BK. بالا سوی

8 For the translation of p. 87 (ll. 1-3), see p. 86, ll. 5-7. Instead of ده سیر of p. 86 we have ده ستار or دو ستار . ستار = (Pazend. [illegible] or [illegible] : cf. Per. سطل) a brass kettle i.e., here a bucketful ; BK. gives شبوی for سبوی but has سیر on margin.

9 H.F., BK. add در هم زمان

10 H.F., دو

11 H.F., om. ده سرگر زان باشد هرچند که زیادت درآب افگند

12 H.F., adds هربارة : MU. only اگر

13 H.F., BK. از دیگر—MU. دیگر .

for 6 steps of 3 paces[1] each, and down the stream it is impure for 9 steps of 3 paces each,[2] and up the stream, it is impure for 6 steps, and from over the surface, the water (is impure) for 3 steps of 3 paces each,[2] down to where the water descends.[3]

If the *nasā*[4] is underneath the water, it is impure in the proportion (mentioned above) from the top to the bottom.[5] If the water[6] is stagnant, and dead matter be in its midst, then in order that the *nasā* may be dragged away from one side of the water and from that side whereon there is dead matter, the water should be drained off [7] in the manner and in the proportion for every side[8] mentioned by me; because if they do not drag the *nasā* out of the water, it is a *Margarzan* sin except when there is any cause of fear or dread (of something) so that one cannot drag it out; but if on account of this cause of fear it is not dragged out, it is still a Tanāfur sin. If there is no cause of fear, it is not allowable in any case that they should turn their back on the *Nasā* and leave that dead matter in water.

In case he goes away with the intention that he may bring the (necessary) apparatus[9] for the work and when he (thus) goes away and can return[10] but does not come back, he is *riman*, but if on account of any cause of helplessness he cannot return, he is not *riman*. When he goes into the water so that he may bring out the *nasā* and may bring it out alone,[11] he should step into the water and proceed with this intention that he may bring out as much of the *nasā* as there is in all; because if he does not go into the water with this intention, he is *riman* if he moves the *nasā* that is in water. When he wishes to drag the *nasā* out of the water it is necessary that he should drag it out from the side whence it can be sooner dragged out, and carry it so (far) away from the water that the water trickling from the *nasā* may not mix with the water (of the stream), because[12] if the water (trickling) mixes with that water, it is a *Margarzan* sin. When the *nasā* is brought out of the water it may be left (on a dry piece of land)[13] so that the dead matter may be dried up[14]; then *sagdid* should be performed and it should be taken up by two men (with a *paiwand*) and carried to its place.[15]

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1 H.F., BK. om. سه پی

2 The text has 9 steps *and* 3 paces; &c.

3 MU. فرو باشد—BK., H.F., F.S.M. فرو شود

4 H.F., BK., F.S.M., begin with و اگر نسا; MU. om.

5 MU., H.F., ازین آب —better BK. از بن آب

6 H.F., BK. باز; MU. آب

7 MU. بباید بربابد; H.F., BK. om. بباید

8 M.U. از هر سوی—better H.F., BK. از هر سوی پیمانه (after پیمانه H.F., has wrongly پاسخ in red ink).

9 MU. برگ; H.F., BK. ساز و برگ.

10 MU. نتواند آمدن; better H.F., BK. بتواند آمدن

11 H.F., BK. omits و نسا از آب یکتن بیرون آورده باشد

12 H.F., BK. چه — MU. و

13 Cf. Av. hushkê zemê nidaithyãn (Vd. 6): H.F., نباید گذاشت; MU. بباید گذاست

14 H.F. تا آن تن او آب: better M.U. تا آن نسا; or, better Bk. تا تن آن نسا از آب (خشک شود)

15 *i.e.*, to the dâdgâh *i.e.*, Dakhma; F.S.M., بدادگاه for بجایگاه

It is said in another place that it is permissible that when *nasā* is caught hold of, it should be carried far from the water so that the water of the dripping corpse does not reach back the water.

It is said in another teaching that (the *nasā*) should be taken up from the water and carried so far away that the water dripping from it may not mix[1] with the water (of the stream).

This is also said that it (*i.e.*, the *nasā* taken out of the water) should not be (again) placed on the surface of the water. This is also said that the clothes worn (by a person who brings out the *nasā* from the water) are *riman*, and he should wash his head and body[2] with *pâdyâb*[3] (*i.e.*, gomez) and water. This is also said that when one drags the *nasā* over the water, it should be dragged upto the place where the water is continuously flowing[4]; but if one sheet of water is disconnected with another, *i.e.*, if there are different sheets of water[5] it should not be dragged (from one sheet on to another)[6].

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1 نهادن = to place.

2 *i.e.*, the whole body.

3 *Pâdyâb* is technically used for the consecrated urine of the bull.

4 MU. در آب پیوسته: better H.F., BK. آب در پیوسته. *i.e.*, over a whole sheet of connected water. 5 MU. کرده کرده; H.F., BK. آب کرده کرده

6 Cf. Vd. 6 §§ 30-41.

§ 30.—How much of the still water (of a lake or pond) does the *druj nasu* infect with defilement, corruption and pollution ?

31.—Six steps on each of the four sides. The water is unclean and impotable so long as the corpse (or parts of the corpse) has not been removed therefrom. They shall take the corpse out of the water and lay it down on the ground.

32.—They shall draw of $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, or $\frac{1}{5}$ of the water according as they are able or not. After the corpse has been removed and the water is drawn off, that (still) water is clean and cattle and men may drink it, as they like, as before.

33.—How much of the water of a well or of a well-spring does the *druj nasu* infect, &c.

34.—The water is unclean and impotable so long as the corpse is not taken out therefrom. They shall, &c. (See § 31).

35.—See § 32.

36.—How much of a sheet of snow or hail does the *druj*, &c.

37.—Three steps on each of the four sides (in water dribbling from melting snow) . . (See § 31).

38.—After the corpse is removed . . . . (See § 32).

39.—How much of the water of a running stream, does the *druj*, &c.

40.—Three steps down the stream, nine steps up the stream, and six steps in other directions, the water is unclean and impotable—(See § 31).

41.—After the corpse is taken out and the water has flowed three times, the water is pure, &c. (See § 32).

NOTE.—As the water is running, the decomposing matter therein does not remain in contact for a longer time with any given area of water than is the case with the water of a stagnant pool or pond which is polluted in much larger quantity. It is for this reason that in the case of flowing waters, wherein a corpse is being dragged away, the water as far as 3 steps down the stream, 9 steps up the stream and 6 steps in the remaining directions is unfit until the corpse is removed therefrom ; whereas in the case of stagnant waters wherein *nasu* is found, the water as far as 6 steps in all directions is unfit for use until the corpse is taken away from it. The extent of pollution of the water flowing up the stream is greater than that of the water flowing

down the stream or the corpse has been a longer time in contact with the water in the former case than in the latter. As the extent of pollution caused by a corpse or any dead matter thrown into a pond or a lake or any stagnant water is the same in all directions, water as far as 6 steps from all sides of it is regarded as unfit.

In the case of the water of a well as well as any underground spring or that of a stagnant pool contaminated by dead matter, it is enjoined in the Vendidad that the decomposing matter after being taken out of the water should be placed on dry land to avoid further putrefaction and one-half of the water thereof at the most or $\frac{1}{3}$ in the least should be drained away and then it should be taken into use.

As well-water or stagnant water becomes contaminated to a great extent and in much larger quantity, it is enjoined that a greater part of it should be rejected after removing the corpse than that of the water of a running stream.

Vd. 6 §§ 26-29.

(26) If Mazdyasnians, walking or running or riding or driving come upon a *nasu* in running water, what shall those Mazdyasnians do ?

(27) After taking off the shoes, and putting off the clothes, they should wait and then proceed onward (in the water) and take out the dead. They should go down in the water ankle-deep, knee-deep, waist-deep, or to the length of a man's height, till they can reach the dead body.

(28) If the parts of the *nasu* are falling to pieces and rotting, what shall those Mazdayasnians do ?

(29) They shall draw out of the water as much (of the corpse) as they can grasp with both hands, and put it down on the ground. He is not sinful, if any bone, hair, grease, urine or blood may drop back into the water.

Pah. Vend, 6 §§ 26-29—Commentary.

Soshyos and Kiryatan Bujit have said that if blood or bones fall back in water (while carrying the *nasā* out of the water in his hands), he is not sinful (because he has done this with proper observance).

It is apparent from the Avesta that this happens when a man comes to where a *nasā* is lying in water and if there is no fear or injury (arising from dragging the *nasā* out of the water), then he must take it out if he can take it out and it is a *tanâfur* merit for him; if he does not take it out although he can, it is a *tanâfur* sin for him. Gogoshasp said that he is a Margarzan sinner.

The putting off of the clothes is necessary for the care of the clothes (that they may not be polluted), as they are not polluted until they come in contact (with the *nasā*).

If he goes (into the water) he should go with this intention : "I shall remove it as far as lies in my power " ; because if he does not go with this intention—" I shall bring out as much as I can "—then if he does not go into the water with this intention and another piece of dead matter lies there (concealed) and if he comes in contact with it, he becomes polluted.

When he seizes (some portion of the *nasā*) and leaves it off with the intention "I will not remove it," so that he goes away at last and does not remove it, he is indeed *riman*.

Whatever can be best removed may be taken up (in the hands, or, any receptacle, and removed).

To grasp and relinquish it and bring it (thus) from water is not allowable while removing it (*yedruntan*).

From different channels (*nâlân*) connected with water, if it is not possible to bring it out thus (*i.e.*, according to the mode shown above), it should be cut off in pieces and removed piecemeal. After (the removal of) every piece, the hands and knife shall be cleansed with a liquid (*i.e.*, bull's urine, according to Shâyast-lā-Shâyast). For every piece taken out (of water) and for every piece removed (to dry land therefrom), there is a *tanâfur* merit.

Sls. Ch. II §§ 83-87.

(83) [illegible]

(84) [illegible]

(83) When he wishes to bring the corpse (from the water), he should put off his clothes, for it makes the clothes polluted; what he is first able and best able to bring out is to be brought by him.

(84) Even when he is able to bring it out through the breadth of the water, then even he may bring it out [so that the *nasā* may come in contact with the least quantity of water]; but if he is not able, it is to be brought out through the length of the water. He should not wait for its being shown to a dog and for the two men (with *paiwand* and *bâj*.)

(85) He should carry it away from the vicinity of water so that when he puts it down, the water which trickles or oozes from the corpse may not reach the water back. For when the water which comes out from the corpse reaches continuously the water, it is a *Margarzan* (sin). Thereafter, it is to be shown to a dog and should be carried away by two men (with a *paiwand* and *bâj*.)

(86) If he wishes to throw it out from the water, Mard-bud said that it is allowable to throw it out so that the water dripping from the corpse may not reach continuously the water. Roshan has said that it is allowable to throw it away (from the water).

(87) It is allowable to drag (the corpse) over the water; to take it up and put it down (again in the water) is not allowable; and when it is possible to act so that he may carry it from a great (quantity of) water to a small (quantity of) water, when the waters are connected, it is allowable, but when separated it is not allowable.

Sls. II §§ 92-93.

(92) If a *nasâ* is so decomposed that it can be brought out (of the water) after breaking it in pieces, then even it may be so cut off (into parts) and brought out. For every piece (so brought out), he should wash his hands and knife with *gomez*; the moisture, thereof, should be completely dried up with dust.

(93) For every piece (so brought out), there is a *tanâfur* merit for him.

MU. I, p. 88 ll. 2-6: H.F., f. 109, f. 163.

Kama Bohra and Kaus Kama :—If in a desert place, there is all water and there is dead matter in it, then one should step into the water with this intention that one should drag out as much of the *nasā* as there is in the water ; he should (thus) step into it, take hold of the *nasā* and bring it out. If it happens that in bringing out the *nasā* he is exhausted and becomes helpless[1] and cannot bring it out (further), then he should so endeavour that he should carry the *nasā* from the place where there is more water to the place where there is less and (then even) he should desist (from his work) with the intention that he should (for the time being) go away[2] but should return a second time and carry it out (of the water); if he withholds his hands from the *nasā* not with this intention, he is *riman*, although even (on a second thought) he goes (into the water) and brings out the *nasā*.

Shapur Bharuchi :—If there is *nasā* in a place where there is the fear of (its reaching) fire or water, or if (a person) sees *nasā* in water and if that *nasā* is of a Zoroastrian (*aîr*), or non-Zoroastrian (*an-aîr*), then he should order a non-Zoroastrian to dispose of the *nasā*. If there is no non-Zoroastrian, then, out of necessity, a Zoroastrian having wrapped up a piece of cloth on his hands, (which would serve as hand-gloves) and united with a *paiwand* and (reciting) the *Vāj* of Srosh, must dispose it of. If there is no other person (with whom to join himself with a *paiwand*), and if he does not know (how to recite) the *Vāj*, then he may dispose of the *nasā* without *paiwand* and without *Vāj*. Then he should tear off the clothes worn by him and undergo the *Si-Shui* purification (because he is a *riman*).[3]

Shapur Bharuchi :—If a Behdin dies and his corpse is in water, then a Zoroastrian (*aîr*) with hand gloves (*bīlhâ*) on and making a *paiwand* (with another person) may bring out the *nasā* from water. If there is no other person there, he may, out of necessity, dispose of the *nasā* alone, *i.e.*, he may bring it out of the water. If he does not know (how to recite) the *Vāj* (*i.e.*, the Sarosh Bāj), then he may, without *Vāj* or without *paiwand*, (because there is no other person there) bring out the *nasā* from water. Then he should tear to pieces the clothes on his body and undergo the *Si-Shui* purification (because he is a *riman*).[4]

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1 H.F., BK. om. وبیچاره شود 2 H.F., BK. om. بروم و

3 MU. omits this Rivayat. Antia's MS. f. 85 gives it thus :—

از روایت شاپور بروجی ∴ چو نسای آنجا بید که از آتش و یا از آب بیم باشد و یا نسای در آب بیند اگر آن نسا از آن ایر و یا انیر باشد که بدست انیر کار فرماید که بپرهیزد اگر انیر نیابد ناچار ایر جامه تا بر دست پیچیده و یا پیوند بواج سروش بپرهیزد واگر دیگر کسی نباشد ونیزواج نداند پس آن نسا بی فیوند و بی واج پرهیزد و جامه که بتن دارد پاره کردن و سی شوی گرفتن

4 MU. omits this Rivayet. Antia's MS. f. 86 gives it thus :—

از روایت شاپور بروجی ∴ دیگر بهدینی مرده که نسای او در آب بود و اگر ایر با پیوند بیلها بستم آن نسا از آب بیرون آورد اگر آنجا دیگر کسی نیابد ناچار تنها آن نسا بپرهیزد یعنی که از آب بیرون کند اگر واج هم نمیداند بی واج و بی پیوند از آب نسا بیرون آوردن پس جامه که بتن دارد پاره کرده و سه شوی گرفتن

MU. I, p. 88, ll. 6-14 : H.F., f. 82.

Kama Bohra :—When a person sees dead matter in water, he should not go away from that place until he brings out the *nasā* therefrom; but if he goes away with the intention that he may bring implements and apparatus for bringing out the *nasā* from water, it will do. When he goes into the water so that he may bring out the *nasā*, he should[1] step in with the intention that he may bring out as much dead matter as there is in the water. If, in this manner and with this intention, he goes into the water and if there is another dead matter and he disturbs that *nasā* on both sides of the water, he is *riman*[2]. If the breadth of the water is more extensive, he should drag the *nasā* over (the surface of) the water until he comes to the bank and should push it away from the water with an old piece of cloth or a stick which he may possess (on to a dry piece of ground) and it is necessary that the *nasā* should be so far thrown away from the water that the water dripping from the *nasā* may not reach the water back, and it is (also) necessary that that *nasā* may not again be thrown into the water. The *nasā* which is to be brought out of the water should be dragged over the surface of the water and (thus bringing it near the bank) it should be taken up and placed (on a dry piece of land).

If there is a desert place which contains water and the (whole) *nasā* therein cannot be brought out (with safety), one should go into the water with the intention that one should bring out as much of the *nasā* as is seen by one but if he cannot bring it out (on a dry piece of land), he should so endeavour that he may remove the *nasā* from the place where the water is more to the place where it is less, where the place (drenched in water) will be dried up soon, and whence the *nasā* may be dragged out (on to a dry piece of land). If he does not act with this intention, he is *riman*.

MU. I, p. 88, ll. 15-16 : H.F., f. 163 and f. 109.

Kama Bohra and Kaus Kama:—Disposing of the *nasā* is in this way: If a person brings out the *nasā* from water, the clothes worn by him are impure, and he should wash his head and body with *gomez* (*pâdyâb*).

And this is also said thus : It may be that they may act thus[3]; but if one sheet of water is disconnected (with another), *e.g.*, if there are different sheets,[4] then let it be known that they should not act thus (*i.e.*, the *nasā* should not be dragged from one sheet on to the other).

MU. I, p. 88, ll. 17-19—p. 89, l. 1 : H.F., f. 109. f. 163.

Kama Bohra and Kaus Kama :—*Q.*—There is a heavy *nasā* and it cannot be brought out (of the water) alone, what is the decision ? (Again), there is a *nasā* which cannot be brought out wholly (out of the water), what is the decision ?[5]

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1 MU. باشد ; H.F. بایدش 2 The meaning is, that one whole *nasā* should be managed properly by both hands at a time and dragged over the water.

3 *i.e.*, they should drag the *nasā* out of the surface of a whole sheet of water, as prescribed.

4 کرده کرده = different pieces (of water).

5 H.F., (f. 173) :— ودرست بیرون آوردن و جر چون

A.—It may be brought out piecemeal; after every piece is brought out of the water, the hands should be washed with *gomez* and should be dried with dust, and then one should go (into the water) and bring out another piece. He should in the same manner wash his hands with *gomez* and dry them up with dust, until the whole (of the *nasā*) is brought out. For every piece which is (so) brought out, there is a *tanāfur* merit.[1]

MU. I, p. 89, ll. 3-5 : H. F., f. 88.

Kama Bohra :—Q.—A man sees *nasā* in water but does not drag it out of it and says: "I will bring another person, or I will tell a non-Zoroastrian to take out the *nasā*." He goes away with this intention. What is the decision?

A.—If he does not himself drag it out, he should so endeavour that he brings, all the sooner, a person who can drag that *nasā* out of water, and if the latter sees *nasā* in the water, and if there is no cause of fear or dread about bringing out[2] the *nasā* and if he does not remove it therefrom, it is a Margarzan sin.

MU. I, p. 89, ll. 6-10 : H.F., f. 109, f. 164.

On the proper irrigation of a field.

Kama Bohra and Kaus Kama :—If a person wishes to irrigate[3] a field or to water any place, it is necessary that he should walk three times round that piece of land which he wishes to irrigate and inspect the canals three times.[4] If there is *nasā* or bodily refuse or an impure thing, he should remove it with precaution; and then he should irrigate the field. If he does not do so and irrigates the field[5] and then if dead matter appears in the midst of the irrigated water, then if he can turn away (the course of) water, he can do so; or if he can remove the *nasā*, he can do that; at that time the *nasā* should be removed without the performance of *sagdid* or without *hamzur*[6] (*i.e.*, united with a *paiwand*); if he cannot do any of these two,[7] and if water suddenly comes in contact with *nasā*, the man is innocent; but if he does not inspect the canals or the piece of land and irrigates[8] the field, and if the water reaches the *nasā*, the man is *riman*.

MU. I, p. 89, ll. 14-15.

Disposal, by Zoroastrians, of the *nasa* of a non-Zoroastrian lying on the road.

Shapur Bharuchi :—If there has fallen *nasā* of non-Zoroastrians on a place where there is the fear (of its coming in contact) with water or fire, or if there is the fear on the roads passed by men so that men may come in contact with it, it is necessary that two men of the good religion should remove (ceremonially) the *nasā* and wash themselves and their clothes with gomez and water.

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1 Cf. Sls. II, §§ 92-93 (See Note further on).

2 M.U بیرون آورد ; H.F. بیرون آوردن

3 H.F., (f. 164) درکشت زار خواهد بود 4 H.F., (f. 164) چون سه بار به نسگرد for اگر چنین نکرده باشد و آب بر کشت زار به بندد 5 H.F., and F.S.M. add جوی سه .....

6 M.U. پی سگدید و پی هزور : better H.F. بی سگدید و بی هزور

7 H.F., (f. 164) هیچ دو نتواند کرد and H.F. (f. 109) and MU. هیچ درنتواند کرد

8 H.F., (f. 109) بندد — MU. کند : H.F. (f. 109) omits the rest of the sentence from بندد

MU. I, p. 89, ll. 17-19 : H.F., f. 117, f. 153.

How should *nasa* lying on the main road be disposed of?

Kama Bohra and Kaus Kama:—*Q.*—A man finds *nasā* on the main road and there is fear of the water coming in contact with it, or men may trample it and bruise it to pieces, making themselves *riman*; can it be removed alone without *sagdid*[1] or not?

A.—If he sees the *nasā* (lying) in this way, he should remove it without *sagdid* alone to a place where there is no fear[2] (of its coming in contact with any man or anything), if he can; but if he himself cannot, it is allowable if he orders a non-Zoroastrian to remove it, which is a meritorious deed. He should carry it away[3] from the road and canals of water.

MU. I, p. 89 l. 19—p. 90 (ll. 1-4) : H.F., f. 87.

Kama Bohra:—*Q.*—A man sees *nasā* on the main road, and there is fear of the water reaching it and there is fear of its being bruised and making men *riman*, and it is not possible to perform the *sagdid* or be with *paiwand*. Can it be (removed) without *sagdid* and *paiwand*?

A.—It is allowable that they remove the *nasā* from such a place as you have spoken of, without *sagdid* or *paiwand*, and if he orders a non-Zoroastrian to take it away, it is also permitted; but the *nasā* should be taken to a (far-off) place and the injunctions about taking it up and carrying it away should be put into practice, and it will be a merit.

MU. I, p. 90, ll. 4-6 : H.F., f. 87, f. 117, f. 153.

Disposal of *nasa* lying on an arable piece of land belonging to Zoroastrians or non-Zoroastrians.

Kama Bohra and Kaus Kama:—*Q.*—A man goes on some business and finds *nasā* on other persons' land, but not in water [4]; What is the decision? Can he leave it alone or not?

A.—If the *Nasā* is on a piece of land of the Behdins,[5] the owner of the land should be informed of it so that he may remove the *nasā*. If the *nasā* lies on a piece of land of the *jud-dins*, he should take it up and dispose of it ceremoniously.[6] If there is cause of fear or any harm or injury about removing it, he should leave it (there).

MU. I, p. 90, ll. 7-10 : H.F., f. 138.

Kama Bohra (according to H.F. *Kaus Kama*):—*Q.*—A man approaches a piece of land owned by non-Zoroastrians, and finds *nasā* on it. That piece of

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1 MU. شک نه ید : better H.F. سگ نه ید 2 H.F. (f. 117) and MU. تا جائی پریم H.F. (f. 153) تاجائی کم بیم : better تاجائی بی بیم 3 H.F. (f. 117) and MU.=باندکی از راه گزرد : better, H.F., (f. 153) باید که از راه گذری آب دور بود

4 H.F., (f. 87)=واندر آب نیست for نه اندر آب . 5 H.F. (f. 87) : بهدینان for جودینان

6 H.F., (f. 153) omits this whole sentence.

land is cultivated and there is no fear of the *nasā* reaching water or fire or of its being turned upside down. Can that man alone take up the nasā and dispose of it without *sagdid* ?

A.—The *nasā* (may be disposed of) without *sagdid*, if there is any fear of (its coming in contact with) water or fire or if there is any fear of (its being thrown on) the roads traversed by men. If not, the *nasā* cannot be shaken without *sagdid* at any place where there is no cause of fear. If he can carry it away but does not remove it, it is a sin. Hence they should endeavour so that *sagdid* should be performed over the *nasā* which should be disposed of with *paiwand*, so that it may be a merit.

MU. I, p. 90, ll. 14-17 and p.91 , ll. 5-8 : H.F., f. 110, f. 164.

Well-water polluted by *nasā*.

Kama Bohra and Kaus Kama :—The top of a well should be left open.[1] (In case dead matter has fallen into it), one should always be on the lookout so that no one drinks water thereof, and should not shake it. If *nasā* has fallen into it and one drinks water therefrom, or if one shakes the water, one is *riman*. (Even) if one drinks water unknowingly[2] from that well, one is *riman* and the owner of the well is a Margarzan (sinner). The person who has drunk of the water of the well should undergo Bareshnum and the person who shakes the water should also undergo Bareshnum.[3] If there is another well in its vicinity, or if they sink (another well in its vicinity), they should drink of its water.

MU. I, p. 91, ll. 10-17 : H.F., f. 213.

Kamdin Shapur :—A well is built of burnt bricks[4] and in its bottom, pieces of wood are fastened and if greasy matter issues from the *nasā* lying into it, that *nasā* should be removed by two men united with a *paiwand* and with (the recitation of) Srosh[5] Bāj. They should wear hand-gloves[6] made of three layers and a vessel with the handle[7] like a large iron bowl[8] (in the shape of a bucket) should be made a long *paiwand* for the hand[9] and (the Srosh Bâj should be repeated) upto *ashahê*.[10] Thereafter one person should go down the well, use the iron bowl, take up, in the bowl, the *nasā* lying on one side of the well and make it separated from water, and so that a portion (only) of the *nasā* may be in water, he should let the water (from the *nasā*) drip into the water (of the well) and then place the *nasā* in the bowl in such a way that the water issuing from it may not mix with the water (of the well), and if that water drips (into the well-water), both (persons) are *riman* and should undergo the Baresh-

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1 H.F. (f. 110) سر چاه فراز گرداندن نشاید (BK adds که بدارند) and H.F. (f. 164) سر چاه نشاید که بدارند for MU. سر چاه باز شاید که بگذارند = 2 H.F., ناگاه بنادانستم : MU. omits ناگاه 3 H.F. (f. 110, f. 164) om. the last clause.

4 MU. خشت پختم و بستم : better omit و as in H.F. 5 H.F. omits سروش

6 کیسه 7 سطل (Paz. دسته or دسته‌ای Per سطل = a brass kettle, or a vessel with a handle. 8 چمچه a cup or a bowl.

9 This *paiwand* (*lit.*, connection) of the handle of the iron bowl used for removing the dead matter will keep the hands unsoiled.

10 H.F., اشم with سوشیانس beneath.

num. If the water does not[1] (drip off the *nasā*),[2] the *nasā* should be taken out (in this drenched state) and be placed in a place where it is dried up.

Then *sagdid* should be performed over it and it should be carried to its proper place (*dâd-gâh*). If greasy matter exudes from the *nasā* (and it is falling to pieces), it should be removed from the water in the bowl piecemeal. Such wells are unfit for use. The parapet of the well should be raised to the height of a man all at once, and then[3] the water thereof should never be drunk by Behdins until a year elapses.

If the *nasā* is in a perfect state (*i.e.*, not scattering to pieces), the parapet of the well[4] should be raised to a man's height[5] (and should be so kept) for one year; and (after a year) the water[6] of the well being pure should be drawn and there is no fear if, thereafter, the water is drunk.

The wood (at the bottom of the well) and the burnt bricks should be taken to a desert place (as being unfit for use)[7] and a covering[8] (should be made) on its top (so that no one can use the water). If any greasy matter is found thereon, five (layers of) bricks from the bottom and five from the top should be removed and should never be used again. If the covering[9] is made of stone or of pipe-clay, it can be used after a year.

MU. I, p. 92, ll. 13-15: H.F., f. 439.

Water of a pond.

Kaus Mahiar :—*Q.*—When is the water of a pool or a pond used ?

A.—As mentioned before, if a *darvand* (*i.e.*, a person of another faith) had used[10] that water, then the Behdins should, in no case, use it.

Q.—(What is the decision) about the water of a pond which is in a desert ?

A.—It can be (used) by the Behdins[11] out of necessity, because (in that case) it is allowed that they should drink it.

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1 H.F., نو شود: better MU. نشود 2 *i.e.*, if the dead matter is so drenched in water that the water cannot be removed.

3 H.F. adds پس 4 H.F., دری چاه; MU. در چاه 5 H.F. rightly صرد بالا; MU. بالا
6 MU. اوی; H.F. آوی

7 در بیاور صحرا. (Paz. [illegible]): Pers. بیاور = gain, profit; or, Pers. بیاوار = work, business; or بیاوان = a desert; Otherwise: "The wood, &c., should be used for the work of the desert, *i.e.*, it is useless." Cf., the usual Pah. phrase in such cases [illegible].

8 MU. نهیو; better H.F. نیهوود (Paz. [illegible]) Cf. Pah. ۴۵۳۱. Here the following words, omitted in MU., are given thus in H.F:—
اگر چرگین هرگز پنج خشت نه پنج بالا بردن دیگر

9 ووز Cf. Pah. ۴۵۳ or ۴۵۳۱ = Per. نهفتن

10 دخل کرد *lit.*, disturbed. 11 but the Herbads (*i.e.*, the priests) should abstain from making any use thereof.

MU. I, p. 92, ll. 17-19 to p. 93, ll. 1-2 (MU. II, pp. 466-467.)

What becomes of the water spilt on the ground? and the water of Ardvi Sura Anâhita.

Shapur Bharuchi :—Pure water which is poured on the ground reaches and joins with the bottom[1] thereof after one year. If the water is filthy, it joins with it after 3 years. If the water is *riman*, *i.e.*, if it has come in contact with dead matter, then it reaches the (bottom) place[1] in 9 years. The water used for bathing and for *pâdyâb*[2] joins with it in 3 years.

Again, the spirit of the river Arduisur Anāhitā pours its water daily into the sea Zareh Frākard through 1000 aqueducts which are golden channels. All canals, *i.e.*, the golden channels, have 3 kinds of breadth, as has been said thus: The orifices of 333 channels are so wide that a cavalier can pass (easily) in each; those of 333 channels (are so wide that in each) a man can stand up, and those of 333 channels (are so wide) that in each a *gospend* may pass easily.[3]

MU. I, p. 93, ll. 4-9.

Bahman Punjya :—The creator Ormazd has formed, through His power, 999 golden channels from the sky upto Mount Alburz. (The orifices of) 333 channels are so wide that a cavalier can pass in each. Those of 333 channels are so wide that an ox can pass in each. The orifices of 333 channels are so wide that a *gospend* (sheep or goat) can pass in each. In all, 999 golden channels have been made manifest[4] from the sky upto the Mount Alburz. Aban Arduisur carries water through these channels perpetually from the court of Ormazd and pours it in the sea Zareh Frâkart. It is on this account that the water of the sea does not decrease. If not, although the rains coming down from the clouds will pour down, the waters of the sea will diminish in 3 or 4 years; but the water of the sea is not lessened through the action of Arduisur Bānu.[5]

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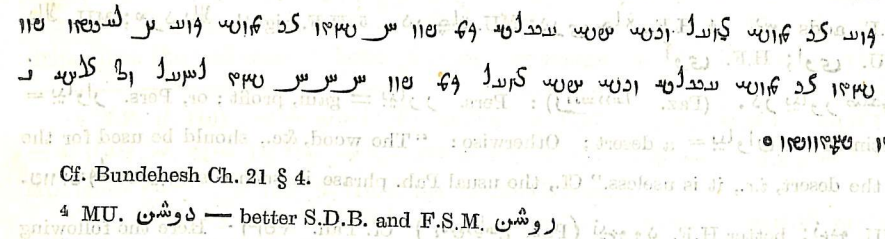
1 *i.e.*, with sub-soil water.

2 *i.e.*, the water used for washing the open parts of the body for performing the *kusti*.

3 This is simply an amplification of Avan Yasht, § 101: "It has 1000 channels. The extent of each of these channels and of each of these canals is as much as a man riding on a good horse can pass in 40 days." Cf. Pah. Rivayat XLVI, p. 130 § 12 :—



Cf. Bundehesh Ch. 21 § 4.

4 MU. دوشن — better S.D.B. and F.S.M. روشن

5 Cf. Bundehesh Ch. 13 §§ 1-2 :—

(1) On the nature of the seas. It is said in the religion that the Frâkh-Kart sea keeps one-third of this earth on the south-side of the border of Alburz, and so wide-formed is this sea that the water of a thousand lakes is held by it, such as the source Arduisur, which some say, is the fountain lake. (2) Every lake has a fountain-(source) of water; some are great, some are small; some are so large that a man (riding) on a horse might compass them round in 40 days, which is 1000×700 leagues in extent. (Cf. Yt. 5 § 101).

MU. I; p. 93, ll. 11-19.

The Alburz Mount, Farâkh-kart sea and the three-legged ass.

Shapur Bharuchi:—Again, Mount Alburz encircles the whole world, and in the same manner also, the sea encircles the whole world. The sea which has been made manifest has been created by the good[1] and propitious Ormazd from the side of Mount Alburz and He has made the waters running. From Mount Alburz upto several Farsangs, this water resembles quicksilver and the water flowing through the mountain falls first into hell. This warm water falls into hell for this reason that pollution and impurity are washed off hell by the warm water. Now when the water flows out of hell, it falls into every sea. When the water flows out of hell (it falls into the sea Vourukasha), where the good and propitious Ormazd has created a three-legged ass, which is called by the name of *khar-i-talâtâ*. [*Talâtâ* in Pahlavi language is used for three[2]]. And when the water flows out of hell (into the sea Vouru-kasha) the gaze of the three-legged ass falls on it, and on account of this gaze of his, the waters which have become impure in hell become purer and cooler.[3] The Creator Ormazd has given so much purity and magnificence to this ass that if dead matter or impurities of menstruation or bodily refuse[4] or any (other) impurity fall into the sea, all this is seen by the ass and all these impure things become pure through the sight of this Ass.

Again, the water of the sea which every day flows and ebbs twice, falls into hell and purifies the impurities of hell[5].

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1 با for بم as in S.D.B., and F.S.M. 2 MU. سه — better F.S.M. سه را

3 MU. سراتر for سرد تر as in S.D.B. & F.S.M.

4 MU. هجر; S.D.B. هی هیر (Av. [illegible]).

5 Cf. Bd. Ch. 19 §§ 1-10:—

(1) It is said of the three-legged ass that it stands in the midst of the sea Vouru-kasha . . . (10) It is even on that account when all asses which come into water stale in the water—as it is said thus: 'If, O three-legged ass! you were not created for the water, all the water in the sea would have perished from the contamination which the poison of the Evil Spirit has brought into its water, through the death of the creatures of Ormazd."

Cf. Bd. Ch. 13 §§ 4-10:—

(4) On the south of Mount Alburz, a hundred thousand golden channels are there formed and that water goes with warmth and clearness through the channel on to Hugar the lofty; on the summit of that mountain is a lake; into that lake it flows, becomes quite purified and comes back through a different golden channel. (5) At the height of a thousand men, an open golden branch from that channel is connected with Mount Ausindom and the wide-formed ocean; from there, one portion flows forth to the ocean for the purification of the sea, and one portion drizzles in moisture upon the whole of this earth, and all the creatures of Ormazd acquire health through it and it dispels the dryness of the atmosphere . . . . . (8) Of all three (lakes), the Putik is the largest in which is a flow and ebb on the same side as the wide-formed ocean, and it is joined to the wide-formed ocean. (9) Amid this wide-formed ocean, on the Putik side, it has a sea which they call the Gulf of Sataves. (10) Thick and salt the stench wishes to go from the sea Putik to the wide-formed ocean; with a mighty high wind therefrom, the Gulf of Sataves drives away whatever is stench, and whatever is pure and clean goes into the wide-formed (ocean) and the source Arduisur; and that flows back a second time to Putik [or, the rest (*i.e.*, the stench or the unclean element) flows back to Putik].

Puitika is the sea where water is purified before going back to its gathering-p e (which is) the sea Vouru-kesha (cf. Vd. 5 § 19) *Tê hishtenti. ghzarê. ghzarentîsh. antare. aredhem. zryanghō. yaozdaya. tachinti. âpō. zryanghāt. hacha. Puitikāt, avi. zryō. Vouru-Kashem.*

MU. I, p. 93, l. 19 to p. 94, l. 1.

The Saokant Mountain.

Bahman, Punjya :—From the Commentary of Doâ (*i.e.*, Nām-Setāyashna). The Creator Ormazd the high and the exalted has created a mountain called Saokant-gar and in the midst of that mountain He has made a golden channel (reaching) from the earth to the sky and from the orifice of that golden channel, the water goes up to the sky and the wind blows over that water which comes down to the whole earth. This water is called dew.[1]

The Hom Tree, the Water of Life and the Kara Fish.

Shapur Bharuchi :—The Omniscient Ormazd has created the tree Hom for this reason that at the time of resurrection He may give, to all men, the Water of Life with the leaves of Hom, so that all men may become immortal by eating it. It is for this reason that the Water of Life and the Tree of Hom are created.[2]

MU. I, p. 94, ll. 3-8.

Shapur Bharuchi.—The Creator Ormazd has created the *Hom*-tree[3] in the midst of the ocean Zareh Varkash and created the *khar*-fish[4] for protecting that tree. This *khar*-fish is so great as no other fish is greater than it. This fish is like an ass and hence it is called khar-māhi[5] (*lit.*, the ass-like fish). This fish revolves round the *Hom*-tree. The filthy[6] Ahriman has produced several thousand noxious creatures[7] for the destruction of that *Hom*-tree, but the noxious creatures cannot pass before that tree on account of the fear for that *khar*-fish.

Secondly, when that *khar*-fish utters a cry, every Ormazdian fish which hears the cry becomes pregnant[8] and the other fish which are Ahrimanian and are noxious creatures cast their young on account of the utterance of that cry of the *khar*-fish. The Creator Ormazd has given such magnificence to that fish.[9]

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1 See MU. Vol. I: "*Commentary of Nām-setāyashna*:" p. 415, l. 10 (The commentary on the word *bād i.e.* wind.)

2 MU. omits this Rivayat. Antia's MS. f. 87 gives it thus :—

از روایت شاپور بروجی ∴ و دیگر آنکه درخت هوم اورمزد هر وسپ آگاه از بهر آن آفریده است که بوقت رستخیز آب حیات و برگ هوم را بهمه مردمان بدهد که از خوردن آن همه مردمان امرگ شوند برای آن آب حیات و درخت هوم آفریده است

3 Called Gaokard-tree in Bd. 4 Bd. = *kar*-fish.

5 The author here confounds the account given in Pahlavi Bundahesh about *kar*-fish and the *khar* or the ass which is three-legged.

6 MU. ناپاک; S.D.B. (No. 235) = کذ ستم 7 The lizard (*vazag*), according to Bd.

8 In the Bd., this effect is produced by the *khar-i-talātā*, or the three-legged ass and not by the *kara*-fish.

9 Cf. Bd. Ch. 18 §§ 1-5 :—

(1) On the nature of the tree called Gokard, it says in revelation, that it was the first day when the tree they call Gokard grew in the deep lake ( ) within the wide-formed ocean; and it is necessary as a producer of the renovation of the universe, for they prepare its immortality therefrom. (2) The Evil Spirit has formed therein, among those which enter as opponents, a lizard as an opponent in that deep water, so that it may injure the Hom. (3) And for keeping away that lizard, Ormazd has created there ten *kar*-fish which, at all times, continually circle round the Hom, so that the head of one of those fishes is continually towards

MU. I, p. 95, ll. 1-5.

The Birds Amrosh and Chamrosh.

From the Commentary of Doâ (i.e., Nam-Setayashna) :—

The Creator Ormazd has produced on the shores of the sea Varkash[1] a tree and two birds who are immortal and without death. Every year a thousand new branches spring up from that tree and all kinds of seeds hang on those branches and all those seeds become ripe. A bird called Amrosh comes and sits on one of the branches and shakes it and scatters down to the ground all the seeds. Another bird called Chamrosh comes[2] and strikes all the seeds with its wings and sides and throws them into the sea. All those seeds go inside[3] a cloud full of rain and that cloud rains on the ground and all the seeds appear on the earth.[4]

The Sea-ox Sarsaok.

Shapur Bharuchi :—The Creator Ormazd has, with His power, created a bull in the sea, and a fire is ever burning and blazing on the back of the bull, and every calamity produced by the accursed Ahriman in the sea is removed through the glory of that fire.[5]

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the lizard. (4) And all the fish are spiritually fed, *i.e.*, no food is necessary for them ; and till the renovation of the universe, they remain in contention. (5) There are places where that fish is written of as the 'Ariz' of the water ; as it says that the greatest of the creatures of Ormazd is that fish, and the greatest of those proceeding from the Evil Spirit is that lizard.

Cf. Bd. Ch. 19 § 9 :—

When it utters a cry all female water-creatures, of the creatures of Ormazd, will become pregnant ; and all pregnant noxious water-creatures, when they hear that cry, will cast their young.

1 رکش for ورکش (F.S.M.) 2 Om. و بُر after بیاید as in F.S.M. 3 *lit.*, go into the mouth of.

4 This commentary is given under the word (*Satar-i vas*) *tokhma* of Doâ Nam-Setayashna. See MU. I, p. 415, ll. 5-9. Cf. also MK. Ch. 62 §§ 37-42 and Bd. Ch. 19 § 15 :—

MK. Ch. 62 §§ 37-42.

(37) The nest of the griffon-bird is on the tree opposed to harm, the many-seeded. (38) Whenever he rises aloft, a thousand twigs will shoot out from that tree, (39) and when he alights he breaks off the thousand twigs and bites the seed from them, (40) and the bird Chinamrosh alightslikewise in that vicinity ; (41) his work is this that he collects those seeds which are bitten from the tree of many seeds, which is opposed to harm, and he scatters them there where Tishtar seizes the water ; (42) so that while Tishtar shall seize the water, together with those seeds of all kinds, he shall rain them on the world like the rain.

Cf. Bd. 19 § 15 :—

Regarding the bird Chamrosh, it says that it is on the summit of Mount Alburz ; and every three years many come from the non-Iranian districts for booty (*gird*) [or, in a flock], by going to bring damage on the Iranian districts and to effect the devastation of the world ; then the angel Burj, having come up from the low country of lake Arag, arouses that very bird Chamrosh, and it flies from the loftiest of all the lofty mountains and picks up all those non-Iranian districts as a bird does corn.

5 MU. omits this Rivayat. Antia's MS. f. 88 gives it thus :—

از روایت شاپور بروجی ∴ دیگر آنکه دادار اورمزد بقدیر خویش گاوی اندرون دریا
پیدا کرده است بر پشت آن گاو همیشه آتش روشن است و میسوزد و هر بلائی که ملعون
اهرمن در دریا کرده است آن بلاها از فرهٔ آن آتش دفع میشود

This is the ox called Sarsaok in Bd. 17 § 4 and 19 § 13 and Srûvô in Zâdsparam 11 § 10.

MU. I, p. 95, ll. 7-9 : H.F., f. 253.

The sin of walking bare-footed.

Kamdin Shapur :—About walking bare-footed, they should know that when they put their bare[1] feet on the ground, there is a *farman* sin for three steps for every one of those steps and when they take the fourth step, it is a *tanāfur* sin. If they walk with one boot on in one leg and with the other foot bare, it is a sin of a like nature. Both man and woman have the same merit and sin in connection therewith. If any member of the body of a menstruous woman touches the ground, it is a greater sin and Asfandarmad Amshaspand trembles.[2]

MU. I, p. 95, ll. 11-13.

Bahman Punjya :—If a woman puts her bare feet on the ground, it is a *tanafur* sin within three steps.

Jasa :—It is not proper for a man or a woman to walk with bare feet and place them on the ground : especially it is a great sin for a menstruous woman.

MU. I, p. 95, ll. 15-18 [=MU. II p. 468].

Shapur Bharuchi :—Walking bare-footed is called *Aimûk-davārashni* (*lit.*, walking without boots).[3] Such sin is incurred thereby as if a Yasna is offered to the

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1 H.F., adds. برهنه after پای 2 Cf. Saddar Nasr, Ch. 44. Cf. Sls. Ch. 4 §§ 10 and 12 and Sls. Ch. 10 § 12.

(10) (Ch. 4)

(12)

(10) The sin of running about uncovered, as far as three steps, is a *farman*, for each step ; at the fourth step, it is a *tanafur* sin . . . (12) Walking without boots as far as four steps is a *tanafur* sin ; when with this movement (*i.e.*, without sitting down), one shall walk as much after the fourth step, it is a tanafur ; when he sits down and walks on, the sin is the same that it would be from the starting point and some have said that it is a *tanafur* for each league.

Cf. Sls. X. § 12 :—

One is this that one should not walk without boots ; the advantage therefrom is even this, that when a boot is on his foot, and he puts the foot upon dead matter and does not disturb the dead matter, he does not become polluted ; when a boot is not on his foot, and he puts the foot upon dead matter and does not disturb it, he is polluted, except when he knows for certain that a dog has seen it ; or if not, it is to be considered as not seen by a dog.

3 The sin incurred thereby is called *Kushāde-davārashni* in Saddar Nasr, Ch. 44 (which is also the sin incurred for walking without *Kusti* on the waist), and in Sls. The amount of sinfulness in walking improperly shod is therefore deduced from that incurred by walking improperly dressed (See Sls. Ch. 4 § 10-12).

Daevas Tāirich and Zâirich. A person who gives food to him (*i.e.*, to one walking bare-footed) incurs the same sin.

Again if a person walks bare-footed, then for one step, the milk of 100 cows, sheep and camels decreases, and for the second step the milk of 200 animals decreases, and for the third step, the milk of 300 cows and sheep decreases and at the fourth step the milk of all the cows, sheep and animals on the seven regions of the earth decreases.

MU. I, p. 96, ll. 1-2 [=MU. II, p. 436].

Dastur Barzuji :—The reply about walking bare-footed: In any case, it is not allowed to walk bare-footed because it is a great sin. If a *herbad* performs the Yasna with bare feet, then it is proper that a carpet or a piece of cotton-cloth or a leathern piece is placed (on the ground). If not, it is not allowed.[1]

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[1] Cf. Vd. 18 §§ 40 and 43 :—

(40) The druj demoness shouted out to him : "O holy and stately Sraosha, he is the second of my males who makes water (extending the trail) beyond the instep [or, 'when a man makes water an instep's length beyond the toes'—Haug], (*lit.*, who makes water the length of the fore-part of the foot beyond the fore-part of the foot)."

(43) She who is the fiendish druj answered him : "O righteous and handsome Sraosha : this is the extermination of it when a man after he stands up (from the squatting position) shall repeat, three steps off, (the Vâj) &c."

Cf. Vd. 18 § 43-44 Commentary :—

This is evident from the Avesta : it happens so when a man, through sinfulness, makes water an instep's length (or, the length of the fore-foot) beyond the front of the instep ; this is the origin of a *tanafur* (sin) for him and he should atone for it by the Avesta (*i.e.*, by reciting the *Avesta-i Chumsh*). When he makes water standing up, this is the origin of a *tanafur* (sin) for him, and he cannot atone for it by (reciting) the *Avesta* (*i Chumsh*), because it (*i.e.*, the trail of the flow of urine) goes in front and does not remain backwards. It is as to that which proceeds from the body that the following Avesta is applicable :—"as much as the top-joint of the smallest finger." Even that amount of distance (*dōḷak-hamār*) is an affliction (cf. خور *i.e.* a crime, or ورش a sore, *i.e.*, calamity), and he who comes in contact with it [براو=ابراو=a dust-man, *i.e.*, one who sweeps (the ground)] raises a sore (*khurag* = ورلک = ورله = blister on the hand cf. آبله). Gogoshasp said that for the sake of taking care of the clothes, one should make water far off. When one does the action lawfully and well, when he squats down one Yatha . . . . is to be uttered by him. Soshyos said that in case of haste (or pain=*aushtāp*) when he utters it on the road, it is also allowable. When he stands up, the Avesta is all to be uttered by him within three steps. Some say : "beyond three steps," (*i.e.*) on his walking apart (*i.e.*, when he is three steps beyond), the whole Avesta is to be uttered, or, after making water (*javit-chamashna*) *i.e.*, after keeping himself aloof (*javit*) from the (place where) urine (*chamashna*) has accumulated, he should recite the whole Avesta.

This walking (*chamashna*)* is this that when he goes beyond 3 steps, then the Avesta should be recited inwardly by him, (*i.e.*, recited in a low voice). [or, This *Avesta-i-Chamashna** is this that . . . . .] When he accomplishes the action lawfully and well, but through sinfulness does not utter the Avesta, it is not clear to me whether it is a *tanāfur* or 3 *sroshocharnām*.† Gogoshasp said that when he accomplishes the action lawfully and well, he should also utter 3 Ashem . . . . . &c.

* *Avesta-i Chumsh* designates prayers like those of *gomez*, bushāsp and of *ghosaḷ* &c., of چمیز or چمین = excrement and چمیدن to walk.

† A *tanāfur* is equivalent to a great number of *Sroshocharnāms*.

MU. I., p. 99, ll. 6-12: H.F. 266.

The Tana Ceremony, i.e., the Foundation-Laying of the Dakhma and its Construction.

Kamdin Shapur :—*Q.*—Inform us how the Dakhma is constructed.

A.—On the site which is selected, (the surface of) the ground should be made vacant. (It should be) in a place far from human habitation. In its vicinity there should be no tillage and cultivation (*ābādāni*) and it should be far from houses and abodes of men. Then they should proceed. In the space they want to enclose,[1] four iron nails should be driven into[2] the four (cardinal) points. They should be driven into after reciting the *vāj* of Sarosh, and a cotton thread[3] should be wound round the nails three times and the interior of the Dakhma should be set with stones and plastered with mortar in such a way that (the upper layer of stones) may be separate from the ground[4] and (that layer) should be, so made that when they lay down the corpse, the pollution or any matter[5] (from the corpse) may not reach the ground. The wall should be constructed of stone and mortar. When (the Dakhma) is completed, they should sit within the central well[6] and a Vendidad should be consecrated with the Khshnuman of Sarosh. When they make a door, it should be of iron or of stone. May it be according to the will of God and the Amshaspands.

Q.—When a new Dakhma is being erected, four Daruns should be consecrated: first, that of Sarosh, 2nd, of Dadar Ormazd, 3rd of Asfandarmad, and lastly of Ardafarosh; then it is proper if they raise the structure on that ground.

MU. p. 99, ll. 14-15.

The Dakhma.

Nariman Hoshang :—*Q.*—Of what material[7] should a Dakhma be constructed wherein the corpses of Behdins are carried (and placed)?

A.—It is said in the Mazdayasnian religion that it is commendable and better if it is (made) of stone and mortar, but if it is not within one's power to build it of stone and mortar, then it will do if it is made of raw bricks and clay.

MU. I., p. 99, ll. 17-19 to p. 100, ll. 1-2: H.F., 208.

Kamdin Shapur :—A Dakhma may be built of raw bricks and mortar[8] in such a way that the matter (issuing) from the corpse may not reach the ground. Four large nails,[9] 36 middling ones and 260 small ones (should be used.)[10]

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1 for MU. (پس) رفتن آن مقدار که زمین—BK. has که زمین آن مقدار (پس):

2 گرفتن for کوفتن. 3 تنافی BK. طنابی (=a long thread or rope). Cf. تنانیدن = to cause to weave; or تنید a web fr. تنیدن = to twist, weave.

4 if there are more than one layer of the stones, then the upper one will not necessarily come in contact with the ground.

5 دخشه Cf. Av. *dakhshta lit.*, mark, or sign: hence any impure matter (cf. p. 86, l. 5.)

6 *astūdān lit.*, the repository of the bones: the central well of the Dakhma (called *bhandār* in Gujarâti) wherein bones of the dead are collected.

7 بابت *lit.*, item: F.S.M. adds دخمه

8 After شاید کردن H.F. adds:— و اندرون دخمه سنگ و گچ باید کردن

9 4 nails to be driven into the ground as representing the four cardinal points

10 for driving them in into the foundation of the Dakhma.

One hundred cotton threads should be twisted[1] into one thread and this thread should be wound round the Dakhma[2] three times. First the vāj of Sarosh should be recited upto *mraotu*. One Yatha, for every nail, should be recited and then driven in so that it may descend full down[3] into the ground. Then the wall of the Dakhma should be erected on the surface of the nails and thread[4] and let the wall of the Dakhma be completed. The interior of the Dakhma should be completely set with stones and mortar. Then they should sit within (the central well of) the Dakhma and three Vendidâd of Sarosh should be consecrated: On the recital of 100 Ashem and 200 Yathā (in the 19th *fargard* of the Vendidâd) 300 small[5] pebbles should be thrown into the interior of the Dakhma.[6]

MU. I., p. 100, ll. 2-3.

Kamdin Shapur:—If a platform[7] is shaky and if the stone-*arvis*[8] of the fire is on its surface,[9] then such a platform[7] should not be made.[10]

MU. 1., p. 100, l. 5.

Kaus Kamdin (not *Kaus Kaman*):—*Q.*—Should a Dakhma which may be erected be circular or square ?

A.—A Dakhma should be made circular[11] and the door (thereof) should be placed on the side of the rising of the sun, *i.e.*, the east.

MU. I., p. 100, ll. 7-9 [MU. II, p. 452].

Kaus Mahyār:—*Q.*—How should a Dakhma be made ?

A.—Water can be used in erecting a new Dakhma, but if an old one is to be repaired, it should be built with *pādyāb* (urine of the bull) and by persons uniting themselves with a *paiwand*, and performing *sagdid* over it.

Q.—If a new Dakhma is built, then whose corpse should be placed in it first of all ?

A.—That of a Mobedān Mobed should be placed into it; but it should be well ascertained that no sin has been committed by him.

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1 کردن *lit.*, made. 2 *i.e.*, the space enclosed by the four large nails which are driven into the 4 cardinal points. 3 MU. فرو—H.F., برون—T31 ·ارون and T33 ارون.

4 *i.e.*, on the foundation wherein the nails are driven and the thread wound round them.

5 کس = Pah. وس = Per. کم = small; BK. gives کس خورد (one of the two being redundant).

6 *i.e.*, in the central well itself wherein they consecrate the Vendidâd. Cf. Dr. Modi's "Religious Ceremonies and Customs of the Parsees":—The Tânâ Ceremony and the Consecration of the Towers of Silence, pp. 245-252.

7 BK. تخد for تخته

8 the *arvis* is the stone-slab on which the censer of fire is placed.

9 تک = تم = bottom; surface.

10 lest it be upset and the fire in the censer fall down on the ground.

11 So as to occupy less space of the ground.

MU. I. p. 100, ll. 11-12 : H.F., f. 209.

Kamdin Shapur :—If water issues from the inner surface of a Dakhma and spreads to every place except . . . . [1] . . . . then an aperture should be made[2] n that surface so that the water may be drained off and it may not remain there.

MU. I. p. 100, ll. 12-19 to p. 101, ll. 12.

From the letter brought to the address of Kunverji Nanabhai from Kirmân :[3]

As regards what you had written about the explanation of the Zand (about the Dakhma) in a clear hand, let it be known that in the 3rd fargard of the Vendidâd it is said how many steps one should be away from the Dakhma :

here Vd. 3 §§ 16-17 are given in Avesta and Pahlavi.

It is necessary that for (usual) intercourse, one should keep oneself thus much away from the Dakhma.

MU. I. p. 103, ll. 2-7.

Controversy about the disposal of the dead body of Nanabhai Punjya.

Kaus Mahiyar[4] : *Q.*—The Behdins of Samarqand had asked of Dastur Adar Farrokhzad thus : "A Dakhma has become dilapidated and the surface thereof has its stones turned up.[5] If a man of affluence[6] who is a doer of righteous deeds[7] dies, where shall (his body) be laid until the time when a new Dakhma is erected" ?

A.—Farrokhzâd answered : "As long as[8] a new Dakhma has not been completed, when a person dies, stone-slabs[9] should be arranged on the surface, and in a corner, of the old Dakhma and the corpse should be placed thereon with (proper) rites. Afterwards when[10] the new Dakhma is erected, then it is proper that the carriers of the corpse having a *paiwand* between them, should take up[11] (the body

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1 غیری میان وہون خود دانہ Paz. [illegible]

This clause is ambiguous, the Pazand and its Persian transcription both being obscure.

2 MU., H.F., آوایہ—BK. آوایہ کردن

3 Letter addressed from Kirman to Dastur Rustom Peshotan of Surat, Behdin Kunverji Nanabhai, &c., on the subject of the new Dakhma.

4 MU. does not say whence this is taken. The Rivâyet of Kaus Mahiyâr quoted in full in MU. II, pp. 451-455 does not give it. Some MSS. e.g., S.D.B. No. 235 say that it is from Kaus Mahiyâr's Rivâyat (از بابت کاوس ماهیار)— See p. 8. This piece seems to be transcribed word for word from Pahlavi into old Persian.

5 *Lit.*, there are no stones on the surface.

6 انکیدی—Transcription of Pah. [illegible] (Cf. MK 15 § 36 and 2 § 8), which may be read *khanīdīh* or *khavīrīh* (Cf. Per. خنید = fame, celebrity).

7 کریہ کرزیدار = Pah. [illegible].

8 آرہ. This is here simply put down from Pah., which is آڈ (vad) : it should be آر and in fact S.D.B. gives آر for آرہ.

9 سنک کس—Pah. [illegible] (kas) = کہ = small.

10 آر (See note above). This is Pah. آڈ (vad) = Per. آر and this last word s found in S.D.B. 235.

11 برداشتن = وردا شتن

of) that chieftain of the good religion and of virtuous thoughts therefrom, and place it first in that new Dakhma because (the bones of) our ancestors and warriors and kings have been preserved in this manner and because the work of the religion should be done with (an eye to) the greatest good (*mah-sûdî*). If rain has fallen on it, it is not proper to remove it therefrom. If he is a sinner,[1] it is not proper (to place his body first) in the new Dakhma.[2]

MU.I, p. 103, ll. 7-19 and p. 105 ll. 1-2: H.F., f. 459.

From a letter (sent) from Kerman :—[MU. II, pp. 472-473].

About the ennobled Dakhma they had written that Behdin Nanabhai *bin* Punjya, of pious soul, resting in paradise and located in the court of heaven, had commenced that great meritorious work and gained the highest distinction but there being no reliance on this mundane existence,[3] he was unable to bring it to completion, as he had reached the divine mercy.[4] He had made a testament in his lifetime that when the noble Dakhma may be brought to completion, they may carry his body or corpse to the great Dakhma.

All the Dasturs and great men of that quarter[5] pondered over it with proper deliberation and caused his body or corpse to be placed in safety in the old Dakhma on stone-slabs deposited underneath and above,[6] and after two months they removed his body or corpse to the new Dakhma but some declared that this mode was contrary to religion. Let it be known that in Zend books and in the books of the good religion it is so (said) that whenever they place a corpse in a place on a stone slab underneath it, that place should be clean and there should be no corpse or body of any other person there. It is necessary that two men of the good religion with the *paiwand* between them should recite the *vāj*[7] in Avesta, and perform *sagdid*,[8] take it up therefrom and carry it to the new Dakhma and thereafter[9] the two men who had removed the corpse should be purified by a Yozdathragar[10] priest

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1 MU. یزه مند—better S.D.B. and F .M. بزه مند

2 The religious practice referred to in the last part of this answer is that of preserving the bones of the dead in an *astôdân* (*i.e.*, a receptacle for bones). The Achemenides, as we learn from history, had such *astôdâns*. Vendidâd 6 §§ 49-50 refers to this custom : "Where shall we bring and where shall we lay the bones of the dead ?" . . . . . "A receptacle should be made for it . . . . . " This receptacle is called *astudân* in Pah. Vend. 6 § 50. Cf. Dâd. Purs. Purs. 17 § 3 :—

. . . . . .

"It is very authoritatively said that when the fleshy part has been eaten away, they shall lawfully convey the bones to the *astudân i.e.*, the ossuary."

3 عمر lit., life.

4 برحمت ایزدی واصل شده an Eastern way of saying that he died.

5 *i.e.*, of India.

6 MU. زیر او بالا—better F.S.M. زیر و بالا

7 The Bâj of Sraosh upto the word "ashahê."

8 H.F. سگدید lit., the gaze of the dog.

9 MU. بعدآن—better H.F., بعد ازان

10 lit., one who knows how to purify others according to the rites of religion.

with the Bareshnum, the *nirang*[1] and (the retreat of) nine nights, but this is not allowable without the Bareshnum or (the retreat of) nine nights. Our hope is so (fixed) in the court of God, the great and glorious, that the spirit and soul of Behdin Nanabhai who was of one accord with the good religion may rest in Garothman, the abode of Ormazd and the Amshaspands and of the pious; just as it is said in the Avesta and Zend of the 19th fargard of the Vendidâd :—avi.garō-nmānem. maethanem. Ahurahe. Mazdāo. maethanem. Ameshanām. Spentanām. maethanem. anyaêshām. ashaonām. *i.e.*, in the commentary of the Vendidâd it is said: "In the Garothman, the abode of Ormazd, the abode of the Amshaspands and the abode of other pious people."[2] May God have mercy on Nanabhai: all have this way[3] in front of them.[4]

MU. p. 105, ll. 4-11: H.F., f. 86 and f. 114 and f. 153.

How should land be cultivated, in which a Dakhma or an old astodân (ossuary) stands, or if there is bodily refuse of the living on it.

Kama Bohra and Kaus Kama: ll. 6-8 :—There is a Dakhma in the midst of a cultivated piece of land and when they water the land, the water may approach within the proper measure of space[5] (prescribed by religion). Can this piece of land be cultivated or not?

A.—If the moisture of the water does not reach the dead matter the decision[6] is that it may be cultivated. It should be admitted that the piece of land and water should be taken care of and if there is any dead matter or bodily refuse, it should be removed with propriety. If this is allowed, then it is proper.

MU.I, p. 105, ll. 13-19 and p. 106, ll. 2-7=H.F., f. 118 and f. 157.

Kama Bohra and Kaus Kama: *Q.*—There is an old ossuary (*astodân*) on a piece of land of the unbelievers, and when they irrigate the land, the bones of the dead are soaked in water[7] and the unbelievers do not sell (the land to the

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1 H.F. [illegible]: bull's urine which is necessary to be applied to the body during the Bareshnum ceremony.

2 Cf. Vd. 19 § 32 with Pah. :—

[illegible]

where [illegible]=[illegible].

3 *i.e.*, of death.

4 Nanabhai Punjya, a wealthy inhabitant of Surat, erected a new Dakhma there in A.Y. 1037; but as appears from the above discourse, he died when the Dakhma was being constructed. His body was, therefore, placed in the old Dakhma, and after two months was removed to the new Dakhma. There seems to have raged a fierce controversy on this question and a messenger Meherban Sandal (MU. II, p. 472, l. 7) was expressly sent to Kerman by Behdins Kunverji and Hirji, two sons of Nanabhai and Dastur Rustom Peshotan and others with a letter for the elucidation of this question at dispute.

5 [illegible]=measure. The space prescribed by religion to be kept away from dead matter is 30 steps from water (*thrisata. gâim. hacha. apat.*).

6 p. 105, l. 4 gives [illegible] for [illegible] (l. 7) *i.e.*, for the greatest good, it should be tilled.

7 *lit.*, stand in water.

faithful) and do not allow a wall to be erected round the ossuary. The fear of it is that (the place occupied by) the ossuary will be put to cultivation[1] and the bones will be buried under the ground. What is the decision ?

A.—They should supplicate the king[2] with many entreaties so that the bones in any way whatever[3] may be kept out of the reach of water. The questioner said : "This was also done by us and out of the regard[4] for men, and the dread of the king we withdrew awhile our hands from that piece of land but thereby[5] there is no hope of security." The answerer said : "These are anxious times,[6] but one should exert oneself and hope for the best. Perhaps, there will come a time when one will be able to deprive the unbelievers of this piece of land and when you exert yourself and your work prospers, then it is a great and noble merit, but if the work does not prosper you will not[7] be sinful.

MU.I, p. 106, ll. 9-10=H.F., f. 87.

Kama Bohra : There is a height in the midst of a cultivated piece of land. Men carry and throw the bodily refuse of the living on that height. What is the decision ?

A.—If there is no fear of the moisture of water (reaching the refuse) or if there is no fear of the wind (blowing over it) and carrying the refuse on to the cultivated place, or if there is no thoroughfare for men thereon, then it is allowable to leave (the height) as it is.[8]

MU.I, p. 106, ll. 12-16 and p. 106, ll. 18-19 to p. 107, ll. 1-3=H.F., f. 117 and f. 153.

Kama Bohra and Kaus Kama : *Q.*—A man holds a piece of land and in the midst of it there is a height. A person says : "There is dead matter in the midst of that height"; but that height is not owned by the man so that he may see whether there is dead matter thereon or not. And again, (that man) thinks that it is possible that the person gives utterance to a hearsay[9] and no one

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1 MU. کشت ورزم—H.F. کشت و برزم better BK. کشت برز (می آورند) (see p. 106, l. 3. کشت زار *i.e.*, آن استود ان‌در کشت زار و گل زند (where استودان stands for استخوان) *i.e.*, the bones will strike the field and earth *i.e.*, they will be mixed up with them. 2 *lit.*, put their hands on the skirt of the king. 3 MU. و باشد —better H.F. باشد

4 شرم =shame ; sense of shame.

5 از (Kama Bohra)—better ازو (Kaus Kama).

6 دژانی cf. دژم=distracted, wicked, thoughtful. Kaus Kama's Rivayet (p. 106, l. 6) gives زمانهٔ اکدین the times of the unbelievers ; and BK. has زمانهٔ دژانی و اکدین

7 کم *lit.*, less.

8 *i.e.*, if refuse is carried over it, it will do. Cf. Vd. 6 §§ 6-7. "If the Mazdayasnians wish to till that piece of ground, to irrigate it, to sow it, and to plough it, how shall they act ?" "The Mazdayasnians shall inspect the land, whether there are any bones, hair, dung, urine, or blood thereon."

9 For شنیده (in Kama Bohra's Rivayet), H.F., gives بستاده which might mean 'having taken (on trust).'

has seen with certainty whether there is dead matter there. Now men carry bodily refuse and throw it on the height. If (the owner) sells his land (on that account), he cannot maintain himself and family. What is the decision ?

A.—If (the owner) is in doubt and men throw bodily refuse (on the height) without his consent, but if it happens that the refuse can be kept away from fear of the water (reaching that refuse), and if the refuse is not (thrown) on the thoroughfare of men and if there is no fear that the wind will blow away the refuse on to the cultivated land, then it is proper that they allow (the refuse to be thrown on the height) and cultivate the land.

MU.I, p. 107, ll. 5-9.

How should the bones of the dead be removed in the inner well of the Dakhma?

Shapur Bharuchi : An account of removing the bones[1] in the *sarāda*[2] *i.e.*, the inside (well) of the Dakhma :—

First *sagdid* should be performed to the door of the Dakhma ; then *sagdid* shoud be performed to all the four sides round about the Dakhma. Again *sagdid* should be performed in the interior of the Dakhma on all the four sides round about. Then the bones[1] should be removed in the *sarāda* (*i.e.*, the inner well). Then the corpse-bearers should come out of the Dakhma and having torn away their clothes, bury them under the ground. They should wash their bodies with *pâdyâb* [*i.e.*, bull's urine] three times and put on new clothes, but (they should do all this) after entering the Bareshnum-Gāh.[3]

MU.I, p. 107, ll. 8-9.

If a person is killed by wild animals and his corpse is found out after a time, it should be ceremoniously removed to the Dakhma.

Shapur Bharuchi : If one is killed by a lion, or a wolf or any animal, or has been killed by a thief and if his corpse is found out after a month, then although that corpse is identified with certainty, it is necessary that *sagdid* should be first performed and the *nasā-sālārs* (corpse-bearers) should carry it to the dād-gāh[4] with religious rites and place it there.

MU.I, p. 107, ll. 11-12.

Juddins, *i.e.*, men of a foreign faith, cannot lift up the biers of Zorostrians.

Nariman Hoshang : The corpses of Behdins should not be carried by unbelievers (*kafir*) to the Dakhma. Whether (these corpses be of our) grandfathers or fathers, these, if uplifted, should be uplifted by Behdins, but it is not proper

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1 نساء *lit.*, dead matter ; corpses ; here, the bones denuded of the flesh.

2 سراده or سراچه = inner apartment ; closet. Cf. Ar. سراق—It is the central well of the Tower of Silence called *bhandâr* in Gujarâti.

3 The place where the Bareshnum purification is administered. The bath of the *si-shui* (*lit.*, 30 washings) should be undergone by them as they have become *riman* (polluted).

4 *lit.*, the proper place *i.e.*, the Dakhma. This term is used both for the Dakhma and for the place where the fire is kept.

according to the good religion[1] that unbelievers may uplift them. Nothing (more) can be said (about it).[2]

MU.I, p. 107, ll. 14-19 to p. 108, l. 1.

Precautions to be taken by the Nasâ-sâlârs, if blood or any matter exudes from their bodies or if the paiwand is let slip, or if they utter in a loud tone without finishing the Baj.

Shapur Bharuchi : *Q.*—A *nasāsālār* after having placed the corpse in the Dakhma proceeds a step or two and at that time some matter or blood issues from his foot or from any part of his body, what is the decision about it, if this happens when he is within the Dakhma or has come out of the Dakhma ?

A.—If he has come out of the Dakhma and finishes the *vâj*,[3] he does not become *riman*.

Q.—A *nasāsālār* after having placed the corpse in the Dakhma and after having shut the door thereof goes a step or two further and if at that time blood issues from the body of the nasāsāḷār, or if his nose bleeds, or if any matter issues from a sore, what is the decision ?

A.—If he has come out of the Dakhma,[4] and if this happens, then he does not become *riman ;* but it is necessary that he should not be bold enough to do this work wittingly.[5] If the *paiwand* of the string is broken and if he has not yet finished the *bāj* and utters any word,[6] then by way of helplessness and out of the force of circumstances and on account of evil times he is not *riman*, but in this matter efforts should be made and one should be vigilant and not negligent lest the *paiwand* of the string should break off, or lest he should utter any word openly without finishing off the *vāj* ; because our religion is closely allied to purity.[7]

MU. I. p. 108, ll. 3-6 [MU. II. p. 478].

From the letter written to the Suratyâ Adhyârus (*i.e.*, priests) :

Q.—About the *nasāsālārs*[8] and the other carriers of the corpse : When blood issues from their hands or feet, (what is the decision) ?

A.—Whenever blood issues, it is necessary that it should be removed with the *pâdyâb* which is called the bull's urine and it should be washed out with water

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1 MU. دین—S.D.B. دردین

2 As said here, in the 15th century and thereabout, the corpses of Zoroastrians were handled by Jud-dins and as said in another Rivāyat, even the gâhân (*i.e.*, the bier) was made of wood !

3 The Srosh Bâj which was recited by him upto the word *ashahê* at the time of lifting up the corpse is now to be finished by him after the disposal of the dead. This is called واج گذاردن in contradistinction to واج گرفتن the bâj recited at the commencement.

4 MU. از دخمه—S.D.B. از دخمه یک دو گام

5 If he knows that any matter or blood issues from the body, he should not carry the dead.

6 It is enjoined that strict silence should be observed after reciting the first part of the *bâj*.

7 باز رستم است means 'has grown' (out of purity): better as very often found باز بستم است : Cf. Vd. 5 § 21 : "Purity is Mazdayasnian religion."

8 حمالان = carriers, porters ; here used for what is called in Gujarâti '*khândyâs*' *i.e.*, those who *shoulder* the dead and assist the principal carriers of the dead called *nasāsālārs*. [*lit.*, corpse bearers]. They are frequently called شیب گاهان *lit.*, those who go beneath the bier.

If the blood comes out in excess from the wound, then when it issues for two or three days, they should become naked every day and wash themselves with *pâdyâb* after reciting the Srosh *vâj* [upto *ashahê*] and then they should finish the bâj, and as they are naked, they should be given a clean *kusti* and a clean pair of shoes, so that (putting them on) they may take their meals and thereafter they should put on the same wearing apparel until there is no fear of their wound (making them polluted). (In this case) they should not wash themselves with water.[1]

MU.I. p. 108, ll. 8-17.

Shapur Bharuchi:—Q.—The *nasāsālārs* are in the Dakhma and out of negligence speak out something or at the time of reciting the *dasturi*,[2] they speak any word openly, so that the *vāj*[3] is vitiated.[4] What is the decision in this case?

A.—Both[5] are *riman.*

Q.—The *nasāsālārs* after having placed the corpse in the Dakhma proceed a step or two further, and when they are still within the Dakhma, the *paiwand* of the string is let slip or breaks off. What is the decision?

A.—If the *paiwand* is let slip in the Dakhma or breaks off (there), then they are *riman.* They should be vigilant in this case so that they may not become *riman.*

Q.—The *nasāsālārs* have recited the *vāj*,[6] and they carry away the corpse, but they become fatigued and let down the corpse from their shoulders and sit farther away from the corpse. At this time, the *paiwand* of the string is let slip or breaks off through negligence or both speak out openly through negligence or blood issues from their bodies. When (any of) these things has happened, they have been sitting farther away from the corpse. What is the decision?

A.—If this happens unwittingly, they are not *riman.* They must recite again the *vāj*, and take up the corpse. But if they are bold enough to do such act knowingly, let it be known that they are riman.

MU. I. p. 108, ll. 16-19 to p. 109, ll. 1-9.

The Dasturi—A formula to be recited by the Nasâsâlârs in an undertone.

The *dasturi*[7] recited by the nasāsālār in *vāj* (after placing the corpse in the Dakhma) :—

Shapur Bharuchi:—With the permission of the Creator Ormazd, with the permission of the Amshaspands, with the permission of the righteous Sarosh, with the permission of Zaratusht Asfantamān, and with the permission of the Dastur of the time who may be living.

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1 but should apply *pâdyâb* or *gomez* (bull's urine) instead.

2 For *dasturi*, see below.

3 Srosh *bāj* upto *ashahe* which they have recited before lifting up the corpse. If they want to speak, they should do so in a suppressed tone.

4 *lit.*, does not remain sound or valid.

5 There are always two nasâsâlârs working together.

6 *lit.*, have the *vāj* in their mouth.

7 This formula, as variously given below, is recited by the chief corpse-bearers in an undertone (vâj) after placing the corpse in the Dakhma.

Kamdin Shapur :—With the permission of the Creator Ormazd, with the permission of the righteous Srosh, with the permission of Zaratusht Asfantaman, with the permission of the Dastur who has been appointed, with the permission of the Dasturs of the time, with the kingship of king Gushtasp of the religion[1] and with the Dahmobedih[2] of the Mobeds of the time.

Jasa's Rivayet :—With the permission of the Creator Ormazd, with the permission of the Amshaspands, with the permission of the righteous Srosh, with the permission of Zartusht Asfantaman, with the permission of the Dasturs, (and) that Dastur who is by all means (appointed) over the Dasturs—his name should be (here) recited.

Bahman Punjyā :—With the permission of the Creator Ormazd, with the permission of the Amshaspands, with the permission of the pious Srosh, with the permission of Zartosht Asfantaman, with (the authority of) King Vishtasp, and with the permission of the Dastur of the time who may be living.

From the Book Avesta and Zand :—With the permission of Ormazd and the Amshaspands, with the permission of the pious Srosh, with the permission of Zaratusht Asfantaman, with the permission of Adarbad Mahraspand, with the kingship of King Vishtasp and with the permission of the Dastur of the time who may be living.[3]

MU.I, p. 109, ll. 11-13, or, 15-17=H.F., f. 91.

What should the Nasâsâlârs do, if any open part of their body, or their garments, comes in contact with nasâ?

Kama Bohra and Shapur Bharuchi :—They (*i.e.*, the *nasāsālārs*) carry (the corpse on the bier) with their hands[4]; (but) we have a doubt that their hands have come in contact with the fleshy part[5] or their naked[6] hands have touched the naked[7] corpse. What is the decision ?

A.—If they know for certain that (the hand) comes in contact with the fleshy part of the corpse, they must undergo the Bareshnum.. The doubt (which has arisen as regards this) should not be taken into account[8]. But if the open[9] (hands) strike the naked corpse and if they are *ham-zur* (*i.e.*, united with a piece of string called *paiwand*), they should not, for that reason, undergo the Bareshnum.[10]

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1 *i.e.*, who was the chief promulgator of religion.

2 A Dah-Mobed is the chief Mobed who guides the various ceremonies of the dead. See Sir J. J. Madressa Jubilee Volume, pp. 312-313.

3 Cf. Dr. Modi's Paper : "The Khutbah of the Mahomedans and the *Dasturi* of the Parsis" in the Journal of the Anthropological Society of Bombay (1922) : Vol. XII, No. 5 of 1923.

4 دست ہمی برند—For this phrase, Shapur Bharuchi's Rivâyet and BK. give درست ہمی برند =" They carry (the corpses, evidently) in a proper way (*i.e.*, according to prescribed rules).

5 چربش fat, or the fleshy part of the corpse.

6 بد خنه—better BK. برخنه which is = برہنه Cf. پرخیز = پرہیز :—S.D.B. = برخته (برہنه as explained below the word.) The *nasâsâlârs* must put on the دستوانه *dastvâna i.e.* the hand-gloves. If, by chance, the gloves get loose or are removed from the hands, it is improper.

7 The corpse also must be properly covered with old clothes ; but if, by chance, they are removed and the naked part of the corpse comes in contact with the hands of the corpse-bearers they are *riman*.

8 The benefit of the doubt is not given to the corpse-bearers.

9 MU., H.F., بد خته : better BK. برخنه = برہنه

10 Bareshnum is necessary, if there is no *paiwand*.

MU. I, p. 109, l. 19—p. 110, ll. 1-5: H.F., f. 121 and f. 161.

Kama Bohra and Kaus Kama :—Q.—(A nasāsālār) carries a corpse and if his hands or any part of his body or his garments[1] come in contact with the naked part of the corpse or are polluted with its blood,[2] what is the decision ?

A.—If the clothes are polluted and come in contact with the naked corpse, the clothes should not be used[3] ; and if his body or his naked hands come in contact with the naked corpse,[4] they are not to undergo the Bareshnum purification for the reason that they are *ham-zur* (*i.e.*, united with a *paiwand*) ; but if the body is polluted with the fleshy part of the corpse then notwithstanding the *paiwand*, he is held *riman*[5] by some as in a case of doubt.

MU. I, p. 110, ll. 7-13=H.F., f. 121 and f. 161.

How should one purify oneself after coming in contact with a dead dog ?

Kama Bohra and Kaus Kama :—Q.—One carries a (dead) dog[6] so that it may be (lawfully) disposed of and when the dog is disposed of,[7] the (nasāsālārs) united with the *paiwand* become separated, but if they observe (more carefully), one or both has become polluted with the carcase. What is the decision ?

A.—If before being separated (from each other), the clothes have become polluted, they are to be disposed of[8] (lawfully) ; but if the body is polluted, they are not *riman* (if they wash themselves) ; but after the separation, whoever is polluted is *riman*.

MU. I, p. 110, ll. 15-16.

What should the Nasâsâlârs do, if their hands with the gloves on, come in contact with any bare part of the nasâ.

Shapur Bharuchi :—The nasāsālārs are united with the *paiwand* and have put on hand-gloves. If, through negligence, the hand with the gloves on comes in contact with the naked part of the corpse, they are not *riman* ; but when they have disposed of the corpse, and come out of the *dād-gāh* (*i.e.*, the Dakhma), they should dispose of the gloves (lawfully).[9]

MU. I, p. 110, ll. 18-19—p. 111, ll. 1-2=H.F., f. 80 and 81.

Sagdid—The dog's gaze: and the kinds of dog required for Sagdid.

Kama Bohra :—It is so manifest in the religion, that when a person dies, *sagdid* should be performed over him and the sooner the dog is shown (to the corpse), the

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1 جامه (Kama Bohra) and جامهٔ تن garments of the body (Kaus Kama).

2 MU. خونش : H.F. بخویش (Kama Bohra) = with the sweat, or with any filth ; H.F., بچربش (Kaus Kama)=with the fat or fleshy part.

3 اکار = Pah. ندوند. 4 MU. om. بنسای برهنه (Kama Bohra) : In Kaus Kama, both H.F., M.U. have it.

5 and therefore he is to wash himself with the *si-shui* and not with the Bareshnum.

6 MU. and H.F. سگدید (Kama Bohra)—better سگ (as in Kaus Kama).

7 MU. and H.F. و چون سگ و پریزی (Kama Bohra)—better چو سگ را بپریزد (as in Kaus Kama).

8 *i.e.*, they are useless and therefore should be torn to pieces and buried in the ground.

9 *i.e.*, the gloves should be torn off and buried under the ground.

better it is. If a corpse is in the midst of water and if the shadow (of the dog) falls over it, it is no *sagdid*. If the corpse is within a glass-case when the shadow (of the dog) falls over it, it is no *sagdid;* and if a corpse has become wet with water, *sagdid* cannot be performed over it until the moisture of the water is removed therefrom; and if a mother gives birth to a child which is still in the *pura*[1] *i.e.*, the womb, *sagdid* cannot be performed over it, but when the dog's gaze falls on the head and face of the (dead) man, then *sagdid* has been completely performed. If the back of a dead dog is shown to the dog, then *sagdid* has been completely performed.

MU. I, p. 111, ll. 4-5.

Shapur Bharuchi :—If the head and face of a man are shown to the gaze of the dog, then *sagdid* is completely performed; but if the back (only) of the (dead) dog is shown to the dog's gaze, *sagdid* is completely[2] performed; but *nasush* (*i.e.*, corruption) is removed when the shadow (of the dog) falls on the *nasā;* and if the shadow falls on the hair or on the nail, the *nasush* is not removed.

MU. I, p. 111, ll. 7-19 to p. 112—ll. 1-11, H.F., f. 105, f. 106.

Kama Bohra, Kaus Kama and Shapur Bharuchi :—It is so manifest in the religion that when a person dies, the sooner the *sagdid* is performed over him, the better it will be, and again, when they want to lift up (the corpse), *sagdid* should be performed, and it should be carried to the *dād-gāh* (*i.e.*, the Dakhma) with *paiwand* (held between each other by the pairs of the corpse-bearers). The mountain-kite (*sāri-gar*), the vulture and the black crow are also the destroyers[3] of *nasu* (*i.e.*, the demon of corruption); but they destroy the *nasu* at the time when they throw their shadow on the corpse, but if the shadow is thrown over the hair or the nails, it is not destroyed. If the corpse is in the midst of water or in a glass-case and the shadow falls over it, it is not destroyed. If a dog sees the corpse in a glass-case, no *sagdid* can be (said to be) performed. If the corpse is wet with water, no *sagdid* can be performed over it until it is divested of the water. If *sagdid* is to be performed over any thing, and if the head and face of the dead are shown to the gaze of a dog, then *sagdid* is said to be performed completely. If a pregnant woman who is on the point of giving birth[4] dies and if it so happens that a part of the child has come out (of the womb), then first *sagdid* should be performed over the mother and then over the child. If a woman gives birth to a still-born[5] child, then a dog should be taken there so that the mother may show forth the face of the child from the womb and *sagdid* should be performed thereon because the *nasā* in the womb cannot be (properly) shown to the gaze of a dog. If the hand or foot (of a man) is cut off and is thrown away on a certain place, then if that man dies the *nasush* which rushes on to the body of the man rushes also on to the members cut off. Then if *sagdid*

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1 پورہ cf. Pah ۱ۋىدگىس or ۱ۋىدگىس : Av. ۱ۋىدىىىس

2 MU. ۸۰۲ ; S.D.B. (No. 235). ۲۰۳

3 MU. زادار—better H.F., B.K. زدار

4 ۸ زہ—سر زہ=womb. cf. سر زادن p. 112, l. 7.

5 MU. فرزند—better H.F., فرزند سردہ

is performed over that man, those members of the body thrown off should also be shown to the gaze of a dog. If they want to perform *sagdid* over the corpse of a dead man fallen on the ground head downwards,[1] it should be shown completely to the gaze of the dog.[2] If a woman on the point of giving birth dies, then *sagdid* should first be performed over the (dead) woman and then over the child.[3]

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1 از سر بیفتیده =fallen headlong.

2 *i.e.*, all the parts of the body should be shown to the dog.

3 With this whole passage, cf. the following :—

Sls. II § 5 :—

(5) [illegible]

(5) The birds which destroy the *nasush* are three: The mountain-kite (sâr-gar), the black crow and the vulture. A bird destroys it also when its shadow falls on it; when it sees it in the water or a case of glass or a looking-glass, it does not destroy it.

Pah. Vend. VII § 2. Comm. (Dastur Hoshang's Edition) pp. 238- (l. 10)-39 (ll. 1-9) :—

The mountain-kite, the black crow, and the owl (دالمن) strike it if they throw their shadow over (the dead). If the cloud is above (ابر=ابر), and if (the birds) fly over (the dead) thus [*i.e.*, so as to cast their shadow over it], and if there is no cloud, then if they throw their shadow over it, they strike (the *nasu*). (The bird or the dog) strikes the nasu from within everything except (the nasu) within glass. Some say that it does not strike the *nasu* in water or in the womb (of the mother). If a dog sees the back and face of a man at once, it strikes the nasu. When living, if one's hands or feet are cut off (in a battle or otherwise) and if they be in different places, then the *nasu* runs on all sides when he dies; thereafter, if the dog sees (all) places (*i.e.*, all the members of the body), then (the nasu) is destroyed in all places.

Pah. Vd. III § 40 Com. (Dastur H's Ed. p. 92 (ll. 7-8) and p. 93 (l. 3):—

If a dog sees the corpse in a glass-case, it does not strike the *nasu* . . . . : If a dog sees (only) the hair or nails, it does not strike the *nasu*.

cf. Pah. Vd. III. § 14 Comm. (p. 65, ll. 10-12 to p. 66, ll. 1-3).

This is manifest from the Avesta: If it happens that he knows that (the man) has died and if he knows that the dog is not shown to it and he moves it, then it is the sin of *margarjān*.

If it does not happen that he knows (*i.e.*, if he does not know) that the dog is not shown and carrying it alone takes it away and moves it attached (to his body), then also it is not otherwise: he is *riman* and *margarjan*. There is no washing for him.

Cf. Sls. II §§ 63-64 :—

(63) [illegible]

(63) He who carries the corpse on his body (or, alone) is a *margarjan*.

Know that *margarjan* (sin) arises at that time when a dog has not seen the corpse. If he has means (Per. چاره) and ability (*tubân*) (to dispose of it ceremonially), and needlessly moves it (*i.e.*, carries it on his body) and moves it (*i.e.*, carries it) in one and the same way (*i.e.*, not according to prescribed rules) and he knows that it is a sin, then he is a *margarjan*. And

MU. 1, p. 111, ll. 17-19 to p. 112, ll 1-3=H. F., f. 148.

Kaus Kama :—(For translation, see above).

1. 19: MU.	انجا کہ سگدید	—better	H.F.	آنجا کہ نسا سگ دید
,, MU.	با ہم سگدید	—better	H.F.	با ہم سگدید شوند
p 112, 1. 2. MU.	زنی مردہ	—better	H.F.	زنی کہ فرزند مردہ

MU. 1, p. 112, ll. 11-19 and p. 113, ll. 1-6=H. F., f. 106 and f. 148.

Kama Bohra, Kaus Kama and Shapur Bharuchi :—[About one dying head downwards] ;[1] and again if a dog dies with head downwards, then if the back (of the *nasā*) is shown to the gaze of the dog, Sagdid is said to have been completely performed.

If a person dies and if *sagdid* is to be performed over him, his face should not be covered up,[2] for if the corpse has been all covered up, then if they want to perform *sagdid* again, they will not be able to do it; and if *sagdid* is not performed, and the corpse is lifted up or is shaken, all are *margarzan* and also *riman*. There is no remedy except this that the head of a needle should be curved and forced into one end of the garment which covers up (the dead) and as much (portion) as covers up (the head of) the corpse lifted up.[3] (When doing so), it is necessary that (the *nasāsālārs*) should be with a *paiwand*; because when it is done, it is in conformity with the rites of religion. If not,[4] a thread should be let into (the hole of) the needle and tied to the neck of a dog and

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for a corpse which a dog has seen or not seen, the accountability should be well understood (thus): (Whether) the man (has) means (چاره) and ability (to dispose of it ceremonially) and (whether there is fear of) plague or contagion.

(64) Afrag has said: No account should be (taken) of means and ability (*chār va tubān*) (*i.e.*, although he is able or not to dispose it of ceremonially, he must do it anyhow): for it is not allowable to commit a *margarjan* for (cases of) plague or contagion.

Cf. Pah. Vd. 3 § 14 Comm. (p. 66 ll. 3-5) :—

Afrag has said: No account should be taken of *châr and tubân i. e.*, means and capacity. (*i.e.*, If one moves the corpse without the performance of Sagdid, under any circumstances, whether willingly or unwillingly, knowingly or unknowingly, he is *margarjan*). Gogoshasp has said: Account must be taken of *châr* and *tubân*, *i.e.*, means and capability.

(*i.e.*, If one does not know the laws of the disposal of a corpse, or if one knows them, but is unable to put them into practice, then he is not a margarjan).

Cf. Sls. X § 32 :—

(32) ..... [illegible]

∴ [illegible]

(32) . . . . This, too, is well for the good that every corpse should be well shown again to a dog in the beginning of a *gāh* (*pavan gās pish*).

1 This is treated elsewhere.

2 *i.e.*, with any piece of cloth. A fierce controversy raged here in India in former times whether a part of the face should be covered with Padān (mouth-veil) or not. It seems that the Iranis are generally against this custom, but some here cover the dead with Padān *i.e.*, mouth-veil, while others keep the whole face open. One reason assigned for using Padān is that vermin may not enter through any orifice. (See Jamasp Asa's Rivayat).

3 *lit.*, shaken.

4 *i.e.*, if even by so doing, the garment from over the corpse cannot be lifted up.

cries should be raised up[1] for (frightening) the dog so that garment (from over the corpse) may be separated and *sagdid* then may be performed over it, and it may be carried to the Dakhma; and when the corpse is carried to the Dakhma, it is necessary that it should be (all) covered up[2], so that it may be known that the sin may be on the decrease.[3]

MU. 1, p. 113, ll. 8-9 and ll. 15-16=H.F., f. 94.

Kama Bohra and Shapur Bharuchi :—*Q.*—There is a corpse in a wilderness. They want to take it up and carry it to another place. Is it proper that they should take it[4] (for granted) that a dog or a raven or a mountain kite (*sārīgar*) or a vulture has approached it[5] at that place? Should they regard it as the performance of *sagdid* and take up (the corpse)? Is this proper or not?

A.—The corpse should assuredly be shown to the gaze of a dog. No suspicion should arise[6] (on that account).

MU. 1, p. 113, ll. 11-13=H. F., f, 124 and f. 137.

Kama Bohra and Kaus Kama:—*Q.*—There is a corpse in a wilderness[7], that is, in a desert place and they are in doubt whether a dog or a raven has approached it (or not).[8] Is it proper that this should be regarded as the performance of the *sagdid*?

A.—There should be undoubtedly the performance of the sagdid.[9]

MU. 1, p. 113, ll. 18-19 and p. 114, l. 1 and p. 114, ll. 5-12=H.F., f. 106, f. 81, and f. 148.

Kama Bohra and Kaus Kama :—*Q.*—How many kinds of dog are there and of what colour?

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1 It should be borne in mind that the *nasāsālārs* who act in this way have taken the *vāj* and therefore they should not now utter a single word with open mouth, before the proper disposal of the corpse. What is meant is that by clapping the hands, or by any other sign, the dog may be frightened or made to move hither and thither and in so doing, it may remove the garment which covers up the face of the dead.

2 For پوشیده نباشد better read پوشیده باشد (cf. MU. 1, p. 115, l. 11).

4 H.F., (f. 106) adds که گناه بکاهان باشد تا دانند

4 بدان دارند – Cf. Pah. [illegible]

5 *i.e.*, the *nasush* has been destroyed by the gaze of a dog, or by the shadow of the birds flying over it.

6 MU. گمانی را نباید —better H.F. گمانی نیاید

7 سکر or شکی (which is a corrupt form of شکر) is Pah. [illegible]=wilderness.

8 *i.e.*, they have not performed *sagdid* themselves, nor have they seen it performed with their own eyes.

9 Kaus Kama has بر سگدید برند جد دینان سری گمان باید —for read بری سری =far from :—

"It should be with (the performance of) *sagdid*, that even Juddins may lift up (the corpse). This should be above suspicion." Juddins are not allowed to lift up the corpse, but in extreme cases, out of helplessness, this is allowed (See MU. p. 115, ll. 1-9).

A.—Bashahur[1] *i.e.*, the shepherd-dog.[2] *Vishhur*[3] *i.e.*, a household-dog. *Vohunazg i.e.*, a strange dog and *Turuk i.e.*, a puppy.[4]

A blind dog is also the destroyer of *nasush*, but only at that time when it places its mouth[5] over the corpse; but if it places its mouth[5] over the hair or the nails, *nasush* is not destroyed, for let it be known that dead matter is concealed under the hair or nails.[6]

MU. I, p. 114, ll. 14-15.

Shapur Bharuchi :—A male dog is necessary for the performance of the *sagdid* over a corpse. It is also necessary that the whole face of the corpse should be open. The face, eyes and the nose should be open (to the gaze of the dog). When the shroud is put on, this injunction should be observed in such a case.[7] If all these (members of the body, mentioned above) are left open[8] to the gaze of the dog, then it is (proper) *sagdid*.[9]

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1 Av. *pasush-haurva*. 2. سگ رمه or سگ شبانی 3 Av. Vish-haurva.
4 سگ بچه or سگ خرد

5 پوزه —Pahlavi It may be read پنجه paw.

6 MU. p. 114, ll. 1-3 and ll. 6-7 and ll. 11-12 is treated elsewhere : See above. With this passage, cf. the following :—

Sls. II 3-4 :—

(3) [illegible] (4) [illegible]

(3) The dog destroys the *nasush* at the time when it sees the flesh, and when it sees the hair or nails, it does not destroy it. (4) Even a blind dog destroys it at the time when it places its mouth (پوز) on the corpse for destroying it ; when it places it upon the hair or nails, it does not destroy it.

Pah. Vend. VII § 2 *Comm.* (Dastur Hoshang's Edition, p. 238, ll. 10-12) :—

"The dogs which destroy the *nasush* are these : the Pasush-haurva, the Vish-haurva, the Vohu-nazga and the Turuk." Soshyos said, "the *rukanik* (a blind dog ?) also destroys it. A blind dog (strikes the *nasush*) when it places its mouth over it."

Sls. II § 2 :—

[illegible]

Which are the dogs which destroy *nasush* ? Pasush-hur, Vish-hur, Vohu-nazg, and Turuk (slender-hound ?) and the *rukunik* (*i.e.*, سگ بچه or puppy as said in the gloss or, the blind dog as said in Rivayets). As to the *rukunik*, they have been of divers opinions, as Vand Auharmazd said from the teaching of Afrag that it does not destroy it.

7 S.D.B. (No. 235) adds here again :— که چشم و روی و بینی همه کشاده باشد

8 *lit.*, fall to the gaze.

9 This Rivayet clearly shows that the practice of covering the corpse with *Padān* (or, mouth-veil) was not countenanced by the Irani Zoroastrians, as was the case here in India with some members of the community.

MU. I, p. 114, ll. 17-19.

Kaus Kamdin :—Q.—(What is the decision about) the dogs which are shown to the corpse and about those which are taken to the Bareshnum-gāh[1] ?

A.—A dog which sees a corpse or which may be taken to the Bareshnum-gāh should not be less than four months old. It is manifest in the commentary of the Vendidâd thus : *Spānem. zairitem. chathru-chashmem. spaititem. zairi-gaonem, i.e.*, a yellow dog with four eyes, or a white dog with yellow ears[2] is necessary.

MU. I, p. 115, ll. 1-9 : H.F., f. 156.

Kaus Kama, Shapur Bharuchi (and Kaus Kamdin)[3] *:—Q.*—That which you asked thus : If there is a dark cavity[4] where it is impossible to perform the *sagdid*, what is the decision about it ?

A.—Two unbelievers should be sent after this work so that they may perform the *sagdid* and remove (the corpse).

MU. I, p. 115, ll. 11-19 ,+p. 116, l. 1. and p. 117, ll. 1-10 : H.F., f. 97 & 98 and f. 126.

Various precautions to be observed on carrying the corpse to the Dakhma : Who, besides the Nasāsālārs, can carry the corpse in case of necessity.

Kama Bohra :—This is also manifest in the religion that when they carry a corpse to the *dakhma*, the head of the corpse should be put (on the bier) facing the *dakhma*. It is necessary that it should be all covered up, for if it is not all covered up, it is a great sin. Two corpses of men should not be lifted up at one

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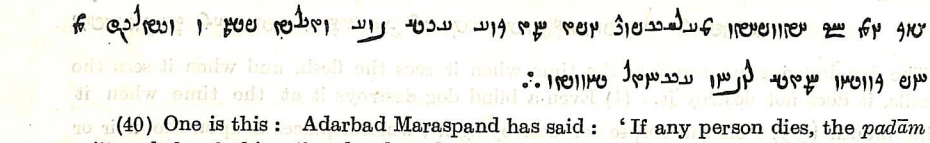
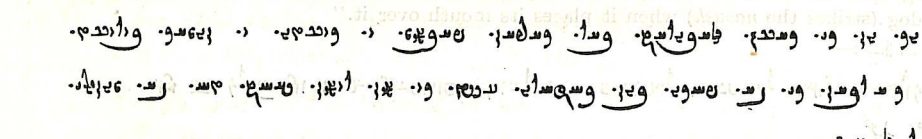
With this, cf. Sls. X § 40 (which is according to some an interpolation) :—



(40) One is this : Adarbad Maraspand has said : 'If any person dies, the *padām* (mouth-veil) and the clothing (for the shroud) are to be well made from the gifts (of clothes given as *ashodâd* on the dawn of the fourth day when a person dies) so that his soul may be more comfortable.

Cf. also Sls.



(This Pazend piece is found in several MSS. of Sls., at the end of Ch. XX (as given by Dr. West in S.B.E. Vol. V) :—

One is this that if a person dies, *padâm* (mouth-veil), *kusti* and the sacred shirt (نیبک) should be in proper order (preserved) as the shroud ; for the religion of God is purity. That soul will go to the spiritual world of the truthful joyfully.

[1] The place where the Bareshnum purification is administered. At this purification ceremony, a dog is necessary to drive away the *nasush*.

[2] See Vendidâd 8.

[3] In Kaus Kamdin's Rivâyet (See E 60 of NMRL.) this portion is not given ; hence it may be inferred that Kaus Kama's Rivâyet is here repeated.

[4] M. U., and H.F., (in Kaus Kama) have دوسواخ—better سوراخ only (as in other Rivâyets, or دو for دو)

time but the corpse of a man[1] and the carcase of a dog[1] can be lifted up (together). The corpse of a man and the carcase of a porcupine[2] can be lifted up together. Two dogs, or two porcupines,[3] or one dog with one porcupine can be conveyed together. Those who carry the corpse should be two men, or a man and a woman will also do. Two women will also do. Two menstruous women can also do.(?) Two[4] women who are unclean[5] will also do.(?) Two boys, each eight years old, who know how to dispose of the corpse or bodily refuse will do. A boy and a man will do. A corpse cannot be carried at night or on a beast of burden except on account of helplessness. If it rains and they lift up the corpse from the house to convey it to the *dakhma*, it is a Margarzan sin. When they lift up the corpse and convey it and if it rains on the way, it is not proper to bring it back ; but if there is a sheltered place on the road where there is no fear or dread,[6] the corpse should be placed in that sheltered place there until it ceases raining. Again, if there is any fear or dread in laying the corpse there (in rain-water), it must be conveyed to the *dakhma*.[7] If water is collected on the surface within the *Dakhma* before the corpse is laid there,[8] it should be laid outside.[9] A covering[10] should be put up over the place where the corpse is to be placed outside and the surface below the covering[11] should be made dry and the corpse left outside (therein), and the covering[12] should be removed (when the surface is clean dried up and the corpse placed inside the *dakhma*).

MU. I, p. 116, ll. 3-19—p. 117, l. 1+ll. 12-15=H.F., f. 106, f. 107, f. 167.

Kama Bohra and Kaus Kama :—A corpse should not be conveyed (to the *dakhma*) when it is raining, for it is a *margarzan* sin. But if it happens that (the *nasāsālārs*) lift up the corpse and convey it (to the *dakhma*) and if it is raining on the way, then until the rain-fall ceases, the corpse should be placed in a sheltered

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1 مردم آئی و سگ آئی This is the Pazend form of [illegible] *i.e.*, = مردی و سگی (See MU. p. 117, l. 2).

2 جهه or جهه=Pah. کرکه =زوزه . The خارپشت or porcupine is so called (See Vend. 13).

3 BK. only adds نشاید که برند (*i.e.*, should not be carried together) which is correct See p. 116, l. 9.

4 H.F., rightly adds. دو .

5 واد یاب as opposed to پاد یاب *i.e.*, those women who cannot offer prayers on account of their uncleanness owing to menstruation or any other such cause, (cf. بی نمازی) but see Shapur Bharuchi's Rivayet, MU. I, p. 117 and notes thereon. below for a correct translation of this according to Pah. Sls. II § 8. (pp. 121-22).

6 *i.e.*, of rain-water coming in contact with the corpse. 7 although it is raining.

8 بی نسا 9 H.F., (f. 126) has بیرون دخمه 10 وری=Pah. [illegible] 11 زیرورة the space below the covering (cf. Pah. [illegible]).

12 ورة or ورة باز کردن= the surface (*rah*) thereof should be divested (of water), or, this last phrase رة باز گردن may be thus translated :—(After disposing of the corpse), they should come away from the place (See MU. p. 116, l. 7) : S.D.B. (No. 235) has زة for رة

place or in the frontage of a house[1] or in a refuge where the rain may not fall on the corpse. Although there is[2] fear or dread (of the rain-water coming in contact with the corpse), or, if there is no sheltered place, the corpse cannot be brought back. Then there is no remedy except this that they should carry with them a curtain or a blanket and when they lift up the corpse and convey it to the *dâd-gâh*, then several persons (*i.e.*, *nasāsālārs*) should form themselves into pairs (with a *paiwand*) and there where they want to place the *nasā* (on the road when it is raining) they should hold the ends of the blanket, from before and behind,[3] over it, whereas some should make the place dry. If there is water on the surface, that also should be removed. Let it be known that in such a place the corpse, being lifted up, should be placed.[4] Then when they return and come away from the place, they should wash their heads,[5] their clothes and the blanket with *pâdyâb* (*i.e.*, bull's urine) and water. It is not allowable to carry away the corpse on a beast of burden, or when it is raining, or at night, except in case of helplessness when no other remedy can be contrived. Two corpses cannot be carried together at once and the carcases of two dogs cannot be carried away as one[6] (because) the corpse of a man and the carcase of a dog are alike.[7]

The dead bodies should be taken away (in the manner prescribed above)[8]; because both (*nasāsālārs*, as well as the other carriers) should have their hands over that (one corpse).[9] This also is said that it is not the rule that two loads[10] (*i.e.*, corpses) can be carried away in one hand (after being placed) on one gehān[11] (*i.e.*, bier). Moreover the corpses[12] of two men cannot be carried in one gehān.[11] He who knows how to dispose of the corpse (in a proper manner) should carry it away. A boy,[13] eight years old, who knows how to dispose of it properly can carry it away. Two menstruous women will do.(?) Two *nasā*[14] women *i.e.*, who have

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1 پیش دری or perhaps پیش وری = a covered place in front. 2 MU., BK. نباشد

3 MU., H.F. پیش better BK. پیش و پس

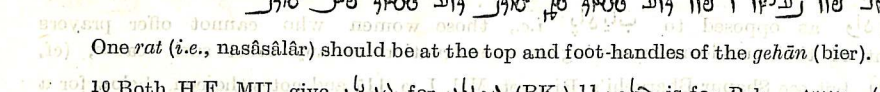
4 For بردند و نهادن BK. بردن و نهادن

5 سر = head; the whole body is meant.

6 بیک جای *lit.*, in one place, *i.e.*, in one receptacle.

7 *i.e.*, to be disposed of with proper precautions prescribed. 8 *i.e.*, one at a time.

9 Two corpses cannot be conveyed one on each hand. Cf. Pah. Vd. 8 :—



One *rat* (*i.e.*, nasâsâlâr) should be at the top and foot-handles of the *gehān* (bier).

10 Both H.F., MU. give دربار for دوبار (BK.) 11 جای is for Pah. (*gehānak*) = bier. 12 MU. مردم — better H.F., BK. نسای مردم 13 For 'two boys' See p. 116, l. 16.

14 نسحت (Kaus Kama نستی MU. p. 116 l. 17 or زن بسر (MU. p. 117 l. 14) which last stands for بسرزه giving birth). In the original Iranian MS. of Kama Asa which is in the Navsari Meherji Rana Library, this word which is nothing but *nasā* is written with a flourish like نسی: moreover two dots are unnecessarily placed in the cavity thus formed: So the word is here written نسحت or نستی The phrase simply means "a woman who gives birth to a still born child." In fact such a woman is called [illegible] = (زن نسا) only: See Pazend Rivayet of the Pazend Texts published by E. K. Antia, p. 220, l. 20.

brought forth still-born children may carry the corpse.[1](?) A man and a woman can carry away the corpse. A man and a boy eight years old will do. When they

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1 Cf. with the above Rivayet the following passages :—(It seems that the writer of this and the foregoing Rivayet has not understood properly the tenour of the original Pahlavi but see, just below, Shapur Bharuchi's Rivayat, where this blunder is set right.)

Sls., II. §§ 7-11 :—

(7) [illegible] (8) [illegible] (9) [illegible] (10) [illegible] (11) [illegible]

افگنید

(7) On account of contamination (*patvishak*), two (corpses) are not to be carried at one time. Two (corpses) by one person are not proper (to be carried). One dog and one man will do. (8) Every one who understands the care of *nasā* will do. Two boys, eight years old, who understand the care (of *nasā*) will do. A woman free from menstruation or, a woman who has not given birth to a still-born child, or a man or a woman and a boy eight years old will do [This last passage must be particularly noted : the text gives. [illegible] which is translated in the Rivayets as "two ( ) menstruous women, or two ( ) women who have given birth to a still-born child." This [illegible] some take to be for [illegible] (*avī*=without) and in fact some MSS. give the last reading :—in that case, the translation will be "A woman free from menstruation or a woman who has not given birth to a still-born child or,———" and this meaning is preferable to that which is given in the Persian Rivayets]. Dr. West has correctly done this Pahlavi passage (See S. B. E. Vol. 5 pp. 248-49).

(9) It should not be carried all covered up [when the day is clear], for it is (the sin of) burying the corpse ; to carry it in the rain is worthy of death.

10 When clouds have gathered ([illegible] =آمون = brimful), it is allowable to carry it away from the house ; but if it rains on the way, it is not proper to carry it back to the house ; but if there is a veranda (or, vestibule) in front, it should be laid down there ; and if he who is the owner of the veranda is possibly afraid (of some damage to his property) and does not allow (the corpse) inside it, then it should be carried to its place (*i.e.*, the dâdgâh). If water stands the height of a javelin and even if one knows ([illegible] is for [illegible]) (that it is wrong to take away the corpse in water), it should be carried away. (11) Mediomâh has said : A covering should be put up above that place and (the surface) below should be made dry, and the corpse should be placed under that shelter and (when the corpse is finally disposed of), the covering should be taken away and rejected.

carry the corpse to the *dâd-gâh*, it is necessary that the head be placed (on the bier) facing[1] the *dakhma*.

MU.I, p. 117, ll. 17-19 and p. 118, ll. 1-5.

Shapur Bharuchi :—It is manifest in the religion that when they carry the corpse to the *dakhma*, the head of the corpse should be placed (on the bier) facing the *dakhma*. The corpse should be covered up, because if the whole is not covered up, it is a great sin. Two corpses cannot be lifted up at once.[2] A dog and a puppy cannot be lifted up at once.[2] Two men are necessary to carry away the corpse. If ever there are two women it is not proper,[3] and there is fear (of the corpse being not properly handled). If the nasāsālārs are (two) unclean[4] women, it is not proper.[5] If there is a boy eight years old, he may necessarily form a pair (with the *paiwand*) with a man who is a nasāsālār. Out of helplessness, the corpse can be carried away at night, but it cannot be conveyed in the *dakhma*. If it is raining and if the corpse is taken out[6] (of the house), it is *margarzân* sin ; but if they lift up and carry away the corpse and if it rains on the way, the corpse cannot be turned and brought back. As long as the rain falls, the corpse cannot be left in the Dakhma, until the rain ceases. If there is a place[7] on the road which can afford protection, it can (be laid there). If water has collected on the surface of the *dakhma*, it should be drained away to a place until the surface of the *dakhma* dries up and then the corpse must be placed there. When the *nasāsālārs* and the (other) carriers of the corpse return, they should wash themselves with the urine of the bull and then purify themselves with water. If there is no urine of the bull, the urine of any creature of Bahman Amshaspand[8] will do.

Pah. Vend. VIII. § 7 : Comm.:—(pp. 301-302).

It (the corpse) should not be carried when it is raining ; it should not be carried when the rain is threatening. When the clouds appear closely above, it is allowable to carry it out of the house ; if it rains on the way, it may be placed on any place, if possible ; if not, it is to be carried away (to the *Dakhma*) ; at least, it should not be brought back. At least, no covering (*avarsar*, lit., that which is on the head, or *avar-sāya*=with a shade over) should be taken (with the corpse) for making a shelter over it (in any place on the road).

When they reach the place (*i.e.*, *dakhma*) and if the *azân i.e.*, *dakhma* is full of water, it is allowable to put (the corpse) down there.

Pah. Vend. VIII § 10 Com. (p. 305, ll. 3-5 and ll. 7-11).

It (the corpse) should not be carried all covered up ; half of it covered up should not be carried ; it should not be carried up suspended (with anything). Soshyos has said : It is proper to carry it as said above (*i.e.*, in a fit manner as prescribed by law.) Two (corpses) should not be carried as one (load) ; it should not be carried on the back of cattle. It should not be carried at night. When I say night, it is about the night which falls when they arrive at the place (*i.e.*, dakhma.)

1 سون for سوی See l. 18.

2 بیک بار at once, or, as one load. 3 Cf. the above Rivayet, where it is said that any two women might do. 4 واد یاب=unclean (See note above).

5 Cf. the note given above from Sls. This translation into Persian is here in consonance with the Pahlavi. on p. 121.

6 بجنبانند lit., they shake.

7 For چاری read چائی

8 Any cattle which are under the protection of the Amshaspand.

MU.I, p. 118, ll. 7-9=H.F., f. 157.

Kaus Kama:—*Q.*—Several men follow the profession (of *nasāsālārs*). They carry (corpses) to the *Dakhma* and carry it there being united with *paiwand*. They first thought that they were eight persons in all; but when they observed minutely, there were (only) seven persons.[1] What is the decision?

A.—Mobed Adar-Farrokhzād has said: "If there is one corpse which comes in contact (with several persons) and if these persons who carry the corpse, be they two, or three, or five, or more, are all united with *paiwand* and if *sagdid* has been performed over the corpse, they are not *riman*.

MU.I, p. 118, ll. 11-13=H.F., f. 207.

Kamdin Shapur and Shapur Bharuchi:—There are dead men. If two or three men have died, then[2] it is proper that the carriers of the corpse[3] and Nasāsālārs should take away (the corpses to the *dakhma one after another*) and then they should wash themselves, and *patet* should be recited separately for each of the three.

MU.I, p. 118 ll. 15-19 and p. 119 ll. 1-6=H.F., f. 81.

Precautions with regard to the corpses of persons dying unnatural death.

Kama Bohra:—If there is the corpse of a man who has been killed, or put to death, or has been killed by a dog, or killed by a wolf, or by witchcraft, or has died by the sting (of noxious creatures) or has died by poison or has been frightened to death or has died by falling down a precipice or has been condemned to death by men unjustly, or put to death according to law,[4] or killed by a thief,[5] or has been put to death by the calumny of calumniators or has died when hanged on a gibbet, or, if any one dies in such a way, then *sagdid* should not be performed over him at the particular *gāh* (*i.e.*, the period of the day) during which he dies and should not be removed to the *dād-gāh* [*i.e.*, the *dakhma*]: because all such corpses as have been mentioned are of all those who have met with violent death.[6] And *druj-nasush* (*i.e.*, corruption) does not sit on such a corpse during the period of the day in which he dies. It should be treated like (the case of a woman in) menses and anything coming in contact with it should be washed like those things which have come in contact with (a woman in) menses.[7] And when the period of the day changes,[8]

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1 *i.e.*, one man short of four pairs united with paiwand.

2 After پس H.F., (in Kamdin Shapur's Rivayat) adds:—

خود را بشویند و مردم شیوگاهان برسه را ببرند و پس

3 شیوگاهان lit., those who go beneath the bier *i.e.*, those who shoulder the bier *i.e.*, the *khandhias* as distinguished from the nasasalars. The latter alone can go inside the *dakhma* with the corpse.

4 lit., killed by judges. 5 و یا در زده So MU., H.F; better BK. و یا دزد زده also given in H.F., on margin (See p. 107 l. 8) or, و یا زور زده 'or has been killed by oppression.'

6 lit., those who have been killed.

7 All these cases should be first treated, not as *nasû*, but as *hikhra*.

8 *nasush*, or corruption, sets in after the watch or *gâh* next to that during which one dies a violent death. (See Vd. 7 § 5).

then *druj-nasush* rushes on it and then *sagdid* should be performed over it, because at that (*i.e.*, the next) *gâh* (*i.e.*, the period of the day), it makes one *riman*, and although they wish it (otherwise), such corpses of persons who have been killed in any way (described above) should not be disposed[1] of before the time (*gâh*) of the next period of the day (*gâh*).

At the time when (such person) is still alive,[2] a dog should be tied near his feet; because whenever this is done, and when life separates from him, then one shall not have to perform the *sagdid* during the period of time in which the *nasush* will rush over him.[3] A dog must see all (the members) of the corpse of one who is killed (in this way).

If the hand or foot or any member of a person is cut off and has been removed, then when that man dies and *sagdid* is performed, that member which has been removed should also have the *sagdid* performed over it. The corpse of one who is killed or struck down (by violent death) does not make *riman* the place, or the piece of land or any enclosed place or any man (coming in contact with it) during the *gâh* (*i.e.*, one of the five periods of the day) in which he is killed, and the same is the case with other things as if *sagdid* has been performed over the corpse[4]; but when the next watch of the day (gāh) sets in, it is as if the life has been separated from the body[5] at that period.[6]

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1 MU. بپرهیزند—better H.F., BK. نپرهیزند 2 H.F., and BK. add. که جان ازوی جدا شده *i.e.*, just before death. 3 *i.e.*, *nasush* rushes at the next *gāh* to that in which the person dies and therefore during the intervening period of the *gâh* when he dies and the next *gāh*, there is no need of *sagdid*:—MU. دواره نشاید—better H.F., BK. دوارد و نشاید

4 *i.e.*, those things will not be regarded as polluted, although they come in contact with the corpse during the intervening space of the two *gâhs*. 5 lit., *nasā i.e.*, the corpse.

6 *i.e.*, if any person or thing comes in contact with the corpse during the period next to that in which he dies, then he or it is *riman*. With this Rivayet, Cf. the following passages:—

Vd. VII §§ 4-5: (4) "If (a person) is killed, by a dog, or by a wolf, or by witchcraft or by malice (acc. to Pah., by poison) or by falling down from a height, or by men (Pah. = sentenced to death by judges according to law), or by violence or by strangulation, then, after how long does the *druj-nasu* rush upon the dead?"

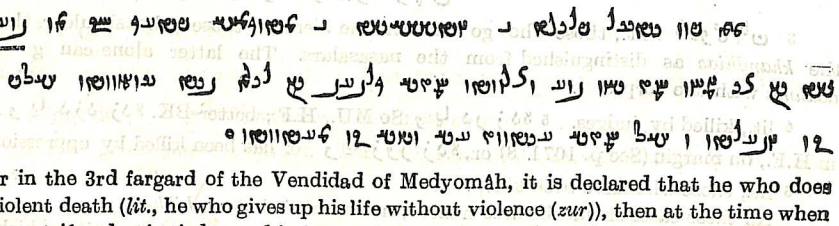
(5) . . . . After the next watch of the day (to that in which death has occurred), the *druj-nasu* rushes upon it:

i.e., if one dies a natural death, then the *druj-nasu* rushes upon the corpse directly after death; but if it is death caused by violence or any other similar circumstance, then the *druj-nasu* rushes upon the corpse in the *gâh* or watch of the day next to that in which death occurs.

Pah. Vend. VII § 2 Comm. (p. 238 ll. 7-9).

"Consider this (rushing of the *nasu*) to be at that time when life departs; if (at that time) a dog is bound near his feet, and if *nasush* rushes on it, then it destroys it on seeing it."

Sls. II § 1:—



(1) For in the 3rd fargard of the Vendidad of Medyomâh, it is declared that he who does not die a violent death (*lit.*, he who gives up his life without violence (*zur*)), then at the time when the life goes out if a dog is tied near his feet and when, at last, the *nasush* rushes upon it, it destroys it if seen by it.

MU.I, p. 119 ll. 8-16 and p. 120 ll. 5-14=H.F., f. 147 and f. 105.

Kaus Kama and Kama Bohra :—If there is a person who is killed by justice[1] or injustice, or who dies if poison is administered to him, or who dies through witchcraft practised on him by sorcerers, or if he is bitten by a dog and if there where (the corpse) is handled and the clothes of those (handling the corpse) come in contact with the naked corpse, the clothes are useless.[2]

Or, if a person has been bitten by a wolf or a wild animal and dies of the wound or if one dies by falling down a precipice or from any other place by the same cause or if a person dies of a wound inflicted on him or if one is hanged on a gibbet—in all such[3] (cases) when one dies, the *druj-nasush* does not run (on the corpse) until the next *gâh* (period of the day) to the *gâh* (in which death occurs). *Sagdid* should not be performed until the next *gâh* sets in and (the corpse) should not be carried away, but when it is to be carried to the *dâd-gâh* (after the next *gâh* sets in), *sagdid* should be performed and then it should be disposed of ; and about these (cases) which have been enumerated, if a dog is tied near the feet (of the dying person) from before the time when life[4] will separate from the body upto the time when life separates from the body—if this is done—then, whenever life departs from the body, *nasush* will rush on to the corpse if at that time *sagdid* is performed[5] ; but if this is not done, then *nasush*[6] will not run on to it until the *gâh* next to the *gâh* (in which death occurs). And when these men have thus died in one *gâh*, then men, clothes, houses, and enclosed places are not made *riman* (during the same *gâh*, by coming in contact with the corpse), and the same is the case with other things as if *sagdid* has been performed[7] (over the corpse) ; because let it be known that these

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Cf. Sls. Ch. X § 32 :—

(32) The rule is this that in the Vendidad, seven kinds of things are spoken of, which are the cause of a man's death and (in those cases) until the next period of the day comes on *nasrusht i.e.*, corruption does not rush upon him ; for this reason, it is well for the good that the dog should be properly shown to the whole corpse in the next period of the day.

1 by the decision of a judge. 2 اکار or اغار Pah. 3 MU., H.F., اینهم—better BK. مانند اینهم

4 MU. ازتن—H.F., BK. جان ازتن

5 Cf. this with the preceding Rivayet. What is meant here is :—
If *sagdid* is performed before the next *gâh* then *druj-nasush* will at once rush on it. If *sagdid* is postponed, then the *druj-nasush* will run on the corpse in the next *gâh*. Or, better read, نشاید for شاید (as in the preceding Rivayet), and translate it thus :—whenever life departs from the body (of a man who has met with violent death), then *sagdid* should not be performed (at once), as the *druj-nasush* will run on him (at the same time).

6 add نسش after بدو (as in Kama Bohra).

7 MU., H.F., سگ ندید —better BK. سگ دید (as in Kama Bohra's Rivayat)

men) have been killed by (divine) reckoning. When the (next) *gâh* sets in, it is as if life becomes separated,[1] at that very time, from the body.[2]

MU. I, p. 119 ll. 18-19 and p. 120 ll. 1-3=H.F., f. 148.

Kaus Kama and Shapur Bharuchi :—If the palm of the hand, the hand or the foot of a man is cut off and if it is thrown in a place, then if the man dies, the *nasush* rushes (also) on the part cut off,[3] whenever it rushes on to the body; then when *sagdid* is performed over that person, the member of the body which has been removed should also have *sagdid* performed over it.

MU. I, p. 120 ll. 16-19.

Shapur Bharuchi :—If any person dies by accident and if a person lifts up and carries that dead, then because the *gâh* (period of the day) next to the *gâh* (in which he dies) has not yet set in, his clothes[4] should be washed just as in the case of (a woman in) menses, *i.e.*, they should be washed with bull's urine and water, and they are (then) pure. If a person comes in contact, through negligence, with a corpse and the *gâh* next to the *gâh* (in which he dies) has not yet been reached, then if his clothes are washed just as in the case of (a woman in) menses, they become pure, but the clothes worn by the dead are *riman*; they can never be purified by washing and they are useless.[5]

M.U I, p. 121 ll. 1-19 and p. 122 ll. 1-8 : H.F., f. 84, f. 102, f. 145.

Precautions to be taken when death occurs in the Yasna-Gah.

Kama Bohra and Kaus Kama :—If, in a place, preparations are made for a Yasna-service and a person dies in that house and if (thereby) any harm will reach the fire, then the fire should be removed if, while removing it, it may be three steps away from the *nasā*.[6] If it is not three steps away (from the *nasā*) it should not be removed as, if any the least heat[7] of the fire reaches the *nasâ*, it is a *margarzân* sin; and although the fire is in (full) blaze,[8] one should not remove it from within three steps of the *nasâ*; one may leave it (as it is) so that it may be extinguished.

Prepared food such as baked bread, or food cooked in a pot or kneaded flour, which may be in the house is all useless; that which is not cooked, such as wheat, barley, flour and (cereals) like these become pure in nine nights of winter and in thirty days of summer. The same is the case with clothing.

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1 MU. جدا نشود — better H.F., BK. جدا شود

2 نسا lit., corpse.

3 After دوارد H.F. rightly adds بوآن بریده دوارد (as in Shapur Bharuchi, p. 120 l. 2).

4 MU. جامهٔ ایشان — better S.D.B. (No. 235) جامهٔ آن آرنده

5 *i.e.*, they should be torn off and buried in the ground.

6 See Sls. quoted below : § 38.

7 تابیش and تبش (p. 121 l. 11 & p. 122 l. 3)

8 For نیز—BK. تیز

Zur (*i.e.*, Zaothra water) which is prepared should be taken to the water.‡ It is better if consecrated[1] clothing are left (to be purified) for nine nights (in winter) and thirty nights (in summer); but if it is washed instantly, that will also do.

If one dies out of an enclosed place, prepared food which is within three steps is useless, but (it is pure) if it is away from three steps (of the *nasā*).

If in a house preparations are made for a Yasna-service and a person dies, the first thing to be done is to remove the fire which is the protector (of the house), *i.e.*, although the fire is the destroyer of the *druj* (in ordinary cases), yet at the time (when death has occurred) it so happens that it cannot destroy[2] the *druj* (*i-nasush*),[3] so long as the *nasâ* is within the prescribed limit of the fire.[4] If it can be so carried away that it may be three paces, each of three steps, away from the *nasâ*, it should be carried away; but if it cannot be so carried away, it should be left (as it is) so that it may be extinguished; because if the fire[5] is three steps away from the *nasā*, it is still a *tanafur* sin[6]; and if it so happens[7] that the warmth of it reaches the *nasā* under any circumstances, it is a *Margarzân* sin.

Food which is prepared in that house is all useless, *i.e.*, it should not be eaten —(food) such as bread or what is cooked in a pot, roasted or cooked meat or (such things) as are prepared on fire; and kneaded flour is also of no use. The food which is not prepared[8] will be pure in a month, if the Rapithwin is on the surface of the earth[9] and it will be pure in nine nights if the Rapithwin is under the ground.[10] The clothes also which are in that place become pure in as much[11] time, except[12] those which are (at that time) on the body.

The *zur*-water which has been prepared and the *jum* (*i.e.*, the milk)[13] should be carried away to the (well) water. About consecrated clothes,[14] it is said in one teaching that when Rapithwin is above (the surface of the earth),[9] they are pure in one month, but if it is under the earth,[10] they are pure in nine nights.[15] [It is

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‡ *i.e.*, should be at once poured out into the water of the well.

1 پشت for یشت (See Sls. below)

2 بتواند زد (Kama Bohra) for نتواند زد (BK. and Kaus Kama).

3 The reason is apparent: as said elsewhere, the pollution caused by the *druj-i-nasush* is the highest when life departs from the body, and therefore if the fire which is the destroyer of *nasush* in ordinary cases is within three steps of the *nasâ*, it does not overpower the *druj-nasush*.

4 پیمانه: The measure as given in Av. is 3 steps.

5 MU. اگر سه گام: H.F., BK. اگر آتش سه گام

6 For, fire should be carried away so far from the *nasā* that its heat may not approach it.

7 چنان بود (Kama Bohra) or, چنان برد (Kaus Kama)=if it is so carried away (from the *nasā*).

8 ساخته (Kama Bohra)—better نساخته (Kaus Kama and BK.).

9 *i.e.*, in summer.

10 *i.e.*, in winter.

11 MU., H.F., چند—BK. چند ین

12 MU. جز—H.F., BK. جز از

13 The *Jivâm* or the milk of the goat required in the Yasna. Kama Bohra وجوم و بآب بردند—better BK. and Kaus Kama وجام بآب بردن

14 پشت جامه as given in Kama Bohra, and Kaus Kama has بشیب جامه—better یشت جامه (See Sls. quoted below).

15 This is the opinion of Vand—Ormazd, according to Sls. II, § 44.

said in another teaching that when Rapithwin is above (the surface of the earth), they are pure in one month, but if it is under the earth they are pure in nine nights.][1] It is said in another teaching that if they are washed at once with pâdyâb [*i.e.*, bull's urine] (and water), and are squeezed and clean dried,[2] they are pure.[3]

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1 This sentence is the same as the above; it is unnecessarily repeated and BK. omits it.

2 بمالند lit., they rub.

3 Cf. the following passages with this Rivayat.

Sls. II §§ 38-53.

(38) ههمه ۱ ۱۱ ۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱

MU. I., p. 122 ll. 10-13 and ll. 17-19 and p. 123 ll. 1-2: H.F. f. 100 and f. 143.

Death in Atash-Behram.

Kama Bohra and Kaus Kama :—If a person dies on the terrace[1] of an Atash Behram and if the corpse reaches the ground (from the terrace-roof), the empty

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it may be carried away, but the wall should not be broken. (39) Roshan said that an earthen one may be cut into but one made of mortar may not be broken; (but in some cases) damaging the wall below or above is not to be taken into consideration. (40) To bring the fire within three steps of the corpse is a sin of one *tanafur* and if heat (Rivayets have تبش or تابش ∴ the word may be originally ۳۵۳) approaches the corpse, it is a *margarzan*. (41) The prepared food in that house is all useless and that which is not prepared should be used after nine nights (in winter) and after a month (in summer). (42) As regards garments also, it is the same, except those which are worn on the body. Those (others) which are in use are not clean at that time.

(43) The *zor*-water which is prepared and remains in that place is to be carried away immediately to the water (of a well) [because at the end of Yasna, *zor*-water is always poured into a well]; the same should be the case with *jiv* or *jum* [*jivām*, or the sacred milk]. (44) Of the clothes which are consecrated, Vand-Ormazd has said that they are usable in the length of nine nights (in winter), or a month (in summer). Dapir (۲۵۳ = the writer) said that if they are washed after purifying the hands they will become at once clean . . . . . .

(47) If one dies in an open or wild spot [the Rivayats have بیرون نهفت *i.e.*, out of an enclosed place], prepared food which is within three steps is all useless; and that which is beyond four steps is not *riman*. (48) Prepared food is this; bread, boiled and roast meat, and juicy meats (۳۵۳۵ = خوردی *i.e.* broths) which are prepared . . . . .

(50) If fire is carried into the house in which the length of nine nights (in winter) or a month (in summer) is necessary for its being purified then there is a sin of one *tanâfur* for carrying it in and one *tanâfur* for kindling it and for every spark thereof which is put out and remains there, there is one *tanâfur* sin. (51) For carrying water in, there is a *farmân* sin; and for pouring water on the place where one's life departs there is a *tanâfur* sin, and for pouring it in a different place, there is a *yât* sin. (52) Carrying ceremonial apparatus (*pâdyâbi*) within is all uncleanness (*apâdyâb*). (53) If a person goes within such a place needlessly, his body and clothes are to be washed every time; and the sin is one tanâfur. When one goes in out of necessity, it is neither a good work nor a sin.

Cf. also Vend. V §§ 39-44; and the Pah. Comm. to § 44 :—(p. 183-l. 12 1 84).

This is manifest from the Avesta : it happens that when in the room of a house, there are preparations of a Yasna-service, and if a dog or a man dies, then the Yasna should end, for the ground-floor (۳۵۳۹) is *riman*. Of the two [*viz.*, the corpse or the ceremonial apparatus], whichever may be carried away first should be carried away. Fire, if it is possible, may be brought out (first). If it is to be removed (within three paces) of the dead, it should certainly be removed.

The wall should not be broken (for carrying away the fire). Roshan said that the earthen one may be cut into, but one of mortar should not be broken. Such a house is all pollution (*hikhra i gerā*) from within and without for nine nights (in winter) or for the length of a month (in summer). Whatever is there in that place is all pollution (*hikhra i gerā*). What is brought (after the death occurs) is (also) not pure. Fuel which may be there may be scraped (and then used).

Prepared food within three steps should not be used for the Yasna of the Yazads. Parik said that the good should not eat it. That which is away from three steps should be used for ceremonial purposes after nine nights (in winter) or the length of a month (in summer). That which has not been prepared, whether within three steps or away from three steps, if used after nine nights (in winter) or the length of a month (in summer), will do in all works. Prepared food is this : baked bread, cooked or roast meat and prepared broth.

1 بام (Kaus Kama)—میان (Kama Bohra)—BK. میان خانه

space[1] does not become polluted; *i.e.*, pollution does not reach the ground upto the water (below) from the part above[2]; and when (the corpse) reaches the ground, it causes pollution once (only, at such a time); but when dying, if the corpse falls on the ground (at once), the ground is polluted; but it does not become polluted if it reaches the ground a second time.[3] But when (the man) falls on the ground for the first time (from the terrace) then whether at that time the person dies or after that, it causes pollution for many years on the ground upto the water (below) and from above (that surface) to the highest[4] (part above it in empty space). The empty space within the same Atash Behram is not polluted and the ashes (of the fire) if hot within three paces are pure, but what is cold is impure.[5]

MU. I., p. 122 ll. 13-15 and p. 123 ll. 2-3=H.F., f. 100 and f. 143.

Nasâ on high roads and on a cultivated piece of land.

Kama Bohra and Kaus Kama:—The high roads of cities and villages, and the springs wherefrom water flows perpetually[6] are not polluted (if the dry parts thereof come in contact with *nasâ*).

The places where there are houses and gardens,[7] (*i.e.*, where there are habitable places) and cultivated ground, should be taken care of (from *nasā*). Of other places, the same is the case.[8] If there is a cultivable piece of land and if they cultivate it,[9] then it is a *tanafur* sin.

MU. I., p. 123 ll. 5-19 and p. 124 l. 1.=H.F., f. 101 and f. 144.

Nasâ coming in contact with a wooden couch, a plastered ground, a piece of land set with stones or with felt-rugs.

Kama Bohra and Kaus Kama:—If life separates from the body on a wooden plank (*i.e.*, sofa, bedstead, couch, &c.), and if the plank has legs so that the dead

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1 the *andarvāi*, *i.e.*, atmosphere.

2 بالا و زمین ریمنی و تمام فرود می شود (Kama Bohra)—and بالا بر زمین ریمنی تا آب فرو می شود (Kaus Kama)—better BK. بالاء بزمین ریمنی تا آب فرو نشود

3 *i.e.*, if it is carried down to the ground after death has occurred on the terrace.

4 بیرتم — برتم *cf.* (Paz.) *beretum*, the highest. 5 *Cf.* the following:—

Sls. II §§ 46 and 49:—

(46) [illegible]

(49) [illegible]

(46) The space within (تهی) the vault (*i.e.*, the *sanctum sanctorum*) of the Atash Behram does not become polluted. (49) The ashes of the Atash Behram become polluted in accordance with the measure (specified in Avesta): [*i.e.*, within three steps it is polluted; beyond it, it is clean].

Cf. Pah. Vd. V § 44 Comm. (p. 185, ll. 4-5):—

[illegible]

The vault of the fires should be regarded as an uninhabited place, *i.e.*, an open place (and is not to be treated as a house in which death occurs).

6 همیشه میاه (in Kama Bohra)—میاه is the Semitic מים whose Pah. form is [illegible] (*âp*)=water.

7 Kama Bohra خانمان and Kaus Kama چنان بستان for خان و بستان

8 *i.e.*, *nāsâ* should be ceremonially removed therefrom.

9 MU. نکارند — better H.F., BK. بکارند (*i.e.*, without removing the *nasā*.)

matter is not on a level with the legs,[1] the pollution does not descend to the ground ; but if the plank has no legs or if the dead matter is on a level with the legs,[2] the pollution descends to the ground (and, therefore, the ground will be pure after a year).

If one dies on a piece of plastered ground and if the bare part of the *nasā* reaches the plaster, then the plaster should be scraped off and if the Rapithwin (*i.e.*, the period of summer) is above the ground, it should be washed after the lapse of 30 days and it is pure. If the plaster is scraped off from that sheltered place[3] and if the Rapithwin is below the ground, then it should be washed after the lapse of nine nights (and it is pure)[4], but the plaster should be removed (and thrown off).

If one dies on the surface of a stone so that the bare parts of the *nasā* reaches the stone, then that stone is *riman* just as much as the length and breadth of the *nasā*. If that piece of ground is paved with stones, then (the piece of ground with the stones) becomes pure after a year. But if the stones are removed from the place, then as much of the stone (as comes in contact with the nasu) is *riman* and just as has been enjoined, it should be washed and will be pure.

If on a stone, there is *nasā* of one who dies and the *bare* parts of the *nasā* reaches it, then the whole stone is *riman* although it is separate from the ground (*i.e.*, not paved and set in that piece of land), and it should be washed, as has been ordered.

If one dies on the surface of a felt-rug and another felt-rug may have been placed separately on that side, and if it comes in contact with the first felt, then the former (also) should be washed.[5]

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1 *i.e.*, has not come in contact with the legs.

2 *i.e.*, if *nasā* comes in contact with the legs.

3 H.F., BK. کچ آن نهفت for کچ نهفت MU. or کچ از نهفت (Kaus Kama) :— *nuhuft* is a place sheltered by a roof or any covering.

4 پاک باشد omitted in Kama Bohra : Kaus Kama and BK. give it.

5 With this Rivayet, *cf.* the following passages :—Sls. II §§ 13-16—

(13) [illegible] (14) [illegible] (15) [illegible] (16) [illegible]

(13) When (the nasā) is on a bedstead and its legs are not connected (*ayokartak*) with the ground, when a hair or a limb remains again on the bedstead, it does not convey (the pollution = [illegible]) down (to the ground). (14) When one dies on a plastered floor, the plaster is polluted and when they scrape off that plaster and spread (the ground) again with another (plaster)† it is pure.

† This clause may be also alternately translated thus :—and throw it off in another (place).

MU. I., p. 124 ll. 3-8 = H.F., f. 98.

Kamaa Bohra :—If one dies on a plank (*i.e.*, wooden sofa, couch, bedstead, &c.,) and if that plank has legs, and if there is a hair or limb of that person on the plank which is not on a level with the legs,[1] then the pollution does not descend to the ground, but if (the plank) is on a level with the legs,[2] the pollution descends (to the ground).

If one dies on a plastered (piece of ground), then the plaster is polluted. If that plaster is scraped off[3] and if the Rapithwin is below the earth, it is pure after nine days, but if (the Rapithwin) is above the earth, it is pure in 30 days.

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(15) When one dies on a stone and the stone is connected with the ground, the stone becomes pure with the ground during the length of a year (but) if they dig up the place, the polluted stone must be washed at once (and it is purified). (16) When one dies on a stone which is either connected with the ground or is separated from it, and as much space of the stone as is the corpse on it becomes polluted, if they leave it (as it is), it will become clean, during the length of a year along with the ground; but if they dig it up, the stone is all polluted and should be washed (and purified) at once. If the stone is not set (on a level) with the ground, then the stone is all polluted, (which is) above the ground, and should be washed (and purified) at once.

Cf. Pah. Vd. 6 § 5 Comm. (p. 206 ll. 11-14 and p. 207 ll. 1+5-10).

Afrag said that a piece of ground set with stones or plastered is (regarded as) polluted, (*ayokartak*). Gogoshasp said that if the stone is left there on that plot, then it will be pure along with the ground in the (specified) measure (*i.e.*, in a year). But if (the stone) is removed and washed, it is pure at once, and if it is removed, but not washed, it is never pure . . . . . If one dies on a plank, but if nothing (from the *nasā*) reaches the legs, then the ground is pure. But if something (of the *nasā*) comes in contact with the legs (of the plank) and if the legs are not fixed into the ground, the ground is pure. If something (of the *nasā*) comes in contact with the legs and if the legs are fixed into the ground, the ground (also) is *riman*.

Cf. Sls. II §§ 101-104 :—

(101) [illegible] (102) [illegible] ∴ (103) [illegible] ∴ (104) [illegible] ∴ [illegible] ∴ [illegible] ∴

(101) When one dies on a carpet and when the carpet is connected with a rug (of felt), the rug and carpet are both *riman*; but if separated, the rug is clean. (102) When several cushions are heaped (*vichit*), one upon the other, and are not connected and if dead matter comes on them, they have been unanimous that only that one is polluted on which dead matter has come. (103) A cushion with wool is just the same as a carpet with a rug. (104) Of several cushions which are tied together, when dead matter comes on the tie (*i.e.*, on the rope, &c.), both the cord and the cushions are polluted, and when the dead matter comes on the cushion and does not come to the tie, the cushions are all polluted on account of their being connected together, but the tie (*i.e.*, the cord, &c.) is clean.

1 *i.e.*, does not come in contact with the legs.

2 *i.e.*, if it has no legs; or if it has legs and if they come in contact with the corpse.

3 [illegible] for [illegible].

If one dies on the surface of a stone, and if the stone is set in the ground, that stone (with the piece of ground beneath) becomes pure in a year. If the stone is dug up at once, then it will be pure if it is washed six times with *pâdyâb* (=bull's urine), as has been ordered. If it is a large piece of stone and if it is set in the ground[1] and if one dies on it, then as much part thereof, as the *nasā* is on, is *riman* and it becomes pure after a year. But if it is dug up from the ground, the whole of it is *riman* and it should be washed so that it may be (at once) pure. If there is a large stone separate from the ground (*i.e.*, not set in) and if a person dies on the surface of it, then the whole stone is polluted, but it should be washed (and it will be pure at once).

MU. I., p. 124 ll. 10-14 and p. 125 ll. 5-9=H.F., f. 101 and f. 144.

Death on the Upper Floor or a Terrace: Death by Hanging: Death on the Ground Floor: Death in a Common Passage Leading to Two Houses.

Kama Bohra and Kaus Kama :—If a man or a dog dies on the upper floor (or, terrace)[2] so that a single hair, more or less, lies on the ground, then the pollution goes down upto the water (below) from as much (space) as is (polluted). Until a year elapses, no one should go below (the place contaminated with nasā) and on the level surface thereof. So much (space) should be avoided. Barsam should not be brought within three steps of that place, because it will be impure.

If there is *nasā* of one who dies on an upper floor, and the bare parts of the *nasā* lie on the floor away from the wall, the floor is polluted and the pollution does not descend to the ground,[3] *i.e.*, nothing of it[4] goes down further. If anything of it is on the wall, and if the wall has been built[5] from the surface of the ground nothing more upto the water (underneath the ground) reaches ; and if the pollution descends from the surface of the wall, the *nasush* (corruption) runs as much as the length and breadth of the dead like other cases in which things are more or less polluted.

A bridge which is constructed (over anything) is like the upper storey (of a house).

MU. I., p. 124 ll. 16-19 and p. 125 ll. 1-3=H.F. f. 99.

Kama Bohra :—If a person dies on the upper floor and whose hair or a limb is on one side thereof in such a way that it is near the step[6] (of the ladder) and the

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1 MU., در زمین—H.F. در زیر زمین

2 بام roof, ceiling, or terrace.

3 Kaus Kama فرو —Kama Bohra and BK. فرود زمین

4 یکی lit., one thing (of it): or, from one thing (*viz.*, the floor) it does not descend further.

5 رسته lit., grown.

6 MU., H.F., بوسپری :—better بوسرپی (See p. 125 l. 1).

rest (of the *nasā*) is on the surface of[1] the floor, then, on a level with the *nasā*, the pollution goes down (the ground) as far as the water (below), as much as is the length and breadth of the *nasā*. That pollution remains for a year. It is not proper that Barsam may be brought within three steps in such a place because it will be polluted, if (*nasā*) is on the surface[1] of the terrace or inside a place covered (with a roof, or anything) and the reason of it is that the bare *nasā* lies on the surface and there should be (the distance of) three steps, each of three paces, I have spoken of (to be taken into account). If one dies on the surface[1] of the upper floor in such a way that the *nasā* is near the step[2] (of the ladder), then (the surface thereof) is polluted as much as is the length and breadth of the *nasā*. But if the bare parts of the *nasā* reaches the ground and if one dies near the step (of the ladder) and if there is no part (of the *nasā*) on the surface of the floor and if even the least part of the *nasā* reaches the ground then pollution of that (*nasā*) which is near the step (of the ladder) reaches upto the water below as much as is the length and breadth of the *nasā*, and it becomes pure after two years.

If a person is hanged by a rope in his neck and dies and if there is no fear of his falling down, then the pollution does not descend to the ground; but if there is fear of his falling down, then (the pollution) descends just opposite the ground (underneath) upto the water below.[3]

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1 پشت lit., back.

2 بوسپرپی so H.F., MU. for بوسرپی

3 With the above two Rivayats, *cf.* the following from Sls. II §§ 18, 20 and 23.

(18) [illegible]

سوراخ تنها

(20) [illegible]

(23) [illegible]

(18) If one dies on an upper floor and if a limb or hair is left over the edge of the floor, (*i.e.*, near the staircase), the floor is polluted as much as the size of the (dead) body, up to the water (below the ground); and they shall carry away the Barsam which is in that house, from the place where the pollution descends until there are 30 steps of 3 feet to the Barsom so that the Barsom may not be polluted, and if the hair or the limb has not come to the staircase (پلکان)* the floor is polluted up to the empty space (سوراخ) (as far as the ceiling). (*Cf.* Per. تهی = empty (space). (20) A built bridge is liable just like the upper floor (of a house). (23) If one dies by strangulation with a rope in the throat when there is no fear of his falling down, (the pollution) does not descend down (to the ground); but if there is fear of his falling down, when that fear is as regards one side of him, then (pollution) goes down (on the ground) on that side; and if he has fallen down, then as much (pollution) goes down on the surface (as is occupied) when he falls down.

* Per. پله = step of a ladder.

MU. I., p. 125 ll. 9-12 and ll. 17-18 and MU. p. 125 ll. 18-19 and p. 126 l. 1= H.F. f. 100 and f. 143.

Kaus Kama and Kama Bohra :—There is a house and its belongings. If they walk on the place therein whereon *nasā* has reached, before[1] a year, it is a *tanāfur* sin ; one should wash his head and clothes. If they leave fire there, it is a *tanafur* sin. If they pour water there, it is a *tanafur* sin.

If one dies on a bedding and if a limb or a hair of that person appears on the wall, then the bedding is *riman* and the pollution descends (on the ground) as far as the water (below) from as much space of the wall whereon the *nasā* has fallen as the length and breadth of the dead ; and it will be pure after a year.

MU. I., p. 125 ll. 12-15 and p. 126 ll. 1-4=H.F. f. 103 and f. 146.

Kama Bohra and Kaus Kama :—This is also said that if a house has a door leading to another house, and if one dies on the passage of the two compartments and remains in the midst thereof and if the head be in the house and the legs, on the gate of another house, then the ground and the atmosphere (above), as much as is (the length and breadth of) the *nasā* is *riman* for one year and the same is the case with the door. If part (of the *nasā*) is in one compartment and part of it is in the other compartment, the account should be made up on the same reckoning. If one dies on a door, the door is *riman*, but the house is pure with both[2] (compartments). If the door is hanging and if *nasā* comes in contact with it, it should be used for the door of a *dashtân-kadeh*.[3]

Cf. Pah. Vend. 6 § 4 Comm. (p. 207 ll. 10-14) :—

If one dies on an upper floor and if nothing whatever (of the nasu) has reached the (wooden) staircase (پرکال *cf.* پلہ =the step of a ladder), then that floor furniture and up to the roof is *riman* ; the roof above the surface (of the floor) is pure. [پرکال —— قہ = surface, fold ; or قیہو =empty (space)]. If anything (of the *nasâ*) reaches back on the staircase, then the floor up to the staircase (*i.e.*, *with* the staircase) is *riman*, and the ground upto the water (below) is *riman* ; but I do not know anything about the empty space (پرکال) over the roof.

1 MU. پس (Kama Bohra) and بیش (Kaus Kama): H.F., پش for پیش

2 و ہر دو =and both : both the compartments of the house which has one general gateway. BK. has ہر دو خانہ

3 The place for menstruous women to live in.

Cf. Sls. II §§ 45 and 74-75 :—

(45) [illegible]

(74) [illegible]

MU. I., p. 126 ll. 6-8 = H.F., f. 213 and f. 214.

Kamdin Shapur:—There is a[1] corpse on the floor of a house. (The floor of) the house is built of bricks. Then, as much as the body of the corpse, the bricks and mortar should be dug up from round about (that ground) and the house is pure after a month.

If one dies on[2] on an upper floor, the body of the corpse[3] should be taken below. (That place) is *riman* as far as the water (below). It is *riman* for one year. If there is an enclosed place[4] on the upper floor and if the *nasā* lies[5] on that enclosed space[4] on the floor, the house is *riman* for one year.

There is a corpse on the ground. The ground-floor is built[6] of bricks. The corpse should be removed and 13 bricks round about the corpse (and the space occupied by the corpse) should be dug up and that which is left will be pure in a year.

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(45) If in a house there are two (for) rooms and if one dies in the gateway (of the two rooms) and if it is so (possible) that the door may be shut [فراز کردن—it also means, to open] and the corpse is on one side (in one room), then the atmosphere ( ) (with the spot below) of that side is polluted. If the corpse falls on the other side (of another compartment), the atmosphere with the spot below ( ) of that side is *riman*. When it falls on both the sides (in both compartments) then the atmosphere with the spot below ( ) of the gateway is only riman and both the compartments of the house are pure.

(74) About a door on which a corpse impinges: as to the door of a town and city, they have been unanimous that it should be left (as it is) for the same work (*i.e.*, it should not be regarded as *riman*). About the door which is further removed from ( ) from the city, they have been of different opinions. Gogoshasp said that it should be left (as it is) for the same work. Soshyosh said that it would not do; as to other doors, they have been unanimous that it will not do (to have them as they are and take them into use).

(75) The door of one's own chief apartment (*i.e.*, of one's house in the habitable parts of a street) (if polluted) is fit for that of the place for menstruation; that of *dashtanishtan* is fit for that of a *dakhma*, and that of the *dakhma* is not fit for any purpose whatever: that of the easier ( ) is fit for that of the more difficult ( ).

1 MV. نک — better H.F. یک 2 بکپه — Paz. = گه بم = وه ره

3 *i.e.*, the whole dead matter.

4 *lit.*, hole, cavity. 5 MU. بسوراخ بید خانه — better H.F. بسوراخ خانه بید خانه

6 H.F., پو پُخدتنم — better MU. پوخدن

MU. I, p. 126, ll. 9-14.

A Darvand throwing dead matter in the house of a Zoroastrian, out of spite.

Shapur Bharuchi and Kaus Kamdin:—*Q.*—One who is a *darwand* throws dead matter on to a house of a Behdin on account of enmity. What is the decision ?[1]

A.—If it is on account of enmity, the *nasā* should be disposed of (ceremonially). If the place is set with bricks or if there is wood under, or, near the *nasā*, it should be dug up, the surface of the ground should be scraped off and (the refuse) removed therefrom and it should be washed with *ab-i-zar* (*i.e.*, bull's urine), then dried and washed with water. It will be (thus pure).

MU. I, p. 126, ll. 15-16.

Kaus Kamdin:—*Q.*—There is a house or an uncultivated place, and *nasā* has fallen on it, (what is the decision) ?

A.—There where the *nasā* has fallen, the spot should be scraped off for the size of the body (*tanvār*) *i.e.*, of its breadth and length and (the refuse thereon) should be removed and it will be pure after a year. It should (then) be washed with *pādyāb* (*i.e.*, bull's urine).

MU. I, p. 126, ll. 18-19 and p. 127, l. 1.

Nasa coming in contact with a wooden structure.

Nariman Hoshang:—*Q.*—The structure of a house is made of wood and (the joints thereof) filled up with ripe clay. *Nasā* falls on it. What is the decision ?

A.—If the *nasā* has reached the wood and has polluted the wood, that house and all its belongings (or furniture) are *riman*.

There are several other cases of *nasā* and several degrees (or ways) of showing a dog to the corpse and not showing a dog to it and to the (corpses of) Behdins as well of those of a different religion (*akdin*) and several cases of the kinds of dog.

We can write about all this, but let it be known that as this will be sent through Musalmans, (we are deterred from so doing).

MU. I, p. 127 ll. 4-8 [= MU. II, p. 478].

About the door and the threshold of a house polluted with nasā and about horses or draught-animals coming in contact with it.

Suratya Adhyaru:—If, near the portals of a house, *nasā* has fallen within the court-yard, it is necessary that the nasāsālārs should take up the *nasā*, united with a *paiwand* and after (the performance of) *sagdid*, and if the door or the threshold be besmeared with blood or impure matter, the *nasāsālārs* should scrape them off (the surface thereof) and dispose of it. And if *nasā* has come in contact

[1] S.D.B. (No. 235) دادستان چون — MU. om.

with the door of a house, or if a menstruous woman has come in contact with that door, then ingress within, and egress out, of that door should be stopped for a year, and from another side where there is a way, they may make[1] a new door and the former door will become pure after a year, and thereafter the same door may be opened (*i.e.*, taken into use).

As regards a saddle-horse[2] or a draught-ox which has trampled on *nasā*, the metallic implements or clothing (which has come in contact with *nasā*) should be washed 6 times with *pādyāb* and 6 times with water,[3] and those (things) whereof there was no fear (of their having come in contact with *nasā*) should be exposed in a place where the sun and the moon may shine on them for a year and[4] (then) they should be used.

MU. I, p. 127, ll. 10-13 [= MU. II, p. 467].

Bareshnum to be undergone after coming in contact with nasā.

Shapur Bharuchi :—If a person has been polluted with *nasā*, then until he undergoes the Bareshnum, he pollutes all things with which he comes in contact. He should not come in contact with clothes or wooden or earthen things, or anything whatever. If, out of helplessness, he has come in contact with a thing, *sagdid* should be first performed over it and then two persons, united with a *paiwand* should go there, wash it 6 times with *pādyâb*, make it clean dry 6 times with earth, and place it in a place so that the sun and the moon may shine on them and the wind (may blow on them) for four months, but if he has come in contact with a man, that man is *riman*.

MU. I, p. 127, ll. 13-15 = H.F., f. 83.

When one is seated upright and his death occurs, what should be done?

Kama Bohra :—One is seated upright on a chair and dies. If he falls down, then pollution descends on that part whereon he has fallen. If he does not fall down[6] but if there is fear of his falling down on whatever side it may be, then pollution descends on the ground (on that side). If there is fear of his falling down on all four sides, the pollution descends to the ground on all four sides.[6]

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1 *lit.*, open.

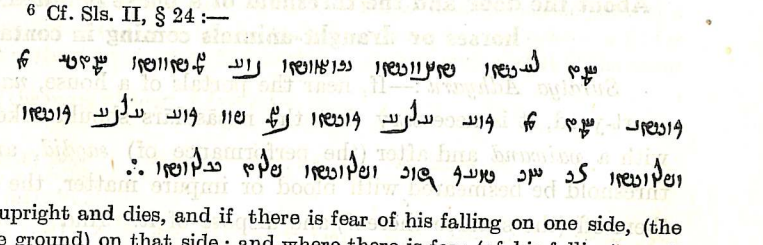
2 سواره for اسپ سواری

3 MU. II, p. 478, adds here :—
و گردون آنچه بخون و پلیدی آلوده باشد بواج و پیوند باید برید و باید پریخت

4 MU. II, p. 478 adds, و بعد از یکسال

5 بیفتد for نیفتد

6 Cf. Sls. II, § 24 :—



(24) If one is seated upright and dies, and if there is fear of his falling on one side, (the pollution) descends (to the ground) on that side ; and where there is fear (of his falling) on all four sides, then (pollution) descends (to the ground) on all four sides. If he falls down (at any place), then (pollution) descends on as much space as he has fallen on.

MU. I, p. 127, ll. 15-18=H.F. f. 84.

Death on a tree.

Kama Bohra :—One dies on a tree whose bark is green. If there is no fear of his falling down, pollution does not descend to the ground ; but if there is fear of his falling down, pollution descends on the ground as much as is the length and breath of the *nasā*.

If the bark of the tree is dry, and if a person dies on it in such a way that he lies on the trunk of the tree, then pollution descends to the ground, but if he dies on a (dry) branch[1] so that it is away from the trunk, and if there is no fear of his falling down, then pollution does not descend to the ground.

MU. I, p. 128, ll. 1-6=H.F. f. 212.

Kamdin Shapur :—There is *nasā* on the top of a tree, or, there is *nasā* on the branch of a tree. Men who are seated below do not at first know of it. At last they come to know of it. Those (below) who are united with a *paiwand* should wash their head and clothes three times (with *gomez* and water), but those who are not united with a *paiwand* should wash their head with the Bareshnum. Two persons should recite the *vāj* (of Srosh) ; a piece of cloth (for wrapping) round the hands should be (first) washed clean six times with *gomez* and six times with water and then should be so twisted (as to throw of the water) below[2] (the ground). A finger should be pointed upwards[3] three times so that the dog may see the *nasā* there where it is seen by the men and so that *sagdid* may be performed (over it). That piece of cloth should be wrapped round the hands for protection[4] with three folds, and with (that cloth of) three folds[5] (round the hands), the branch (whereon is the *nasā*) should be cut off and let the *nasā* fall down. The dog should be shown to it and (the *nasā*) should be carried to the *dâd-gâh*. If (the *nasā*) lies in the midst of the tree, (the twigs thereof) should be cut down as much as is the body of the *nasā* and should be removed. That branch whereon the *nasā* lies should be cut off and rejected ; and the remaining branches (cut off) should be laid down in a place for three years ; thereafter they will be pure ; but they should never be used for water or for fire.

MU. I, p. 128, ll. 8-16=H.F. f. 102 and f. 145.

Kama Bohra and Kaus Kama :—If one dies on a tree whose bark is green and if he does not fall down the tree, pollution does not descend to the ground. If the bark of the tree is dry and if a person dies on it, pollution descends (to the ground) as far as the water (below).

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1 MU. شاخی : better H.F., بر شاخی

2 ایر Pah. ندط Av. سوسدا = below; 3 because as they have taken *vâj*, they are prohibited from speaking openly.

4 دست ایار cf. Pah. ندسدا also cf. Per. دست یار

5 MU. سه پیوند—better H.F., پر سه پیوند

If (the *nasā*) is not on the trunk but on a branch of the tree and if any limb or hair does not strike against (the trunk of) that fruit-bearing tree, pollution does not descend to the ground; but if a limb or a hair falls on (the trunk of) that fruit-bearing tree, then pollution descends to the ground. Until a year passes the pollution descends on the ground on a level with (*i.e.*, as much as) the *nasā*, *i.e.*, as much as is the length and breadth of the *nasā*[1].

MU. I, p. 128, ll. 18-19=H.F. f. 262.

Kamdin Shapur :—*Q.*—There is *nasā* on the top of a tree; then what about the men who are beneath it?

A.—The man who has sat just on a level with it is *riman*. Again, if the shadow of that *nasā* falls on him, he is *riman*; but when a concourse of people united together (sit there), then so long as they are united with a *paiwand*, they are pure if they wash their clothes and themselves with *nirang* (bull's urine) and water.

MU. I, p. 129, ll. 1-4=H.F. f. 103 and f. 146.

How far does pollution go, if one dies amongst a multitude of men?

Kama Bohra and Kaus Kama :—If there be a multitude of men sleeping in the (same) place and if one of them dies, then all round about him on all the four

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[1] Cf. Sls. II, §§ 25-29 :—

(25) [illegible]

(26) [illegible]

(27) [illegible]

(28) [illegible]

(29) [illegible]

(25) If one dies on a tree whose bark is green, and there is no fear of the falling of the *nasā*, (the pollution) does not descend (on to the ground), and if there is fear (of its falling down), (the pollution) descends (on the ground) as much as the largeness of the body.

(26) If the bark of the tree is dry, and whether there is fear or no fear (of its falling down), (the pollution) descends (on to the ground).

(27) If he dies on the branch of a tree which is green, when there is no fear of his falling down, (pollution) does not descend (on the ground).

(28) When there is fear (of its falling down) and when the branch of the tree is dry, and even if a whole hair or limb remains on the principal part (*i.e.*, the trunk) of the tree, (the pollution) descends (on the ground) for the largeness of the body.

(29) If (the hair or limb) does not remain behind on the principal part (*i.e.*, the trunk) of the tree, but if there is fear of its falling down, then (pollution) does not descend (to the ground). Cf. Pah. Vd. 6 § 5 comm. (p. 207, ll. 1-4) :—

If one dies on a tree, and if he dies on the principal part (*i.e.*, the trunk) thereof, the ground (below it) is *riman*: and if he dies on that part thereof which grows out of it (*i.e.*, a branch), the ground (below it) is pure.

directions,[1] as far as the eleventh 'contact' (*paiwand*) are polluted, if they have come in contact[2] with one another.[3]

MU I., p. 129, ll. 4-10: H.F., f. 156.

Kaus Kama and Kaus Kamdin :—*Q.*—Dead matter appears in a heap of wood[4]: how should the *sagdid* be performed over it, when if the pile shakes, there is fear of its being polluted ? Or, if the dead matter is over a pile of corn, what is the decision ?

A.—Two unbelievers should be carried near it. They should approach it with a *paiwand*, perform *sagdid* and remove it so that there may be the least cause of fear (as regards it).

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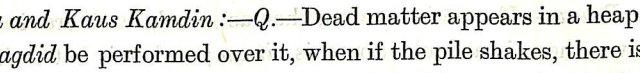
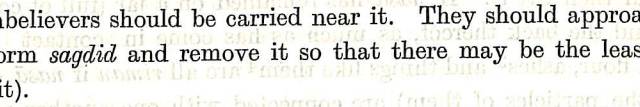
1 Cf. Pah. Vd. 5 § 32 comm:



= As for the direction (whence the *druj-nasu* runs), all the four directions are to be taken into account.

Cf. Sls. II § 55 :—



i.e. From the Avesta, it is apparent that the infection (*ham-karjakih*) [of the *druj-nasu*] is to be regarded as (entering) from one side, but the pollution [= See Pah. Vd. 5 § 27] (of the *druj-nasu*) reaches all the four sides, as appears from the Avesta.

2 Pah. (See Pah. Vd. 5 § 27).

3 In Vd. 5 §§ 27-32, a distinction is made between the greater or less defiling power of the *nasush* according to the rank of the dead one, whether it be a man or a dog : *e.g.*, if the dead one be a priest, then the defilement spreads upto the 11th and 10 are polluted indirectly (*patrid*), and so on. In the cases of a priest, a warrior, a husbandman, a shepherd's dog, a house-dog, a blood-hound, a *tauruna* dog, Sukurena, Jazu, Aiwizu and Vizu, the defiling power is in the following proportions: $\frac{11}{11}$, $\frac{10}{11}$, $\frac{9}{11}$, $\frac{8}{11}$, $\frac{7}{11}$, $\frac{6}{11}$, $\frac{5}{11}$, $\frac{4}{11}$, $\frac{3}{11}$, $\frac{2}{11}$, $\frac{1}{11}$.

Thus the defiling power of the *nasush* is greater, the greater the rank of the man or the dog that dies and *vice versa*. But this distinction is done away with in the Rivayets where we find the defiling power of the corpse or a carcase the same in the case of all, whatever their rank. This extreme decision of the Rivayet is given in conformity with the following precept in Pah. Vd. 5 § 32 comm. :—

i.e., "In cases of certainty as well as doubt, every man should be regarded as a priest, and every dog as a *pasush-haurva* dog" ; hence, according to Rivayets, in all cases, in order to remain on the safe side, the maximum amount of purification should be exacted. According to the commentary of Soshyos, (Pah. Vd. 5 § 32 comm.) until a dog has seen the corpse [*i.e.*, until *sagdid* has been performed], in the case of a priest, the pollution extends to the 12th person who is to ordinarily wash himself, but the first 10 require the purification of the Bareshnum, the 11th should purify himself with *gomez* and water, and from the 13th person all are clean.

This extreme case of the priest, which is thus commented on by Soshyos is, according to the Rivayats, applicable to all cases of pollution, whether by a corpse or a carcase, no matter what the rank of the man or the dog may be.

4 Kaus Kamdin gives simply انباری which may be a stack of hay or a heap of corn or a heap of wood.

MU. I, p. 129 ll. 12-17=H.F., f. 84 and f. 86.

What should be done, if nasā is found in a heap of wood, or corn, or corn-fields, or in straw?

Kama Bohra:—If *nasā* is on corn, then as much as there is round about it and whatever there is a doubt about is *riman*; and it is better if the rest should be given as food for the ass.[1] If[2] men want to eat (the rest) they may leave it for a while and then eat it. If *nasā* has remained on a jar (full of corn), then the jar is *riman* and the back thereof, as much as has come in contact with the *nasā* is *riman* and flour, ashes[3] and things like them[4] are all *riman* if *nasā* comes on them; because (the particles of them) are connected with one another and because such things (in themselves) are *ham-karde*[5] (*i.e.*, polluted) (when any *nasā* comes on them); but they are *javit- karde*[6] from the ground, *i.e.*, they do not carry pollution to the ground.

Q.—If *nasā* pollutes[7] stalks of corn, what is the decision?

A.—Whatever part has the contaminating[8] *nasā* on it is *riman;* that also is *riman* of which there is doubt; but the corn which has been made pure (*i.e.*, what is winnowed) has as much[9] portion of it polluted as there is *nasā* on; because corn with chaff is polluted[10] if *nasā* comes on it; but the winnowed corn is pure[11] (from the rest if there is no *nasā* on it)[12].

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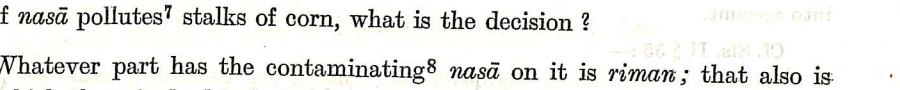
1 Cf. Pah. Vd. 7 § 35 comm.



i.e., Chaff should not be thrown to the ass without exposing it to the light of the sun within a year. 2 BK. (صودم) اگر 3 MU. اسشر or H.F., BK. اد سشر for اد رسشر (= خاکسشر) = ashes. 4 *i.e.*, all sorts of powdered things.

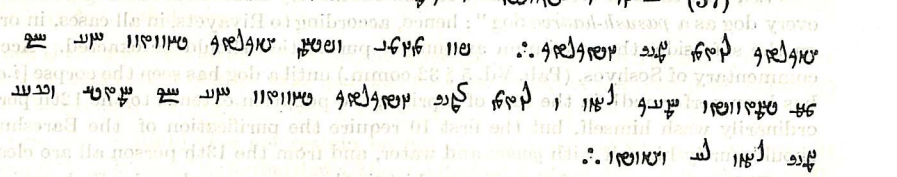
5 Pah. ham-karde polluted. 6 Pah. javit-karde *lit.*, separated *i.e.*, not polluted.

7 بکشوید — Cf. Pah. 8 گشتن = Pah. 9 MU., H.F., قدر — better BK. آنقدر 10 ایو کرده : *lit.*, = connected. 11 جز کرده = = separated.

12 Cf. Pah. Vd. 7 § 35 comm. Chaff by itself is polluted (if any *nasâ* comes on it).

Cf. Sls. II, § 37 :—

آرد



(37) Dung-fuel, ashes, flour, and other powdered things are in themselves *ayô-kartak* (*i.e.*, their particles are connected one with the other and therefore if *nasâ* comes on them, the whole is *riman*); but they are *javit-kartak i.e.*, separated from (*i.e.*, do not make impure) the ground. "Pavan mindavam i napashman ayokartak" *i.e.* "Things connected with their own substance"

MU. I, p. 129, ll. 17-19+p. 130, ll. 1-7 = H.F., f. 113 and f. 152.

Kama Bohra and Kaus Kama :—*Q.*—There are stalks of corn and there is *nasā* there on it of one who dies. What is the decision (about it) ?

A.—If any piece of dead matter has been blown[1] on to it, then that on which the *nasā* reaches and that whereof there is any doubt is *riman* and some more portion round about (that on which there is *nasā*) should be removed. This which is taken away from round about should be placed in a place where it may be eaten by the ass,[2] and as much as has been taken away should be removed very closely from the ground because corn with husks (or, stalks) is *ham-karja* (*i.e.*, connected one with the other, *i.e.*, polluted, because *nasā* has fallen on it).

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are these that when *nasâ* comes on them, the whole is *riman*. "*Levatman damik javit-kartakt*" (*i.e.*, "Things separated from the ground" are these that when *nasâ* comes on them, they do no make the ground *riman* (although they themselves are polluted).

Cf. Pah. Vd. 6 § 4 comm. (p. 206 ll. 5-11) :—

Everything is said to be *ayô-kartak* (*lit.*, connected) with the ground, when if any one dies on it, it makes the ground *riman*. But if it is *javit-kartak* (*lit.*, separated), it does not make (the ground) *riman*. Bricks, dust and sand should be regarded (in this way). These, *e.g.*, powdered ashes, powdered stone, powdered plaster, powdered dust and powdered flour are *javit-kartak* (*lit.*, separated) as regards one another; but as regards themselves (*i.e.*, taking one thing out of these by itself) they are ayokartak (*i.e.*, *riman* if any *nasâ* comes on them); and with regard to the earth, they are *javit-kartak* (*i.e.*, they do not make the ground *riman*, if any *nasâ* falls on them).

Cf. Vend. 7 §§ 28-30.

(28) Can the wood be purified . . . . . which has come in contact with the *nasā* of a dead dog or of a dead man ?

(29) . . . It can be purified . . . . If the *nasā* has been eaten by the corpse-eating dogs or corpse-eating birds, then they should lay down on the ground (as much portion of it extending) upto one span (as has come in contact with *nasâ*), if it is dry ; but if it is green, then up to one *frârâthni* (two spans ?), they should lay it down on the ground. Then they should sprinkle it with water on all the four sides. Thus it shall be clean.

or, better,

(they should cut off or reject) a portion as long as a *vitasti*, *i.e.*, a span (from where the *nasā* has come on them) and they should lay down (the rest) . . . .

(30) If the *nasā* has not been eaten by corpse-eating dogs or corpse-eating birds, then they should lay down on the ground (as much portion of it extending) upto one *frârâthni* (*i.e.*, two spans ?) (as has come in contact with *nasâ*), if it is dry ; but if it is green, then upto one Frabâzu (*i.e.*, as much as the length of a forearm) they should lay down . . . .

or, better,

They should reject a portion as long as a Frârâthni and lay down (the rest) . . . .

Cf. Pah. Vd. 7 § 35 comm. (pp. 263-264) :—

When it is kneaded with water, it is not proper.

Grass (or, husks) is not fit to be given within a year to the cattle without being exposed to the light of the sun. When it has been left for more than a year, it is fit if they do not keep it back (from use). When it has been thus washed (*i.e.*, purified), then even it is never fit for the Yasna of Yazdan. . . . . .

Grass in itself is *ayokartak* (*i.e.*, if *nasâ* reaches it, it is *wholly* impure).

If the corn is hung up in sacks (or bag = بوسد Cf. Per. جوال or جوبال wallet, bag), it is *ayokartak*. If a blanket is wound round it, then as much on which there is no impurity (*rish*) can be taken back and is *javit-kartak* (*i.e.*, pure).

1 بزندة or H.F., بزيدة from بزيدن to blow. 2 Kama Bohra's Rivayet leaves of some portion after كه خر بخورد (See p. 129 Kaus Kama).

When there is *nasā*[1] on it, as much portion as there is a doubt about should also be taken away[2] and rejected. The portion round about it should be taken away and placed where the ass may eat it. Corn which is winnowed[3] and whereon the *nasā* has not come is pure, because winnowed corn is *jud-karde, i.e.*, separated (*i.e.*, pure from that on which there is *nasā*) and that which is with stalks is *ham-karde, i.e.*, connected (*i.e.*, polluted, because *nasā* is on it)[4].

MU. I, p. 130, ll. 15-19 & p. 131, ll. 1-2: H.F., f. 102 and f. 145.

Bricks, Earth or Mortar, Dung-Fuel, Ashes, &c., coming in contact with Nasa.

Kama Bohra and Kaus Kama:—If one dies on the surface of bricks or of earth or of mortar[5] and if the bare part of the *nasā* reaches it, then as much (dust, &c.) as is the length and breadth of (the body of) the dead (reaching) up to the ground should be taken up (and rejected), and the ground is not *riman*; *i.e.* (as regards the ground), they are (to be taken as) one (or connected only in themselves).[6] But if *nasā* or the bare limb of a menstruous woman strikes

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1 H.F., leaves a blank after نسا

2 H.F., leaves a blank after ذا

3 *lit.*, made pure *i.e.*, without chaff.

4 Cf. Sls. II, § 119:—

(119) About corn they have been unanimous that as much space is polluted as the dead matter comes upon; that which is wrapped up in mats (*)* or is winnowed (and not as in the text: Cf. فلخودن)† or as much portion as is scattered (over (with *nasā*)——about these they have been of different opinions. Soshyos said that as much space is *riman* as the dead matter has come upon (and the rest is pure). Gogoshasp said: "the whole is *riman*". The stalks (of corn) or straw are all riman.

* Cf. کوب = a mat, or دوبال = leather, or کپان = a hook or جوبال a bag ?

† Cf. Vd. 7 § 35 where is translated

5 for چادر, Sls. which is quoted below gives (چارو =) mortar—which is correct.

6 Kama Bohra کہ آن یکی آی است: Kaus Kama آن بهر آی است: BK. آن یکی اینست This phrase read in connection with Sls. II, § 36 quoted below will give a clear idea. What is meant is that these things are connected (یکی آی) in themselves, *i.e.*, they are polluted as *nasâ* has come on them; but the ground is not polluted, &c. See Sls. II, § 36:—

dung-fuel, or ashes or such things like them which are soft, then as such things are all connected together (*i.e.*, as they are powdered things and their particles closely unite with one another), there is pollution for the whole.

MU. I, p. 131, ll. 5-8: H.F., f. 84.

Nasa in a Jar of Wine or of Oil.

Kama Bohra :—This is also manifest that if there is wine in a jar and if *nasā* comes in contact with the jar from outside, then the jar is *riman* but the wine is pure.

If (*nasā*) falls in the wine in such a way, that it does not come in contact with the jar, and they take it out from the jar in such a way that it does not come in contact with it, then the wine is *riman*, but the jar is pure.

If there is oil (or ghee) (in a jar) and if *nasā* comes in contact with the jar from outside, then both the jar and oil are *riman*, for the oil percolates through the jar and even runs down again into it.

If there is *nasā* in wine and if it comes in contact with the jar, both the jar and wine are *riman*, but if (*nasā*) does not come in contact (with the jar), the jar is pure.[1]

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(36) Brick, earth and mortar can be separated in themselves (*i.e.*, made pure if *nasā* reaches them); but they are connected (*i.e.*, impure) when (in contact) with the ground (if *nasā* reaches them). "*Pavan mandum-i-napashman javit-kartak*," *i.e.*, "Separated from their own substance," is that as much space as dead matter comes upon is *riman*, and "*levatman damik ayokartak*," *i.e.*, "connected with the ground," is that pollution (in that case) would descend to the water (below the ground which is also polluted).

1 With this, *cf.* Sls. II, §§ 30-32 :—

(30) [illegible] (31) [illegible] ∴ (32) [illegible] ∴

(30) When *nasā* remains behind from outside on the jar, in which there is wine, then the jar is *riman* but the wine is pure. (31) When inside the jar in which there is wine, one dies even as much as a hair or a bit thereof ([illegible] cf. Pers. [illegible]) does not remain behind the jar, then the wine is *riman*, but the jar is not *riman*.

(32) If *nasā* remains behind on a jar, from outside, in which there is oil—and this is as though (the *nasā*) remains also inside, because the oil percolates outside and inside—then because the oil comes outside and goes back outside, both the jar and oil are *riman*. They are entirely fit for the desert ([illegible]—*i.e.*, they should be thrown away, or should be used for a similar *riman* or impure purpose, *e.g.*, for menstruous women) and they should not be used: *cf.* Pah. Vd. VI § 5 comm. (p. 208, ll. 3-7) :—

MU. I, p. 131 ll. 10-11: H.F., f. 215.

Death occurring on the Sea.

Kamdin Shapur :—If a person dies (on the sea) he should be put on a bier (*gâhân*) and should be placed in a boat from the bank of the river in such a way that the clothing (wrapped) over the *nasā* may not touch the boat. People who carry the bier[1] should then sit in the boat (to watch the *nasā*). Clean persons (other than the carriers of the dead) should not be allowed to sit in that boat.[2]

MU. I, p. 131, l. 12: H.F., f. 382.

Bahman Punjya :—Dead bodies should not be carried in a boat by water[3].

Death of a *juddin* travelling in the same boat with *Behdins*.

MU. I, p. 131. ll. 12-14 : H. F., f. 212.

Kamdin Shapur :—Many men[4] there are in a boat and there are Behdins in the boat,[5] and one of a foreign faith (*anir*) dies in it, but those of the good religion (sitting in the boat) do not know of it. Thereafter they come to know of it. If they are going (on business connected with) the religion of Ormazd, they should sit in a clean place, and wash their heads and bodies with *gomez* and water[6]; but if they travel for the sake of the riches of the world,[7] their bodies are *riman*, and they should wash their heads with the Bareshnum and they are pure.

How *Sagdid* is performed over a corpse buried underneath a debris of earth.

MU. I, p. 131 ll. 15-17 ; H. F. f. 211.

Kamdin Shapur :—A man has been burnt in fire. If they do not perceive, on the face of the *nasā*, the débris of bricks and earth, they should perform the *sagdid* after reciting the *vāj*. The corpse should be wrapped up in the shroud (lit., clothes). Kusti should be tied on it and then it should be placed in the bier and carried to the Dakhma.

If (the nasā) is buried under (the débris of) bricks and earth, two persons should unite themselves with a *paiwand*, recite the *vāj* (of Sraosh), and take an iron-spoon

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If one dies in a jar of wine, the jar is useless and the wine is such as food within three steps (from *nasā* : *i.e.*, it should be discarded). If one dies in wine, and if nothing (of the *nasā*) comes in contact with it, then the jar should be used for (the work of) a desert (*i.e.*, for putting *riman* or impure things in, &c.)

1 شیب گاهان *lit.*, those who go beneath the *gâhân*, *i.e.*, those who convey the *gâhân* on their shoulders.

2 When a dead body is carried in a boat, other persons wishing to go to some place in the same boat are not allowed.

3 With this, *cf.* the preceding Rivayat of Kamdin Shapur.

4 دشتی : better دستم (cf. T. 31 which has ههاوده ·ههدم) =an assemblage of men.

5 H.F. has وبهدینی بکشتی باشند MU. om.

6 The *Ithoter* Rivayat says that, if he be a priest, he should purify himself with two Bareshnums in order, again, to qualify himself as a priest. (Q. 25).

7 *i.e.*, if they travel on business other than that pertaining to religion.

in their hands. The pebbles[1] and the earth should be entirely swept aside (with the iron-spoon) so that the body of the *nasā* may be seen. Then *sagdid* should be performed over it; they should bring out the *nasā* and carry it to the *dād-gāh* (*i.e.* the *dakhma*).

Precautions to be observed by *Behdins*, when a *juddin* carries away a corpse.

MU. I, p. 131 l. 19 & p. 132 ll. 1-6,=[MU. II, p. 467].

Shapur Bharuchi :—If a person goes forth, carrying a coffin and a Behdin asks him thus : " Whose corpse is this ?" and if the person (carrying the coffin) gives back the answer that the corpse is of such and such a person, then the questioner is undoubtedly *riman* and the demon *nasush* (corruption) rising from the coffin containing the corpse sits on the body of the questioner[2], but if the carrier of the *nasā i.e.*, he who has taken it up, does not give him back the answer and remains silent, then (the questioner) does not become *riman*[3], but a (simple) ceremonial ablution is proper for him (to be undergone).

Q. A corpse has fallen on the way and if a *darvand* is ordered to take it up, and the *darvand* taking up the corpse goes forth and (the person ordering) goes himself with the *darvand* who asks him thus : " Where shall I leave this corpse ?" and that person answers : " Leave it in such and such a place;" if he speaks this much, he is *riman* ; hence he should make from the beginning a condition with the darvand thus : " I will not speak with you on the way. You also should not question me. To the places which I point out with the hand or the finger, you should silently leave it, and you should not speak a single word to me." If he acts thus, there is no fear (of his becoming *riman*) ; if not, he is undoubtedly *riman*.

Bones of men or animals found in the folds of garments.

MU. I, p. 132 ll. 8-12 &= H. F. f. 88.

Kama Bohra :—Q. A man sits in a house or a place. He has wrapped[4] up the folds[5] of a garment. When three days pass by, he takes up the garment. When he looks at it, pieces of bones appear underneath (i.e. within the folds of) the garment. When he inspects them, they are more like the bones of men than those of the four-footed ones, and there is such a doubt about it that *sagdid* has not been performed over it. He carries them to a jungle and throws them there. What is the decision ?

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1 سگین—Paz. ودم. from سنگ=stones, or the word is سکین (*sikkin*)=knife *i.e.*, here it represents the چمچه *i.e.*, the spoon. [The earth should be entirely removed by the knife *i.e.*, (here) the spoon], or,=سنگین=heavy, or weighty :—[The weighty earth. should be removed from the surface of the corpse.]

2 *i.e.*, the questioner is polluted.

3 A *riman* should purify himself with the *si-shui* ceremony.

4 بسپرده fr. سپردن=to wrap up.

5 MU., HF. نوروز—better نورد=folds.

A.—If (that person) is not in a place where there is any *nasā* and he is in doubt about it but does not know for certain that it is *nasā*, it is proper if those garments[1] and the persons coming in contact with them be regarded as clean ; but if the bones are (found) in a place full of *nasā* and if he knows for certain that they are *nasā*, he is *riman* ; if not, he should not be regarded as *riman*.

MU. I, p. 132 ll. 14-18 & p. 133 ll. 1-4=H. F. f. 157 & f. 118.

Kaus Kama and Kama Bohra :—They (*i.e.* people) are not (seated) in a place (full) of *nasā* ;[2] but this is (the case) that a man is in a house or a secluded[3] place and there are strewn there some pieces of clothing. When three days pass by and the garments are picked up and looked at, pieces of bones appear beneath (i.e. within the folds of) the garments. Then they say that it is evident that these are bones of men. Again, some say that these resemble bones (of men or animals) and they are in doubt about it and without *sagdid*,[4] they carry them to a desert place in such doubt. What is the decision ?

A.—If they do not sit in a place full of *nasā*, and they are in doubt about the bones which have appeared there, and it is not manifest for certain whether they are *nasā* or not,[5] then it is proper that those garments and the persons who have picked them up should be regarded as clean, because there is doubt about it whether it is *nasā* or not.

Spines of a hedgehog found in the dung of animals.

MU. I, p. 133 ll. 6-16—HF. f. 89.

Kama Bohra : Q.—There are spines of a hedgehog[6] in[7] the dung of the kine, the cattle, the camel or the dog. This *zuza* (hedgehog) is called by several names : it is called *haja* (or, *jaja*), it is called *khukara*[8] and it is called *khārpusht*. The drift of it is that when one sees spines of the hedgehog in the midst of these kinds of dung which I have mentioned and there are several such spines and one comes in contact with them, what is the decision ?

A.—If there are several spines of the hedgehog (in the dung) whereto the skin or the fleshy part is not attached, then the body and the clothes (of one coming in contact with it) are not made *riman*.

This is also said that there is a bone (of the hedgehog) but the skin, or piece of flesh or hair, or greasy matter is not attached thereto, and between you and that bone there is a piece of wood or of stone or any other thing with which you come in contact, and that bone is moved with your force but in such a way that you do not

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1 MU., HF. آنجای—better آن جامهای

2 او جای نسا : here او = Pah. ۱ or ۱۳ =to

3 پنهان lit. concealed.

4 سگ دید—better as in Kama Bohra سگ ندید

5 *i.e.*, whether they are the bones of men or animals.

6 زوزه Pah. کرکد . (see note at the end of this Rivayat).

7 MU. آندر for HF. اندر

8 Cf. Per. خورکا (Khūrikā) a hedgehog (used in the dialect of Gilân) ;—See Steingass—*sub voce.*

come in contact with that bone and that it is moved with your force (only). If this is the case, the head and the clothes should be washed with *pādyāb* (bull's urine) and water. But if there is a hair, or a piece of its skin or a piece of flesh or any matter on it wherewith you come[1] in contact, then the clothes are useless and the body is certainly *riman*.

If he has a shovel in his hand and if it comes in contact with *nasā* and he has the handle of the shovel in his naked[2] hand in such a way that the sleeves or his clothes or anything thereof do not come in contact with that spade, or the handle of the spade, then the body is not *riman*[3] and the clothes should be washed with *padyab* and water. But at the time when the shovel comes in contact with the *nasā* and the handle of the shovel touches the clothes, the clothes are useless and the man *riman*. The explanation is this that there is (first) the connection of the shovel (with the *nasā*), secondly, there is the connection of the handle (with the shovel which is in contact with *nasā*), thirdly, there is the connection of the hand (with the handle) and fourthly, there is the connection of the clothes (with the hand).[4]

MU. I, p. 133 ll. 18-19 & p. 134 ll. 1-3=H.F f. 119 & f. 158.

Kama Bohra and Kaus Kama :—Q.—There are several separate spines of a hedgehog (*jaja*)[5] in the dung of the camel, the cow or the goat. (Men) come in contact with them in such a way that (the spines) come in contact with the bare parts of the body. Can they undergo Bareshnum or not ?

A.—When there are separate spines (in the dung) and if there is no matter[6] on them, then the body and the clothes are not made *riman*.

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1 MU., HF. باز نه افتی for باز به افتی

2 بدختم : better برخنم as in BK.=برهنه (so glossed in HF.) See above p. 109 l. 15.

3 MU., HF. ریمن باشد for ریمن نه باشد (See the Rivayat of Shapur Bharuchi just following) *i.e.*, MU I. p. 134 ll. 5-10.

4 The زوزه —Pah کرکد=hedgehog is thus mentioned in the Vendidad and Shayast lâ Shayast. In Pah. Vd. 5 § 34 commentary, it is said that

کرکد سرایم 12 اشاوچ ایمایم لد کرپس سپس گیند. سپس

رسایم. سپس رسیدیم. سپس 12 ۱۳۵۱۱۳۵.

The commentary means that proper precautions should be observed in disposing of the carcase of a hedgehog. In fact, the precautions observed in the case of a dead dog apply in this case. The reason is not far to seek. It is one of the best creatures of Ormazd. According to Bd. Ch. 19 § 28 and Sls. Ch. 10 § 31 and Ch. 12 § 20 it is a creature of Ormazd and when it voids urine into an ant's nest, one thousand ants die.

Cf. Vd. 13 § 2 :—*Spânen. sīzdrem. urvisarem.* yim. *Vanghâparem* yim mashyāka avi duzvachangho. *duzaka.* nāma. aojaiti.

Here duzaka is no doubt کرکد which is given in this Rivayat as جج (jaja) or ججه (*jajah*) or حج or حجه (haja).

The word *Sīzdra* is given in Pah. as سیزدر.

In Vd. 5 §§ 33-34 the dog داوس is واسیو واسیو (This واسیو is given in Spiegel as واسیو and in Darab as اسیو). This creature according to some is the *hedgehog* of the Rivayat.

5 جج or حج or زوزه = Pah. کرکد

6 چربش = fleshy part.

Bareshnum purification to be undergone by one polluted with *nasā*.

MU. I, p. 134 ll. 12-13=HF. f. 114 & f. 151.

Kama Bohra :—Q.—A man gives evidence thus : " Such and such a person has become *riman* by coming in contact with *nasā* and I have seen it." The other person says : " You tell a lie. I regard myself as clean undoubtedly." What is the decision ?

A.—If they do not bear enmity towards each other, and if there is any doubt (in such a case), then Bareshnum (purification) is necessary, as doubt has arisen thereabout.

MU. I, p. 134 ll. 15-16=HF. f. 76.

Kama Bohra :—Q.—How is it if a man comes in contact[1] with *nasā* ?

A.—If a person comes in contact with *nasā*, his body is *riman*, and Bareshnum should be administered to him. The clothes which he has put on the body—*e.g.*, the robe, the (sacred) shirt,[2] and the kusti—everything he has put on the body is *riman* : they should be disposed of (ceremonially).

MU. I, p. 134 l. 18=HF. f. 441. [MU. II, 459].

Kaus Mahyār :—It is proper that if a person has come in contact with *nasā*, he should undergo Bareshnum ; but if it appears that it is (the dead matter of) a *gospend*, he is clean.

MU. I, p. 135 ll. 1-7 & ll. 13-17.

Shapur Bharuchi and Kaus Kamdin :—If any person becomes *riman* by coming in contact with *nasā* and although it is made known that he has undergone the *si-shui*[3] bath, (even) then he should keep himself aloof (from others) and till the time Bareshnum is administered, he should not go near water or fire and if without the administration of Bareshnum they go into water or near fire, it is a great sin and they (thereby) afflict Khordad and Ardibehesht Amshaspands[4]; therefore they should not be guilty of it. If they are guilty of that deed, it is a great sin so that there may be the fear of a Margarzan sin. It is incumbent on the Dasturs and Mobeds that they should make great endeavours in this affair (so that no one may commit such crime) : if not, they are responsible for it and they will have to answer for it in the spiritual world.

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1 پتکوبد = Pah. ۱۳۵۱۹۳۵ . 2. پیراهن

3 سی شوی lit., 30 washings : a kind of purification for the *riman*. If this kind of purification is administered now-a-days, the man makes himself clean in this case by *gomez*, dust and water which he rubs over his body nearly 30 times and then makes himself pure by bathing. No Bareshnum, then, is administered in that case. It appears from the words (*Si-Shui* (=30 washings) that originally *gomez* must have been applied three times three, earth rubbed over three times three, and water applied three times three and lastly bathing with pure water three times.

4 Angels presiding, respectively, over water and fire.

Again, if a person knows that his clothes are made *riman* by *nasā* and if he puts them on, then *nasush* (corruption) will not be away from his body.[1] And if he eats unclean food, nasush (corruption)[2] will not also be away from his body, and his soul will never be pure until he undergoes the Bareshnum purification. And if any person has his soul unclean on account of these things which I have stated, then let it be known that the strength (*i.e.*, the efficacy) of anything of the Avesta and Zand which that person recites will go to the demons.[3]

MU. I, p. 135, ll. 12-13.

Kaus Kamdin :—Q.—A Behdin becomes *riman* by coming in contact with *nasā*. Should he undergo the Bareshnum ?[4]

A[5].—When the ground (coming in contact with *nasā*) is scraped off and is made pure and (the refuse) is carried away, then they should sprinkle *gomez* of the cow over it at once (to make it pure) and then keep it apart[6] for a month : after a month, they should sprinkle water over it and it will be pure.

MU. I, p. 135, l. 19.

Nariman Hoshang :—Q.—If a piece of wood is fixed below the ground and part of it moves (in such a way) that *nasā* comes in contact with it, (what is the decision ?)

A.—The person coming in contact with it is *riman*. Let it be known that they should administer the Bareshnum to him.[7]

Difference between the *nasā* of a Behdin and of a Darvand.

MU. I, p. 136, ll. 1-4. [MU. II, p. 441.]

Dastur Barzoji.—There is a wide difference between the *nasā* of *Behdins* and of *Darvands* ; but if a Behdin comes in contact with the *nasā* of a *darvand*, he is *riman* ; he should undergo the Bareshnum. Whenever there has fallen the *nasā* of a *darvand* in a place where there is the fear of the water or fire (coming in contact

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1 *i.e.*, he is *riman*.

2 S.D.B. gives نسش after تنش

3 MU. I., p. 135, ll. 7-10.=MU. I, p. 127, ll. 10-13.

4 This question does not fit in with the answer given just below. The answer proper to it is contained in the lines following (MU. p. 135, ll. 13-17) which are translated above (see MU. p. 135, ll. 1-4).

5 This answer implies the question of 'how a piece of ground is made pure if a corpse is laid within a *kash* or enclosed space of an apartment, before carrying it to the Dakhma.' (E_{60} also gives the same Q. and A.) See MU. I., pp. 138-139.

6 دورهٔ for روزهٔ=(E_{60}) دوری=separation. The same technical term *duri* is used in Gujarati.

7 In all such cases, the greater part of the Rivayets tell us to administer Bareshnum purification which is always reserved for extreme cases ; but according to the Avesta, such an unclean man is not *hamrit* (coming in direct contact) but *patrit* (indirectly defiled)—therefore no Bareshnum is needed. He should only wash himself with *pâdyâb* (gomez) and water ; or, according to others, undergo the *si-shui* purification (see note above).

with it) or if it lies on the routes of men so that men may come in contact with it, it is necessary that two Behdins should dispose of the *nasā* and wash themselves, and their clothes, with *padyāb* and water.[1]

Contact with *nasā*.

MU. I, p. 136, ll. 6-7. [p. 130, ll. 9-10].

Nariman Hoshang :—Q.—There lies mown grass in a place and a man or a Hirbad places his foot on that grass on which there is *nasā* of the dead.

A.—The Hirbad as well as Behdin (who place their foot on it) are *riman*.

MU. I, p. 136, ll. 7-9 [MU. II, p. 479].

Suratya Adhyaru :—As regards a person who has a staff in his hand and who crushes *nasā* therewith : that person must undergo the Bareshnum and the staff should be disposed of (ceremonially).[2] His clothes should be washed seven times with *pādyāb* (bull's urine) and water and should be left to the light of the sun and moon for six months and thereafter they may be worn by menstruous women.

Keeping light or a lamp near *nasā*: and the space of ground polluted by a *nasā*.

MU. I, p. 136, ll. 11-19—p. 137, l. 1 and p. 138, ll. 3-4=HF. f. 98 ; f. 120.

Kama Bohra :—Q.—There is a dead body (lying in a place) and it is night and there is fear of serpents or other noxious creatures (prowling there). Can one keep a lamp near it so that (the *nasā*) may be protected against the noxious creatures or not ?

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1 This passage says that there is a wide difference between the corpse of a Behdin and that of a Darvand ; but all the same the writer also says that coming in contact with the corpse of a *darvand* (*i.e.*, a *juddin* or one of a foreign faith) also makes one *riman*. So, practically, there is no difference.

What the writer has in mind is Vend. V §§ 35-38 where the terms *dravâo* and *ashemaogha* are used for Zoroastrians as well as non-Zoroastrians, but later glossists take a *darvand* generally in the sense of a *juddin*, *i.e.*, a man of another religion. In this connection it should be remembered that the Avesta term for a *juddin* (called *darvand* now-a-days) is not *drvant* but *anyo-varena*, or *anyo-tkaesha* (lit., man of a foreign faith). Vend. 5 §§ 35-38 :—

(35) If he (*i.e.*, a dead man) be a two-footed *dravant* (irreligious) murderer and also an unrighteous *ashemaogha*, how many of the creatures of Spenta Mainyu are directly defiled and how many are indirectly defiled ?

(36) . . . . Just as a frog (pollutes one) who has been very much dried up and dead more than a year. Indeed, O, Spitama Zarathushtra ! whilst alive, a two-footed *dravant* murderer as well as an ungodly *ashemaogha* defiles directly the creatures of Spenta Mainyu and whilst alive, he defiles them indirectly.

(37) Whilst alive, he smites the water ; whilst alive he blows out the fire; whilst alive, he carries off the cattle; whilst alive, he smites the righteous man a blow which makes him senseless and takes away his life : not so, when he is dead.

(38) O Spitama Zarathushtra ! a two-footed *dravant* murderer and also an unholy *ashemaogha* robs the holy man of his life, food, clothing, wood, felt and his metals : not so, when dead."

This passage, then, simply refers to a wicked person (*dravant*), be he Zoroastrian or non-Zoroastrian, who does so much harm to the faithful, while living ; but when such a man is dead, there can be no such harm from him.

2 *i.e.*, it should be taken to a desert place, *i.e.*, rejected.

A.—For taking care of the *nasā*, if they keep a lamp or fire beyond three steps of it, it is allowable out of necessity. If the *nasā* be in a hollow (or, enclosed place or cavity), a fire cannot be kept in that hollow, because fire and *nasā* should be kept apart from each other (in such a case). They should not be together.

In the fifth fargard of the Vendidad, it is so said that if one dies and if there be a single hair on the surface of the bedding or in any other place thereof, then when the soul separates from the body, the clothes which are connected (one with the other) (with the *nasā*) are all *riman* and that piece of ground, as much as is the length and breadth of the *nasā* and the portion on a level with *nasā* is *riman*, and impurity goes down to the water (below it).

Kama Bohra and Kaus Kama :—If a single hair or a hand or any bare limb (of the dead) reaches the ground, then as much space as is (occupied by) the length and breadth (of the *nasā*) is impure on that side of the ground upto the water (below) ; and from the side above (the *nasā*) to the highest space above,[1] all is *riman* and it is clean after a year.[2]

About the food cooked in a house where death occurs.

MU. I, p. 137, ll. 3-4=H. F. f. 265.

Kamdin Shapur :—Q.—When a man dies, is it proper to bring food from another house and eat it (in the house where death has occurred) and can anything from the house (where death occurs) be carried to another house ?

A.—It is proper to bring food from another house and eat it, and it is not proper to carry anything from that house to another house till the fourth day.

MU. I, p. 137, ll. 6-7 & ll. 12-14=H. F. f. 103 & f. 146.

Kama Bohra and Kaus Kama :—In a secluded place (*i.e.* covered over with a roof, or, anything of a like nature), if a person dies, then the food prepared therein which is within three steps (of the *nasā*) is impure and that which is beyond three steps of it is pure.[3]

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1 بیرتم — برتم cf. *beretûm* : the highest *i.e.*, the space above *i.e.* to the ceiling or the roof *i.e.* the *andarvāi*, the air within.

2 Cf. Sls. II § 12 :—

(12) [illegible]

(12) In the fifth fargard of the Vendidad of Medyomâh, it is stated that at a place where one's life departs, when one dies upon a bedding and a hair or a limb remains upon the bed-place and the ground, then the ground is entirely polluted to the same extent ([illegible]) (as that of the *nasâ*) and the pollution goes down to the water below.

Ct. Pah. Vd. 6 § 4 Comm:—(p. 205 ll 10-13):—This is the account of that piece of ground on which life departs. If even a single hair is left on that ground, the earth as far as the water (below it) is *riman*, as much as the length and breadth (of the *nasā*) just in the same way as it lies (on the ground).

3 MU. پاک — HF. پاک باشد

MU. I, p. 137, ll. 9-11.

Shapur Bharuchi :—If a person dies in a house, the (cooked) food which is in that house is useless, *e.g.*, bread and other cooked eatables. Barley, wheat and things of a like kind[1] will be pure in winter after nine nights and will be pure in summer after thirty nights. Clothes also are (to be treated) as these (foods).

If one dies outside, then whatever is within three steps should be regulated (as above), (but whatever is beyond three steps may be used).[2]

After how long does the ground of a covered place become pure after death.

MU. I, p. 138, ll. 1-15=H. F. f. 99, f. 142, f. 103, f. 146.

Kama Bohra and Kaus Kama :—Q.—There is a hollow (or, a place covered over with a roof, &c.) and therein a man or a dog dies, what is the decision ?

A.—If[3] the Rapithwin (*i.e.* period of summer) is underneath the ground (*i.e.* if it is winter), then (the place) will be pure if nine nights pass away, but if the Rapithwin (*i.e.* summer) is above the ground, then that place will be pure after the lapse of 30 nights, and the empty space of that covered place, *i.e.* the atmosphere also, is impure for the same period and thereafter the ground is pure.....[4] Let it be known that the space where the *nasā* is laid in a place covered over should be (ceremonially) taken care of, until 30 nights pass away in summer and 9 nights pass away in winter.

Kama Bohra and Kaus Kama :—A place (or house) covered over (with a roof, &c.) where *nasā* has been placed and enclosed in a furrow should be washed (and purified) after 30 days if the Rapithwin (*i.e.* the period of summer) is above the earth, but if the Rapithwin is below the ground, it should be washed (and purified) after nine nights. Before this (time) which I have indicated, if one puts one's step on the *kash* (or enclosed space), one should wash one's head (*i.e.* the whole body) and clothes with pādyāb and water.[5]

MU. I, p. 138, l. 17=H. F. f. 216.

Kamdin Shapur :—The place where *nasā* is enclosed in a *kash* should be washed with *gomez* and water on the 11th day, if the Rapithwan is present. If it is not the period of Rapithwin, it should be washed after 30 days.

MU. I, p. 138, ll. 18-19+p. 139, ll. 1-2 & ll. 6-8=H. F. f. 199.

Faridun Marzban and Kaus Kamdin :—If *nasā* is laid in a place or if it is enclosed in a *kash*, and if any exudation from the *nasâ* goes down on to the ground or if the bare limb of the *nasā* or any hair or nail comes in contact with the ground,

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1 کہ بدین for کہ بدین ماند

2 MU. p. 137, l. 19=MU. p. 121, ll. 7-8.

3 HF. only اگر.

4 See MU. I. p. 136 ll. 16-19 and p. 137 l. 1.

5 For a similar injunction of the Vendidad : See MU. p. 121 notes (from Pah. Vd. 5 § 44 and Sls. II). Again, see the two Rivayats just following where the number of days prescribed for the two periods of winter and summer is reversed, as is the practice now observed in India, on account of a wrong interpretation of the injunction of the Vendidad.

then that space does not become pure for a year.[1] If any (matter) from these (*nasā*) does not reach the ground, and if it is the period of Rapithwin, it becomes pure after 9 nights, but if the Rapithwin is not present, it becomes pure after a month so that it can be washed.

If it is the period when the Rapithwin sets in, it can be washed after 9 nights in the Rapithwin. But if the Rapithwin departs, then let it be known that it can be washed after one month passes away.

MU. I, p. 139, l. 4.

Shapur Bharuchi :—If one dies, then after carrying away the corpse, the space of ground (whereon it was enclosed in the *kasha*) should be purified after the lapse of 9 nights (in winter) and 30 nights (in summer).

Temporary *nasâ-khâna* or Zad-marg should be erected for corpses.

MU. I, p. 139, ll. 10-14.

Nariman Hoshang :—Again, let Hoshang Ramyar know that we interrogated Nariman Hoshang and he said that in a house where a man dies, they do not bring out (the corpse and place it in the Zâd-marg). Everything of the food prepared in that house is entirely useless and it is not fit that Behdins should eat it. If they carry water to that place, it is a *tanafur* sin, and if they carry fire (there), the same (is the case), and if a man goes within three or four steps (of the place kept apart for the dead), it is a *tanafur* sin. The drift of it is that the leader (of the congregation) Hoshang [Ramyar] has given much information (thereabout), but it is very necessary that two houses must be built, one for women[2] (in menses or for child-birth) and one for the dead, and as soon as a person dies, he should be carried to that chamber[3] and should be put in a place enclosed by a *kash*, up to the time when it may be lifted up (and carried to the *dakhma*). Again, *sagdid* must be performed and it should be disposed of. Indeed, this should be done. If not, then to-morrow, in the assembly of the Judge Meher and Sarosh and Rashna, the souls of the pious shall have to answer for it.

MU. I, p. 139, ll. 15—19 and p. 140, ll. 1-2.—H. F. ff. 440, 441.

Kaus Mahyar :—Again, let it be known that when the spirit flies away from the body, a *patet* should be recited and then the corpse should be taken up at once and carried to the *zād-marg*[4] (or place temporarily reserved for the dead) and placed in a *kash*, and then it should be carried to the *dād-gāh*. The drift of it is that when one dies at night, his corpse (as we have been informed by your Indian messenger) is left in the (same) house until morning. If this is the case, there is great retribution therefor.

Q.—They place the corpse in a *kash* of a house, and the nasāsālārs with the *gāhān* (bier) go into the house (at the time of the *gāh-sārnā*). This appears much

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1 Cf. Vend. VII §§ 45-46 :—

(45) In what length of time, will the land on which the corpse (*sairi*) of a dead man is placed on the ground, clothed with sun-light and beholding the sun, become itself (*i.e.* pure).

(46) After the length of a year . . . the land on which the corpse . . . . . becomes pure.

2 MU, HF. زن — BK. and S.D.B. زادن

3 Called Zâd-i Marg.

4 Perhaps for جاي مرگ or جاگهٔ مرگ the place where the dead are laid : equivalent to *nasâ-khâna*.

offensive. It is necessary that in a secluded corner,[1] an enclosure may be set up and two or three chambers[2] may be erected and the *nasā* placed in a *kash* therein, and thereafter (*i.e.* when the corpse has been disposed of) the *kasha* should be washed according to the established rule.[3] The case in point is that a *Zād-marg* must be erected and there ought to be chambers and secluded places[4] for the *nasā* and (these chambers should be) separate[5]. Within that enclosed place, another chamber may be made so that a fire may be burning there and there must be a hole in that chamber which may convey light (to the adjoining chamber where the corpse is put). The fire should burn there for three days and nights and then on the fourth day, it should be removed[6] and another fire must be brought there and let the fire of the *Zād-marg* extinguish.

The pollution of the *nasâ* just when life separates from the body is the worst.

MU. I, p. 140, ll. 3-13—H. F. f. 103, f. 146.

Kama Bohra, Kaus Kama, Shapur Bharuchi :—The pollution (caused) by the *nasā* is worse at the time when the soul separates from the body, and he who comes in contact with the flesh, or skin, or hair or nail of that (dead) person is polluted (*ham-garza* or *ham-karda*). Soshyosh has said that until *sagdid* is performed, the *nasā* spreads pollution as at the beginning, (when the soul departed from the body). Then when the *sagdid* is performed, it causes less pollution. Kayād-Yarchit[7] has said that the pollution (of the corpse) is not worse at any time than when the soul goes out of the body. The decision of Kayād-Yarchit[7] is given that this is quite correct according to religion.[8]

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1 After حصار (l. 17), the whole 18th line is repeated by mistake.

2 Avesta *kata*. For a note on these *katas*, see below.

3 *i.e.*, after 9 nights in winter and 30 nights in summer.

4 حوصه (H.F. حوصه and BK. جوصه)—better حرم lit., being forbidden: hence sanctuary or any secluded place.

5 MU. علاوه: better HF., BK. علاحده If علاوه is read, it means, in addition to this.

6 برچینند *i.e.*, by two men with a *paiwand*.

7 This is the name of a Pahlavi Commentator. It is here read indifferently. Cf. [illegible] or [illegible] (*Kûshtan-bûjêt* or, *Kiryâtan-bûjet*.)

8 Cf. Vd. 7 §§ 1-2 :—

(1) . . . . When does the *druj-nasu* run on dead men ?

(2) . . . . Immediately after death. No sooner does consciousness go out (of the body) than the *druj-nasu* rushes upon it.

Cf. Vd. 7 § 3 :—

(3) Until the dog sees (the corpse) or eats it or until the flesh-eating birds fly towards it. When the dog sees it, or eats it, or the flesh-eating birds fly towards it, then the druj-nasu rushes away . . . . .

Cf. Sls. Ch. II § 1 :—

(1) [illegible]

(1) For in the 3rd fargard of Vendidad of Medyomah, it is declared that he who does not die a violent death (*lit.*, he who gives up life without violence *i.e.*, he who dies in sickness or a natural death), and at the time when life goes out, when a dog is tied near his feet, even then the *nasush* rushes upon it, and afterwards when seen by it, it destroys the *nasu*.

The shroud (kafan) for the dead.

MU. I, p. 140, l. 15.

Nariman Hoshang : Q.—In what way should the *nasā* be clothed *i.e.* enshrouded ?

A.—Cotton clothes consecrated with a *darun*, which have been worn out will do. Again, those (garments) which have been polluted by *nasā* should not be used for disposing of a corpse.

MU. I, p. 140, l. 17 & l. 19.

Dastur Barzu and Shapur Bharuchi :—The shrouds of the dead made from woolen and cotton clothing—whatever they may be—are allowable, but they should be old and worn out.[1]

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[1] Cf. Vd. VIII §§ 23-25 :—

(23) If one shall throw clothes, woven or of leather, upon the dead, as much as (would cover the feet with) the stocking, what is his penalty ? . . . . 400 *upâzanas.*

(24) If one shall throw clothes, woven or of leather upon a dead body, as much as the trousers (covering) of both the legs, what is his penalty ? . . . 600 *upâzanas.*

(25) If one shall throw clothes, woven or of leather, on a dead body, as much as the clothing of a man, what is his penalty ? . . . . 1000 *upâzanas.*

Cf. Sls. Ch. 12 § 4 :—

(4) One is this that when any one passes away it is proper to render as far as possible (*hand-chand*) the least cloth *a* useless ; for it says in the Dad Nask (*i.e.*, the Vendidad) that if even those Mazdayasnians leave on the dead as much as that which a spinster would leave in the measure of (a thread of) her spindle, *b* then the decree is this that a *tanâfur* sin originates (for which) there is the hell ; in the Dad Nask it is said that the clothing of the charitable soul, the clothing which they will give (at death *i.e.*, the *kafan i.e.*, shroud), should be of (the clothes given as) alms *c*.

a Some copies give mouth-veil.

b (?) Cf. Pah. Vd. 5 § 61 *avô dôk*— a spindle. In fact this Pah. word of the Sls. is a corruption of (=*aê hanâ dûk*) : Dr. West's explanation See S.B.E. Vol. 5, p. 340) is not satisfactory.

c *lit.*, gifts. Cf. which is the *Siâv* (or consecrated clothes), given in alms to the worthy. It is said in the Rivayats that such clothes (when old and worn out) should form the *kafan* or shroud for the dead.

The legs of the dead should be bent before taking them to the *dakhma*.

MU. I, p. 141, l. 8.—H. F. f. 226.

Kamdin Shapur :—The legs of those persons[1] who die should be bent ; they should not be stretched out[2], because, (if so), their souls will undergo heavy punishment and a grievous sin will rise for the souls.[3]

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[1] After و T31 gives ههاوه but HF. leaves a blank for it,

[2] H. F., MU. نشاید کردن :— BK. نشاید نشاید کردن

[3] This custom seems to have arisen from a right or wrong interpretation of Vend, 5 §§ 10-11 :—

(10) In every house, in every street, three *katas* (apartments) should be provided for the dead.

(11) How large shall be those *katas* for the dead ? (As for the height, it should be such that) the head of a man standing may not strike (the ceiling above). In length, it should be as much) as both the legs (of the corpse) may extend (or reach) and (in breadth) not broader than both the hands (of the corpse, extended or folded).

The above passage is variously translated. Ervad Rabadi so translates it as to fit in with the sense of the Rivayat. But the conclusion drawn from the above passage is this that the less space occupied by the corpse when put in a *kasha* before its final disposal, the better it is, as in that case the spirit of the earth is propitiated for not defiling a large extent of ground.

In this passage, it is enjoined that three *katas* (or, places reserved for the dead) of given areas should be made in every house or street. The *katas* should be as long as the length of the corpse stretched on the ground and as broad as the space occupied by the corpse with its hands outstretched or folded and so high that the head of the nasâsâlârs entering the house may not touch the ceiling above the *katas*.

This injunction leads us to draw the conclusion that the less space polluted, the better: hence, the later injunction about the bending of the legs.

The Iranians were strongly in favour of this custom as against the practice of keeping the legs of the dead stretched out, which is observed in India by a large portion of the community, Cf. the following passage from the Rivayat-letter of A.Y. 1138 (See MS. T. 30, pp. 55-78) :—

و درباب پای گرد نمودن مرده را معنی آنست که این راه نه ماننده سفرهای دیگر است
که بپای گام توان نهاد و در وقت رفتن و باز آمدن می باید که بپای بدامن کشید تا بروز
رستخیز تن پسین و امید باز آمدن نیست چنان باید نمود که منزل جاوید بر آنکس ساز
کار باشد چنانکه دانایان گفته اند ∴ مرد عاقل را نظر در منزل عقبی خوش است ∴ خانهٔ دنیا بقدر
بودن دنیاء خوش است ∴ و دیگر را معنی آنست که کیامرث او را آدم صفی‌الله خوانند
در کوه سراندیب وفات نمود در وقت فوت کردن خدای عزوجل سروش اشورا فرمود که پای
او را گرد سازد یعنی بدارالفنا بار بربست و بمنزل جاوید پیوست و یزدان پاک ما زرتشتیان را
واجب فرمود که پای مرده را گرد سازیم نعش مرده را بکوه بریم ازان سبب

The reason assigned for bending the legs of the dead here is that the dead have to make a journey to the next world. This is no ordinary journey as one undertakes in this world. In the latter case, for going from one place to another, the legs should necessarily be stretched and erect for the purpose in hand: and this worldly journey having come to an end, the journey to the next world must be represented by crossing or, bending the legs once for all . The writer further states that when Gayomars, the first man, died in Sarandib (Ceylon ?), God ordered Sarosh to bend the legs of Gayomart to show that he had turned away from the worldly journey.

The Iranians having such a concept, they generally exhorted their Indian co-religionists to act always in this way with regard to the dead : and in fact in former times, a controversy raged here on this point, and again it is found on close inspection of such manuscripts that with regard to such injunctions, these MSS. have been often tampered with. See, for instance, the Pazend Rivayat of Kamdin Shapur in the " Pazend Texts " published by Ervad E. K. Antia, p. 222, l. 21 to p. 223, l. 3, where the collations clearly indicate that the original MSS. have been tampered with. MU. as translated here, gives the correct version in Persian as in the Pazend version ; but Dastur F.S. Meherji Rana's MS., (F. S. M. of the Mehrji Rana Library of Navsari) gives quite the contrary version : *i.e.*, for گرد the word دراز is substituted and *vice versa*.

How should the Nāsāsālārs and Khāndiās act from the time when the nasā lies in the house upto the time when it is finally disposed of in the *dakhma*.

MU. I, p. 141, ll. 10-18—H. F. f. 262.

Kamdin Shapur :—Q.—How should the *nasāsālārs* act in taking up the *nasā* (for carrying it to the *dakhma*) ?

A.—At the time when death occurs, a dog should be brought[1] near the corpse before it yet gets cold, and Sagdid[2] should be performed, and it should be brought out of the house and placed in a *kash* (*i.e.* in the *Zād-marg*, or *nasā-khāna*) in a place which is away from water and the habitations of Behdins. Out of necessity, it should be 300 steps away and the fire which is kindled or the lamp that is lighted should, in case of helplessness, be 30 steps away (from the *nasā*). When they want to place the *nasā* in the *kash*[3], they should recite the *vāj* of Sarosh up to Yathā-ahuvariyo. zaota[4]....Three *kashas* should be drawn[5] round the corpse and then *kem-nā-mazdā*[4] up to *ashahe-nemaschā*[4] should be recited, and (in so doing) two persons should hold the *paiwand* between them and recite the *Vāj* of Sarosh up to *ashahe. nemaschā*[4] and tie the knots (ceremoniously) of the corpse. Then the *Vāj* of Sarosh should be finished.

If it happens that the corpse cannot be lifted up for one day or two days (on account of some natural cause), two other persons should take the Vāj and finish it off.[6]. The object is that the corpse should not be left alone.

The *nasāsālārs* should be two men of the good religion who are reverential and (who know how to recite) correct Avesta. They should hold a *paiwand* between them, recite the *vāj* of Sarosh up to *ashahe. nemaschā*,[7] then a dog[8] should be shown to the corpse and it should be carried to the *dakhma* (*astudān*) with religious observance and custom. The person under whose control is the bier should not give the food[9] in his possession to any other person. When they go to the *dakhma*, *sagdid*[7] should be performed on the *dakhma* and *nasā* should be placed (therein), and it is necessary that those who are the assistant-carriers[10] should not strike against those (chief-carriers or the *nasāsālārs*)[11].

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1 MU. سگدید آوایه—better HF. سگی آوایه

2 This is written in Avesta characters in HF.

3 MU. has a blank after کردن—HF., BK. leave no blank.

4 This is written in Avesta characters in HF.

5 On reciting three *Yathas*.

6 Watch should be kept alternately by at least two persons, so long as the corpse is in the house.

7 Written in Avesta characters in HF.

8 MU. سگدید — better F. سگ (= سگ)

9 خوردنی The following Rivayat has نان (bread). There it is said that the piece of bread should be divided into four pieces and thrown to the (four) sides of the corpse before performing the *sagdid*.

10 بشیبتر برده باشند *lit.*, those who have gone underneath (the bier) *i.e.*, those who assist the *nasâsâlârs* in carrying the corpse to the *dakhma*. Cf. شیب گاهان

11 The meaning is that the nasâsâlârs only should carry the *gâhân* or bier within the *dakhma* and not the *shib-gâhân i.e.*, the *khândiâs*.

MU. I, p. 142, ll. 1-14.

Jasa :—Infidels[1] should never be ordered to take up the corpses of Behdins. Two persons who are Behdins should be appointed for the work. They should take a long string and make a *paiwand* of it between themselves. Four hand-gloves[2] should be sewn and put on each hand by both. The *paiwand* (of the string) should be firmly tied (on the wrists of the hands). (They should recite the following) :— [Here the *Sarosh bāj* up to *ashahē* is given].[3]

Then they should close their mouths[4]. One loaf of bread should be divided into 4 parts. Every piece should be thrown to the (four) sides of the corpse and *sagdid* should be performed. Then one should stand at one end[5] of the corpse. Each should look at the other[6] three times. Then the corpse should be properly put and tied with the bier. They should (then take up the bier and) bring it out (on the road). Four[7] persons, in pairs of two and two, should tie the *paiwand* (of a string) firmly on (to the wrists of their hands). They should proceed and take up the corpse from the hands of the Nasāsālārs, each pair should bind firmly the *paiwand* and four (at a time) should shoulder the bier (with the corpse) and carry it just up to within 300 steps of the *dakhma*. Then those four persons (called Khāndiās) who had first taken the load (*i.e.* bier) from the Nasāsālārs should (now) give it away to the *Nasāsālārs*[8] so that the Nasāsālārs may put the corpse in the chamber (of the Dakhma)[9]. The Nasāsālārs may take up the corpse, carry it in the interior of the Dakhma and place it in a place where it may not come in contact with another corpse. Then they should come out of the *dakhma*. They should go 300 steps away from the *dakhma* (and finish the Sarosh Vāj).

[here the remaining part of the Sarosh Bāj is given].

Then (the piece of string forming) the *paiwand* should be torn to pieces. The hand-gloves[10] should be torn to pieces and should be buried under the ground. The Nasāsālārs should carry away their clothes and put them aside in the house (called *nasā-khāna*). They should make all the members of their bodies wet with *pādyāb* (*i.e.* gomez), make them dry and bathe[11], and the others (*i.e.* the *Khāndiās*) should wash their clothes with *pādyāb* and water and carry them home and wash themselves with *pādyāb* and water.

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1 کافر *lit.*, infidel *i.e.*, a man of another religion.

2 بیلم or پیل a small bag which serves as gloves.

3 The Gâhâ-sârnâ ceremony should necessarily be performed after the recitation of this Sarosh *bâj*.

4 MU. دست برهم نهادن — better BK., SDB. دهن برهم نهادن

5 MU. نسا—better S.D.B., BK. بسر نسا . *i.e.*, at the top. BK. rightly adds ایستادن ویک بپائین نسا and one should stand at the foot (*i.e.*, the other end) of the corpse.

6 MU. بسوی بهمدگر—better SDB., BK. بسوی چشم یکدیگر

7 MU. چهل — better SDB., چهار or better still, as in BK. هرچند که باشد چهل *i.e.*, as many (persons) as there may be, upto 40 persons (*i.e.*, the carriers of the corpse).

8 After نسا سالار as in BK. بستده آنکس بنسا سالار

9 The Nasâsâlârs can only enter the Dakhma and not the Khândiâs (or *Shiv-gâhân*).

10 بیلها—BK. thus explains the word :— یعنی جامه دوتا که نسا سالار بردست پیچیده باشد

11 After تر کردن—add, as in S.D.B., and BK. خود را خشک کردن و آب بر سر کردن

The Gâh-Sârna or Yasht-i Gâhân.

MU. I, p. 142, ll. 16-18=H. F. f. 221.

Kamdin Shapur :—Two priests should recite the Yasht-i Gahan. If there are not (to be found) two priests, then one priest and one layman (will do). If (even) a layman is not (met with), then a dog should be taken and (the priest) should make *paiwand* with it. The Yasht-i-Gāhān (should be thus recited) :—*Yānīm manō* (28th Ha) upto—Tā-*vē-urvāta* (31st hā) which should be recited only up to (where the words) *tat-moi-vichidyāi* (begin). The rest should not (for the time being) be recited. Then the corpse should be put on the bier (*gāhān*) and should be taken out and the rest (of the Yasht-i-Gahān) should be recited (on the way to the Dakhma) up to *Yā Shyaothana* (34th hā) which is to be completed and then the *Vāj* of Sarosh should be finished[1].

MU. I, p. 143 & p. 144 ll. 1-6.

Jasa :—About the Yasht-i Gāhān (*i.e.* the Gāh Sārnā) which is recited over the dead [2]:

It is necessary that the priests should put on new clothes. The bier should be carried (into the house) where there is the corpse and it should be placed near it. One priest should make a *paiwand* (of a piece of cloth) with another priest. They should look at the bier (only) and not at the corpse (and then recite the following) :—

[Here the Sarosh-Bāj upto *ashahe* is given].

Then they should throw their glance on the bier and recite :—

[Here the Gāh-Sārna upto vanaemā-drujem (Y. 31 § 4) is given].

They should recite upto this and stop (a while) so that the nasāsālārs may take up the bier (put it just close to the corpse),[3] put the corpse into it and take it up and when they come out, their glances should fall in front of the corpse[4] (and then the following Gāh-sarnā left over should be recited). [Here the remaining Gāh-sārnā from tat-moi vichidyāi (Y. 31 § 4) to end is given].

Seven Kardas *i.e.* the seven Hās[5] of the Gathas should only be recited[6] as I have written. Akhyācha (Y. 32), Yathāish atha (Y. 33) and Yā Shyaothanā

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1 For this practice of reciting half of the gâh-sârnâ at home and the remaining half on the way, which is, by the bye the ancient custom, see the paper on "The Gah Sarnâ Recital as enjoined and as recited about 150 years ago" by Dr. J. J. Modi in the Sir J. J. Madressa Jubilee Memorial Volume, pp. 415-420.

The last of the whole series of Rivayats, *viz.*, the *Ithoter Rivayat* says that the second half of the *gâh-sârnâ* should be recited on the way to the *dakhma* (Q. 33).

2 MU., BK. مردی—better S.D.B. مرده

3 After بردارد BK. adds سگدید کند "and perform the Sagdid."

4 MU., BK. کو بیرون آید چشم پیش افتد.—One Rivayat of Shapur Bharuchi gives this phrase thus :—که بیرون آید که چشم نسا او بیند—S.D.B. (No. 235) adds سا او بیند after افتد

Here this is not quite clear, but as in the Rivayat of Kamdin Shapur, what the writer mean is that after half the Gâh-Sârnâ is over, the corpse should be brought out and then the remainin Gâh-Sârnâ finished on the way.

5 MU. تات for ات—BK. تفتات for تفت تات and S.D.B. تفت تا

6 داری *lit.*, should be observed.

(Y. 34) upto the end—this much as has been mentioned should be recited. May it be in accordance with the will of God and the Amshaspands.

Again about the question (as to the *Dakhma*): A Dakhma should be made of stone. Two *nasāsālārs* who are men of the good religion are essential. They should know how to recite Avesta correctly,[1] the Avesta of "Rui *Shavin*" *i.e.* the Sarosh Bāj,[2] and five (smaller) *gāhs*, the Avesta for tying the Kusti and the Khorshed Nyaish. If they know more, it is better. They should take up the corpse, with the performance of *Sagdid* and with (the formation of) *paiwand* and with (the recitation of the Sarosh) bāj. The (other) men who are to take up the bier[3] whatever their number may be—may form themselves in pairs of two and two. Four at a time should shoulder the bier[3]. As many as there are may go (with the bier) as you have written and carry the corpse to the *Dād-gāh* (*i.e.* dakhma). When they are 300 steps away from the *dakhma*, the men who are shouldering the bier[3] should entrust the corpse on the bier to the Nasāsālārs and the Nasāsālārs should carry the corpse into the dakhma and put it[4] (there). They should (then) come out of the *dakhma* and finish the *bāj* of Sarosh and go home. They should wash their heads and (all) members of the body with *pādyāb* (gomez) and water. The (other) men who had shouldered the bier (*i.e.* the Khāndiās) should wash their bodies and clothes with *pādyāb* and water[5].

Precautions to be observed by the corpse-bearers.

MU. I, p. 144 ll. 8-17. (MU. II, p. 389-90).

Nariman Hoshang :—Again, it has been represented (to us) that the *nasā* of men, dogs and other *nasās* are ordered to be lifted up by infidels and *juddins* and they take them to the *dād-gāh*. This is bad, odious and not good. There is greater

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1 اوستای درستر=for this phrase, see Irani Patet.

2 روی شوین *lit.*, "the face (left unwashed) at night." First *gomez* is applied to the face and then Sarosh bâj is recited and then water is applied to the body.

3 زیرگهن or شیب گاهان are the carriers of the corpse other than the Nasâsâlârs. They are called khândiâs.

4 *lit.*, entrust it.

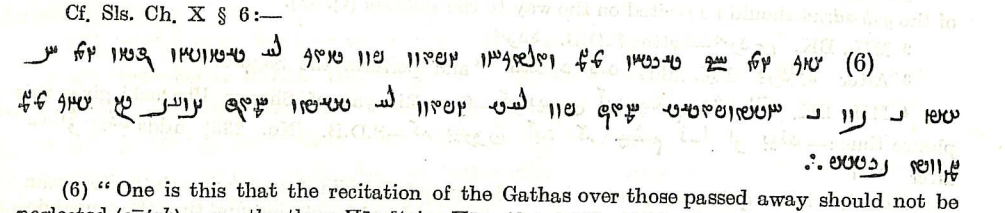
5 Cf. the following from Vd. 9 where it is said that the Gathas, *bishâmrut*, *thrishâmrut* and *chathushâmrut*, will drive away the druj-i *nasush*.

Cf. Vd. IX §§ 45-46 :—

(45) . . . . . How shall I here fight against the *druj* which rushes on the living from the dead ? How shall I fight against the *nasu* which from the dead defiles the living?

(46) . . . . Recite the words of the Gathas which are to be said twice. Recite the words of the Gathas which are to be said thrice. Recite the words of the Gathas which are to be said four times. (Cf. fargard 10 also).

Cf. Sls. Ch. X § 6:—



(6) "One is this that the recitation of the Gathas over those passed away should not be neglected (*sūtak*), *e.g.*, the three Hās [(*viz.*, Hās, 43 to 45)] which are the beginning of the Aushtuvat Gatha. Whenever it is not possible to reaite them on the road, even if a man recites them in the house, it is (also) healing." A. MS. of the Bahman Yasht gives, at the end, the first three chapters of the Ushtavaiti Gathâ as the gâh-sârnâ under the heading *gāsān madam vitartagān* karītūnd *i.e.*, "the Gathas which they should recite over the dead."

crime therefor, because it is said in the religion of Ormazd and Zartosht that if they knowingly[1] order *juddins* to lift up these *nasās*, then if the *juddin* goes near water and fire, that person who has issued orders is responsible for the sin. Lifting up a corpse is the work of Behdins. There should be two *nasāsālārs* united together by a *paiwand*. They should wrap up their hands in a piece of cloth,[2] perform *sagdid* over the *nasā* and putting it in an iron-bier lift it up higher from the ground (and come out of the house). Two pairs[3] *i.e.* four men should go near them, united with a *paiwand*,[4] and take up the bier with the *nasā* from the hands of the *nasāsālārs*, turn their face towards the dakhma and proceed.

Again, men who are united with a *paiwand* should go after the corpse. When the four men who are carrying the bier[5] are out of breath, two other pairs united with a *paiwand*[4] should go (near them) and take up the bier from the hands of those four men, and in this way they should go as far as 300 steps from the *dakhma* and stop on this side (of the dakhma) 300 paces (away). They should give up the corpse to the two *nasāsālārs* and those other persons (who have joined the funeral procession) should stand on one side (of the *dakhma*) 300 paces (away from it)[6] until the *nasāsālārs* carry the corpse to the *dakhma* and come out. They all together should recite *patet*[7] there and go away. They should wash their heads and bodies with *pādyāb* and water and wash their clothes and thereafter go home, because it is so (mentioned) in the religion of Ormazd.

Again, let it be known that the pairs[8] (of the nasāsālārs and the assistants) who go together with a paiwand[9] should go after the *nasā*[10] or take up the bier[11] in this way: going below the bier and coming out of it[12] should be done in such a way that no one should be cut off and separated from another[13] even a moment;[14] if not, they are *riman*. Those who go on (lifting the corpse or walking after it) and become separated from the paiwand,[15] are *riman* and should undergo the Bareshnum.

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1 M.U. پی گهانی for BK. بی گمانی

2 *i.e.*, دسقوانم or hand-gloves

3 بند (*band*).

4 باتفاق یکدیگر *lit.*, in league with.

5 سر گاهان دارند *lit.*, who are at the head of the bier.

6 The sentence up to here is om. in M.U. : B.K..gives it thus :— و نسا بدان دو مرد نسا سالار اوسفارند و دیگر مردمان پس گاهان از این سوی سی صد گام بایستند

7 MU. پتیت — BK. پتفت

8 MU. دو مرد و دو مرد two men and two men : BK. gives only دو مرد

9 MU. هم : better BK. هم پیوند

10 *i.e.*, when they are not assisting the others in lifting up the bier.

11 شیب گاهان *lit.*, beneath the bier.

12 to help lift the bier and entrust it to other pairs after a time when they are fatigued.

13 *i.e.*, they should walk in pairs and the string forming the *paiwand* should not be broken.

14 MU. ذره یک—BK. یک ذره

15 MU. بریده—BK. پیوند بریده

MU. I, p. 144, l. 19-145 ll. 1-5—H. F. f. 127.

Kama Bohra :—The 75th chapter is this : It is necessary for those who carry the corpse to the *dād-gāh*[1] that they should set apart two suits of clothes for themselves. These clothes should be put on (at the time of carrying the corpse) and a dog should be shown to the corpse twice ; first at the time when the soul separates from the body, and secondly, when they lift it up (to carry it to the *dakhma*). Both the persons should unite themselves[2] (with a *paiwand*) and they should tie one (end) of the string to their wrists,[3] and should observe silence and should not utter a word to any person. They should take up the corpse and carry it to the *dād-gāh*. If (the dead person) be a pregnant woman, four persons should lift up (the corpse), for it is (really speaking) two corpses.[4] When (the nasāsālārs) come out (of the *dakhma*), they should take precautions about their clothes which should be torn up. They should wash their head[5] with *pādyāb* (*gomez*) and water for the reason that no other person (of the family) may die soon after[6] (in that house). A dog should properly be shown (to the corpse), for if the corpse is lifted up without a dog being shown to it, then although the corpse be lifted up by 1000 persons, every one of those 1000 (persons) will be *riman*. It is said in the commentary of the Vendidad that the person who lifts up a corpse without showing it to the gaze of a dog is *riman* and *margarjan* and he can never be purified[7] and his soul is wicked.[8]

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1 The *dakhma* is called *dâd-gâh* (lit. the proper place) : cf. Vd. 5 § 40 :—*mânayen. ahe. yatha. nâ dâityo. dâityâi. bairyeitêcha. khairyaêtêcha, i.e.*, just as a (dead) man is carried to the *dâd gâh* lawfully and is (there) devoured (by the birds). The same term *dâd-gâh* is also used for an abode of fire.

2 پیوند *lit.*, connected with a *band, i.e.*, with a piece of string, called *paiwand*.

3 MU., بند دستها—better HF. در بند دستها the wrist.

4 taking into consideration the child in embryo.

5 سر *lit.*, the head *i.e.*, commencing with the head, the whole body should be purified with *gomez* (*pâdyâb*) and water : cf. the use of the word *bareshnum* in Avesta.

6 What the writer means is that such persons are likely to spread contagion and therefore they should abide by the rules of sanitation as laid down in the Vendidad.

7 Such men are called *ayaozdya, i.e.*, they can never be purified.

8 Cf. Sls. II §§ 65-66, and Sls. X § 33.

(65) اندر ز وارد کس بسیار مردم بر طی شود بی بشویند
بشویند کد بر وارد بی بشویند (66) ا کد ز وارد بی بشویند :
بشویند مردم بر وارد بی بشویند کس بشویند :

(Chap. X § 33.) بی بشویند اندر بی بشویند بی بشویند بی بشویند
بی بشویند طی مردم بسیار اندر ز وارد کس بسیار اندر وارد
بی بشویند :

(65) When a corpse not seen by a dog is moved by a thousand men, even then all persons are riman; they should wash themselves with the Bareshnum ceremony (بی بشویند *i.e.*, with the *navgireh*).

(66) Even though seen by a dog, if a corpse is moved by a single (مردم) man so as to come in contact with it (*ayokartakihâ*), then he cannot be washed with the Bareshnum. (*i.e.*, he is impure for ever.) (Ch. X § 33) :—One is this that when they attend to a corpse in the fittest manner (بی بشویند) then they should show the corpse to a dog more looking at it, because when even a thousand persons shall carry away a corpse which a dog has not seen, they are all polluted.

The consumption of a corpse by vultures, etc.

MU. I, p. 145, ll. 7-8.

Dastur Barzoji :—When they carry the dead to the *dakhma*, the shroud enveloping its breast should be torn to pieces. The signification of tearing off the shroud is this that the birds may eat the dead so that it is better that the corpse may be the sooner disposed of[1] and the soul of the dead become pleased.[2]

MU. I, p. 145, ll. 10-11.

Shapur Bharuchi :—When the body of one fit for hell is eaten by the vultures,[3] torture and discomfort reach his soul, but when the body of one fit for heaven is eaten, the soul of it is in comfort.

Those who have seen a corpse should purify themselves by a bath.

MU. I, p. 145, ll. 11-13.

Suratya Adhyaru.—Q.—As for the question that if men go side by side with a corpse, *i.e.*, if they go in the funeral procession, then is it necessary that they should bathe when they go home ?

A.—Every person who sees the corpse with his eyes should take a bath but if a person does not see the corpse, there is no need to bathe.[4]

For the first three days after death, fresh meat should not be cooked, nor eaten.

MU. I, p. 146, ll. 1-2—H. F. ff. 130-131.

Kama Bohra :—(Ch. 86)—In a house whence a person departs from the world, it is necessary that for the (first) three days they should not bring fresh meat and cook it therein ; for the danger is that another person may follow him.[5] They should be contented with whey, cheese, fish, eggs and confection. The relatives (of the dead) should not eat meat for those three days.[6]

Cf. Vd. 3 § 14 comm. (p. 69, ll. 3-5).

If *sagdid* is not performed over a corpse and if (even) two men (with a *paiwand*) move it, both should wash their bodies with Bareshnum and their clothes with the six months' process.

1 از هم ریخته *lit.*, separated and decomposed.

2 Cf. Vd. 8 § 10 :—

[illegible]

3 جانور *lit.* animals. Cf. Saddar Bundahish Ch. 24 and Pah. Rivayat, Ch. 24.

4 For MU. p. 145, ll. 15-18, see MU. I, p. 71, ll. 15-18.

5 *i.e.*, may die.

6 Cf. Saddar Nasr. Ch. 78. Also, Cf. Vend. 8 § 22 :—"The Mazdayasnians may, thereafter, (*i.e.*, after the disposal of the body from that house), prepare meals (*myazda*) with meat and wine in that house ; it will be pure but not unclean as before (when there was the dead body in the house). Cf. Pah. Vd. 8 § 22. Comm. (p. 318, ll. 9-11 and p. 319, ll. 3-4) :—

During those three days, fresh meat should not be used. Parik said : Even the relatives who come to that place should not eat it . . . . . Fresh meat should not be used.

Cf. Sls. ch. 17 §§ 1-2 :—

[illegible]

The form assumed by the soul for the first three days after death, and the places frequented by it during that period.

MU. I, p. 147, ll. 13-17.

Shapur Bharuchi :—When a person dies, the form (of his soul) on the first day is such as that of a child born of its mother ; and the soul goes out of the body like wind and vapour ; hence it is that the form of that soul is like that of a child born of its mother. On the second day, its form is like that of a boy seven years old and on the third day its form is like (that of a boy) fifteen years old.

Again, when a person dies, his soul wanders for three days in this world so that it goes to three places : (1) in his own house ; (2) at the place where the corpse is placed within the *kasha* (*i.e.* space enclosed by furrows), and (3) into the *dakhma* near his own corpse. It wanders about these three places. It also goes near the Chinvat Bridge, but except on the fourth day, it cannot cross the Chinvat Bridge. Every moment, it especially wanders in three places (for the first three days) : (1) In its own house ; (2) in the *nasā-khānā* (i.e. the place kept apart for the corpse), and (3) in the dakhma.

The dignity of Sarosh Yazad.

MU. I, p. 151, ll. 15-19 & p. 152, ll. 3-4—H. F. f. 104, f. 115, f. 154.

Kama Bohra and Kaus Kama :—Q.—After the death of a person, without the consecration of the Yasna-service (in honour) of Srosh, why is it not permissible (to recite any Yasna) with any *Khshnuman*[1] other than the Khshnuman of Sarosh ?

A.—When a person who is in this world has not propitiated the lord of this world,[2] how can he approach the Lord of the Spiritual world[3] ? Hence it is very necessary that first the lord of this world should be reverenced so that it may be (thereafter) possible to reverence the Lord of the Spiritual world.[4]

Zartosht also asked Hormazd thus : "During which time it is when meat cannot be eaten." Ormazd answered : "If one dies in a house then until three nights pass away, nothing whatever of meat should be placed on the *darun* (for consecration) in the name of that (deceased). His relatives should eat nothing whatever of meat.

Cf. Pahlavi Texts (by Dastur Jamaspji) : Part II pp. 126-27 :—

For translation : See Sir J. J. Madressa Jubilee Memorial Volume—article by Dastur K. J. Jamasp Asa.

The reason why fresh meat is prohibited from being consumed for the first three days seems to be this. According to the Pahlavi Texts quoted above, the Nasrusht (the demon of decomposition) or the druj-i-Nasush *i.e.*, the infectious germs lurk about the house for a time where death has occurred ; and there is the greater likelihood of these germs coming in contact with such articles as fresh meat, &c., being very susceptible of assimilating these germs : hence for greater precaution, this injunction is given. Or, as some say, meat is an article of luxury and, as such, can only be consumed on occasions of joy and merry-making, and therefore the relatives of the deceased who are in mourning are prohibited from using it. But this idea is not found even in the latest writings. According to Vd. 8 § 22, quoted above, just after the body is removed, and disposed of, one can prepare meals with meat, &c., in the house where death has occurred, but it is not particularly stated there, after what lapse of time this is to be done. It is the Pahlavi writings only which fix the period *i.e.*, the first three days after death.

1 *i.e.*, why is the Yasna not recited in honour of any other Yazata than Sarosh. ?

2 *viz.*, Sarosh.

3 *viz.*, Ahura Mazda: Kama Bohra. میتوان رسید—better, Kaus Kama. میتواند رسید

4 Cf. Dadistan Puresh 27 § 6 and 28, §§ 1-2.

(Pursesh 27 § 6) :—Inasmuch as the function of Sarosh the righteous is, by order of the Creator, the defence and protection of the people of the world and as he is one of the account-takers during the three nights after death, Sarosh the righteous (gives) the soul, for three days and nights,

MU. I, p. 152, l. 2=H. F. 104.

Kama Bohra :—Ormazd is the Lord of the spiritual world and Sarosh has been appointed lord of this world. Hence the *Khshnumans* of two lords have not been allowed (to be recited) at one time.

MU. I, p. 152, ll. 6-7=H. F. f. 104, f. 115, f. f. 154.

Kaus Kama :—(The *Khshnumans* of) the Amshaspands with those of other Yazads are recited one with the other, but the *Khshnuman* of Sarosh is recited alone in the Yasna-service. I wish I may know (the cause) of it ?

A.—[See above—Kama Bohra].

MU. I, p. 152, ll. 9-10—H. F. 86.

Kama Bohra :—It is so manifest in the religion that before (the recitation of) the Khshnuman of Sarosh, one cannot recite the *Khshnuman* of Ormazd (alone) or, with it, for Ormazd has appointed Sarosh as the lord of this world. The Creator Ormazd has said to Zartosht in the Avesta thus: "The *Khshnumans* of us both cannot be recited at one and the same place."

MU. I, p. 152, ll. 12-13 (MU. II, p. 435).

Dastur Barzu :—In connection with the Yasna (in honour) of Sarosh, *Sraoshahe ashyehe*.....should not be recited at the end of the Sarosh Yasht; but at the time of uttering the *Vâj*, *Sraoshahe ashyehe* should be repeated twice as is written in all the manuscripts of the Yasna and the Vendidad[1].

Ceremonies in honour of the dead for the whole year.

MU. I, p 152, ll. 15-19 to p. 155, ll. 1-9—H. F. f. 58.

Kama Bohra :—Q.—When a person dies, what (ceremonies) should be performed on the fourth day, on the tenth day, on the *siruze* (*i.e.* 30th day) and on the (proper) day of every month. What Yasna-services should be offered ? What food should be eaten ?

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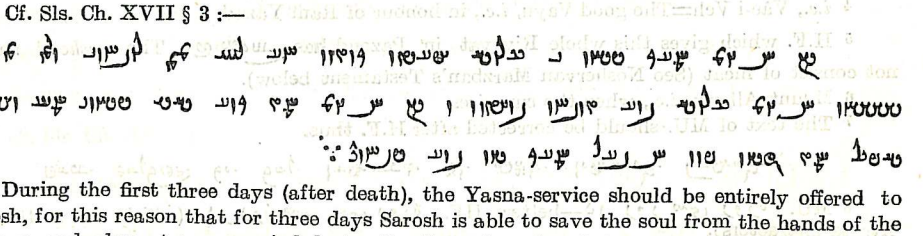
the place of spiritual development. It is protected by the protection of Sarosh and the account (of its good deeds and sins) is made up by Srosh's taking the account. For this reason, the performance of the Yasna of Sarosh for three days and nights is manifest.

(Pursesh 28, §§ 1-2:—For what reason is it not allowable to perform the ceremony of Sarosh with other separate (*tani*) Khshnumans [*i.e.*, with the Yasna-service offered to other Yazatas], and why do they perform the ceremonial (of Srosh) separately ?

The reply is that the Omnipotent Creator is compassionate over His creatures and the precious work, *viz.*, His own true service (offered by the creatures) has been delegated to Sarosh (*i.e.*, all creatures should reverence Sarosh as the ambassador of God on this earth); for this reason, he should be reverenced separately and when his name is not frequently mentioned, even then one is not to reverence the names of the Amshaspands with him.

Cf. Sls. Ch. XVII § 3 :—



During the first three days (after death), the Yasna-service should be entirely offered to Sarosh, for this reason that for three days Sarosh is able to save the soul from the hands of the demons, and when at every period during the three days Sarosh is reverenced, it is as good as though the Hamâk-Din (*lit.*, all religious rites) has been celebrated three times.

[1] See Yasna ba Nirang, by Erwad T. D. Anklesaria, p. 192.

A.—When a person dies and passes on to the spiritual world of the truthful, then on the first day, one Yasna in honour of Sarosh should be performed and *darun* in honour of Sarosh should be consecrated. On the second day, one Yasna in honour of Sarosh should be offered and *darun* in honour of Sarosh should be consecrated. On the third day, one Yasna in honour of Sarosh should be offered and *darun* in honour of Sarosh should be consecrated. On the third night,[1] in the Aiwisruthrem Gâh, they should go to the house[2] of the dead and perform the *patet*[3]. During the Ooshahin *gâh*, four *daruns* should be consecrated: one with the Khshnuman of *Nâi-i-veh*[4]; one with the Khshnuman of Rashn-Astâd; one with the *Khshnuman* of Sarosh; and one with the Kshnuman of Ashoân (*i.e.*, Ardâ fravash). Near the *darun* of the Ashoân, new clothes clean washed should be put (for consecration). Fruits also should be placed near (this) *darun* and the Darun should be consecrated with the *Khshnuman* of Ashoân (*i.e.* Arda fravash). The goshô-dâ,[5] consisting of eggs of the fowl, should (also) be placed. Meat should not be eaten until the 4th day. On the fourth day when the sun appears from the mountain,[6] (the Afringan of) Dahmân should be recited. After the Dahman (Afringan), the Khorshed and Mah Nyaishes should be offered. Thereafter (all) the men who are in the house and who have taken their seats therein[7] should partake of the cooked food, *viz.*, the meat, bread and (other) eatables. On the fourth day, one Yasna in honour of Ashoân (*i.e.*, Arda fravash) should be performed, and the Darun in honour of the Ashoân should be consecrated. On the 10th day also, one Yasna in honour of Ashoân should be performed and *darun* in honour of the Ashoân (Frohars) should be consecrated, and Dahman (Afringan) recited. On the 30th[8] day, the *Siruze* should be consecrated with the *khshnuman* of Siruze and the *Khshnuman* of the consecration of Siruze (is this):—

[Here the Khshnuman of Siruze is given.]

Then the darun should be consecrated with the Khshnuman of Siruze. 33 *luvaks*[9] and 33 eggs of fowl should be placed with the *darun*. Fruits should be

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1 MU. سوة for شوة—HF. [illegible].

2 MU. پیمان—better BK. پمان or HF. [illegible]. This word is just below translated as درخانه

3 The formula for the repentance of sins. This opinion shows that the Oothamna or the third day's proper ceremony in honour of the dead was performed by some in the Aiwisruthrem *gâh* of the third day after death. Formerly there had arisen a controversy among the Parsis as to when and at what period of the third day the Oothamna was to be performed. Some hold, as in Navsari and other towns that the period of the day for the performance of this ceremony is *Ooziran* while some especially in Bombay are of opinion that the Avesta enjoins that this ceremony should be performed on the dawn of the 4th day, *i.e.*, in the Ooshahin gâh. In Bombay, it is a general practice that the Oothamna ceremony is performed at both these periods of the day. (See Dastur Noshervan Marzban's Testament below.)

4 *i.e.*, Vâe-i Veh=The good Vayu, *i.e.*, in honour of Ram Yazad.

5 H.F. which gives this whole Rivayat in Pazend has [illegible]. The *goshodâ* should not consist of meat (See Noshervan Marzban's Testament below).

6 Mount Alburz, *i.e.*, when the sun rises.

7 The text of MU. should be corrected after H.F. thus.

[illegible]

8 MU. در روز سی روزه—better HF. در روز سی سی روزه (which is written in Avesta characters).

9 HF. [illegible] = لووک (Cf. Per. لوکه any kind of flour, or toasted meal): They are round cakes made from any flour.

placed near the *darun*. Darun should be consecrated in the presence of fire[1]. The person who is the Raspi should consecrate the *darun* in honour of Sarosh (on the *Siruze* day) and[2] the Zoti should consecrate the Darun of Ashoân (*i.e.*, of Arda fravash). One suit of (pure white) clothes should be placed (for consecration) near the *darun* of Ashoân and fruits should be placed near this *darun* and then the *darun* should be consecrated. On the proper day of the month,[3] one Yasna of Ashoân should be performed and the *darun* in honour of the Ashoân should be consecrated and the Afringan should be recited. Every month on the (proper) day, one *Yasna* in honour of Ashoân should be performed and the *darun* in honour of Ashoân should be consecrated, and the Afringan should be recited. Again, a man who is a Herbad should undergo the Bareshnum (purification) for the soul of the dead who has passed away, and *Geti-kharid* should be consecrated for the soul of that dead and three Vendidads with the Khshnuman of Sarosh should be consecrated. At the end of the year, on the proper day of the month,[4] one Yasna of Siruze should be performed and the *darun* should be consecrated with the *Khshnuman* of Siruze. 33 *luvaks* should be placed. (There should be) one lot of *daruns* (*i.e.*, sacred cakes with names) and the other lot of Farsast (cakes without names). One *darun* should have five corners like the sun, and one called the *mâh-rui* which is like the moon. 33 eggs of the fowl should be placed near the *darun*. Fruits should be placed near the *darun* and the *darun* should be consecrated in the presence of fire. He who is the Raspi should consecrate the *darun* in honour of Sarosh (on the day of *Si-ruze*) and one Dahman Afringan should be recited. On the next day,[5] the Zoti should consecrate the *darun* of Ashoân (*i.e.*, Ardafravash) and one suit of (pure white) clothes should be placed near the *darun* of Ashoan (for consecration), and one Afringan Dahmān[6] should be recited[7].

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1 MU. آتش—better HF. به آتش

2 The description from here of the ceremony for the dead is not for the *Siruze* day, but for the day following, which is unnecessarily repeated here. As all copies have the same text as here, and as the two ceremonies of the *Siruze*-day and the next day are confounded, HF., while retaining the text, gives a note on margin thus :—

در روز سی و یکم یشت اشوان و درون اشوان زود بیزد و یک دست جامه درپیش درون اشوان نهادن

i.e., on the 31st day, Yasna of Ashoân and Darun in honour of Ashoân must be consecrated by the Zoti and one suit of (pure white) garments must be placed near the Darun of Ashoân (for consecration).

3 روز روز *lit.*, the day of the days, *i.e.*, the proper day of the month on which the person has died.

4 روز روز *i.e.*, the 30th day, but see Pah. Vend. 8 § 22 comm.: properly speaking, the day preceding the proper day of the month on which death has occurred.

5 *i.e.*, the 31st day (See Pah. Vend. 8 § 22, Comm.)

6 So T33 and others; but HF. erasing the word writes سوشیان (Ashôân).

7 Cf. Sls. Ch. XVII, § 5.

(5) [illegible]

MU. I, p. 155, ll. 9-16=H. F. f. 377.

Maneck Changa :—Q.—If a man or a woman or a boy or a girl who has reached 14 years and 3 months, together with the 9 months in the womb of the mother, *i.e.*, who has attained[1] to 15 years in all, and if he or she goes[2] to the spiritual world of the truthful, *i.e.*, has been fit for heaven [*i.e.*, he or she dies], what amount should be expended (for their ceremonies) and what duties should be performed for the souls of those persons ?

A.—It is said in the religion that on the first day, a Yasna-service in honour of Sarosh[3] should be recited and on the second and third days, the same thing (*i.e.*, the Yasna of Sarosh) should be recited. On the dawn of the fourth day, *daruns*[4] in honour of Rashna-Astad, Nai-i-Veh, Sarosh and Ashoan should be consecrated. Again, on the fourth day, Yasna in honour of Ashoân should be performed. Secondly, a Herbad should undergo the Bareshnum for that soul,[5] so that the soul may be purified : they should not desist from doing it, because it is incumbent on them. Doing this duty is highly commendable. On the 10th day, one Yasna of Ashoan should be performed, and on the Siruze-day, the Yasna of Siruze should be performed and on the proper day (of the month),[6] the Yasna of Ashoān should be performed and on the proper day of every month, the Yasna of Ashoan should be performed, and *Geti-Kharid* should be consecrated. Three Vendidads (in honour of Sarosh) should be performed for the sake of the pious soul. They should not desist from this affair.

MU. I, p. 156, ll. 7-10.

Bahman Punjya[7] .....Again it is necessary that a cow should be given to the Herbads or Dasturs for the sake of the dead, so that it may be a great merit. For it is said in the religion that, in the spiritual world, the souls experience great comfort and delight thereby, especially by the presentation of a cow and the

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(5) For the 4th day, a *gospend* is to be slaughtered, and on the 4th day, the Yasna of Ardafravart is to be performed and afterwards, the 10th day (ceremony) and the monthly and annual ceremonies (should be performed) : The first monthly ceremony is exactly on the 30th day, and the annual ceremony on the proper day (of death).

Cf. Sls. Ch. 17, §§ 3-4 :—

(3) [illegible]

[illegible]

(4) [illegible]

(3) When the *Hamāk-din* (*i.e.*, the whole ceremonial of Srosh) is consecrated three times (*i.e.*, for 3 days), then after the third night at dawn, three *daruns* should be consecrated, one of Rashna- Ashtād, second, of Vai the good (*i.e.*, Ram Izad) and the third, of Ardafarvart.

(4) Clothing (called *Siav*) is to be placed (for consecration) on the *darun* of Ardafarvart.

1 MU. شد—HF. باشد 2 MU. وفتند—better HF. رفتند

3 HF. adds ودرین سروش و آفرینگان سروش

4 درین for درون

5 MU. بردن for HF. روان

6 در روز روزهٔ

7 The ceremony for the dead described here (p. 155, ll. 18-19 to p. 156, ll. 1-7) is the same as in the above Rivayets.

clothes to the pious. An explanation of this is given in the commentary of the Afringan (of *Yā visādha*):—gaomata. zasta. vastravata. ashanāsa. nemangha. Let it be manifest that they should know this well.[1]

On the Jame-i Ashô-dâd, i.e., sacred white garments consecrated in honour of the dead.

MU. I, p. 156, ll. 17-18.

Kaus Kamdin:—It is manifest in the good religion that if the (pure white) clothes called Ashodād are not consecrated on the night of the Chahārum, (*i.e.*, the dawn of the fourth day) and if the clothes are not given as Ashodād[2]—(giving) Ashodād is giving to the Dasturs—then the soul of that person will be naked in the next world till the resurrection and future existence.

MU. I, p. 156, ll. 18-19 + p. 157, ll. 1-3 [MU. II, p. 477.]

Suratya Adhyarus:—What you had a second time written about, (the reply) is sent (herewith) that if a person dies, then for the sake of his soul, the clothes called *Ashodād* are proper (to be consecrated) thrice (during the year).

Once, on the 3rd night, *i.e.*, the dawn of the 4th day, and secondly, after the *siruze* ceremony had been recited, the clothes called Ashodad should be first consecrated on the *darun* of Ardafarvard on the (proper) day of the month;[3] and thirdly, at the end of the year, when the yearly ceremonies are performed and when the *darun* of *Siruze* and the *darun* of Sarosh had been consecrated, the clothes called Ashodad should be placed (and consecrated) with the *darun* of Ardafarvard (just the next day).

Principal ceremonies in honour of the dead.

MU. I, p. 157, ll. 16-19 to p. 159 ll. 1-13.—H. F. f. 239.

Kamdin Shapur:—If a person dies, then for the first three days, one Yasna of Sarosh and the darun ceremony of Sarosh should be performed each day. On the last day (of the three days) *patet* should be performed for him,[4] and an Afringan should be recited (during every night of the three days):—

(Here the Afringan is given in an abbreviated form)[5].....

For one month, anything (from the Avesta) may be recited for his soul, but the formula *ahmai-raeshcha* should not be recited. At the Ooshahin gāh of the 3rd night (*i.e.*, on the dawn of the 4th day), four daruns should be consecrated:—

(Here the *Khshnumans* are given.)

The (sacred) clothes and fruits, cheese and everything should be placed with the *darun* of Ashoān (for consecration).....In the *darun* of Ashoān (or, Ardafravash), *avanghāo fravashayo* and *staomi* should be recited.

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1 See Noshervan Marzban's Testament below and cf. Dr. Modi's "Religious Ceremonies and Customs of the Parsees", p. 442.

2 جامهٔ باشو داند for جامهٔ باشو داد ندهند as in E60.

3 روز روز lit., the day of the day, *i.e.*, the proper monthly day (Mahigān); the day next to the *Siruze day*.

4 *i.e.*, In the Oothamnâ Ceremony, the whole *anjuman* (congregation assembled) should recite *patet* (penitential prayers) for his sake (از جادهٔ او; جاده lit., path, way).

5 The 7th *karda* of the larger Sarosh Yasht; called Yô. vananô. kayadhahē.

On the rising of the sun on the fourth day, one Dahman (Afringan) should be recited. On the 10th day, one Yasna with the *Khshnuman* of Ardafarvard, *i.e.*, of Ashoān and one Darun of Ashoān should be consecrated and one Dahman (Afringan) recited. On the Siruze-day, (*i.e.*, 30th day) one Yasna of Siruze and one Darun of Siruze should be consecrated (by the Zoti). The Raspi should consecrate the Darun of Sarosh, and one Dahman (Afringan) should be recited on that day. On the 31st day, one Yasna of Ashoān and darun of Ashoân should be consecrated, and the Afringan should be recited.

At the end of the year (just on the day before the proper day, *i.e.*, the Siruze-day,) one Yasna of Siruze and one Darun of Siruze should be consecrated and one Dahman (Afringan) recited ; and the Raspi should consecrate the darun of *Sarosh*.[1] On every anniversary day, a Yasna of Ashoān and a Darun (of Ashoān) should be consecrated and the Afringan recited. On the 10th day, on the *siruze* (*i.e.*, 30th day of the first month) and the (proper) days (of all months) and every anniversary day, *Satum* should be recited (on the food prepared in honour of the dead).[2]

Sudâb to be used in the third day's ceremony of the dead.

MU. I, p. 159, ll. 15-16.

Bahman Punjya :—When a person passes out of this world, then on the third day, it is necessary that one grain of *Sudāb* should be prepared in garlic. (May the Dasturs of India) excuse us for the impudence of us, the humble ones (*i.e.*, the Dasturs of Iran). May your life and good fortune be on the increase.[3]

Afringân Dahmân to be recited on the dawn of the fourth day after death.

MU. I, p. 159, ll. 18 (MU. II. p. 465).

Shapur Bharuchi :—If a person dies on the dawn of the fourth day, a Dahman Afringan[4] should be recited so that the passage on the (Chinvat) Bridge may be easy (for the soul).

The three days' and other ceremonies after the death of a person, if left unperformed through any unavoidable circumstances, must needs be performed anyhow thereafter.

MU. I, p. 160, ll. 1-5—H. F. f. 250.

Kamdin Shapur :—Details about the Yasna-service (of the dead)[5] which we have written :

Let it be known that, if during the first 3 days (after death), 3 Yasnas of Sarosh are not practicable, then out of helplessness, one Yasna of Sarosh should be performed and *darun* (of Sarosh) should be consecrated and *Patet* (recited, as in the

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1 This sentence which is placed last is needed here.

2 Cf. with this and the other similar accounts given above, Dr. Modi's "Religious Ceremonies and Customs of the Parsees"—pp. 78-86.

3 This is extracted from the letter brought by Bahman Asfandiar from Iran, wherein stress is laid on *Sudâb* to be kept ready for the 3rd day's Ceremony. MU. II. pp. 162-63. (See this whole letter translated below.) Cf. also the paper on the use of Sidâb by Dr. J. J. Modi in the —No. of the Journal of the Anthropological Society. Cf. also MU. I. pp. 428-29.

4 called generally *Karda-i do-daham*.

5 Here is the case of a person whose day of death is not known or although known, his relatives are unable to perform the ceremonial of Sarosh &c., at the right time, by any unavoidable circumstances.

Oothamna ceremony) and the Afringan Ceremony (should be performed). Just as the four *daruns* on the 3rd night (*i.e*, the dawn of the 4th day) are consecrated at the proper time, (they should be consecrated).

The next day (*i.e.*, after the Cheharum ceremony is performed), the Yasna of Sarosh and Darun (ceremony in honour of Sarosh)—(as many as are left)—should be performed.[1]

If during these three days (the ceremony in honour of Sarosh) cannot be begun, then it should be begun within 15 days.

On the 10th day after the ceremony had been begun, one Yasna of Ashoān should be performed, and the Siruze ceremony should be performed on the proper occasion (*i.e.*, at the end of the month). If it is impracticable within one month,[2] then it may be begun any day of the year and if the year (of the death) also passes away (and the ceremony left unperformed), then it should be begun the next year.

The souls of the pious come down here on their *rojgâr* ceremonies.

MU. I, p. 160, l. 7.

Dastur Barzu :—Know that the souls of the pious come down (here) on the days of their *rojgār* ceremony. Wherever there is purity and (the performance of) the Yasna of God and of meritorious deeds, they come down but they remain in the air.[3]

Ceremonies of one dying during one of the Gatha days.

MU. I, p. 160, 9-10—H. F. f. 215.

Kamdin Shapur :—If one dies on the day which is either Ahunvad, or Ushtavad, or Safantomad or Vohukhshathra or Vahishtoyasht, then if four stars[4] may be (visible), the period[5] (of his death) is Ooshahin. The (first) three days should be (thus)

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1 Because only one Sarosh ceremony has been hitherto performed.

2 *i.e.*, If the day of one's death is not known and the ceremonies of his death have not been at all performed, or the impracticability arises through any other cause.

3 Cf. Pah. Vd. 8 § 22 comm : (p. 321, ll. 2-9) :—

When do they come here ? On the 10th day (of the death), on the (proper) day of the month (*mâhigân*), on the (proper) day of the year (*sâligân*), and the 10 days of Farvardegân. Some say : "They are here in the month Adar upto the end (of the month)." Some say : "Every Farvardin day, they come here and go back." Some say : "If on those 10 (Farvardegân) days they do not (appear to our naked eyes to) come here, it is good (ایت for ادیت) for us (to believe) that they come here : and this is made evident from the following (Avesta) passage : " Just like a winged fly, or just like an unwinged fly (they come here)."

4 MU. سه تا یا چهارتا—better HF. ستاره چهارتا Other MSS. *e.g.*, BK. also give ستار for سه تا : The Pazend Rivayat of Kamdin Shapur and T33 and T31 give حدیث

5 For یکار (MU.) better BK. گاه or HF. یگاه

counted.[1] The *Siruze* (ceremony)[2] should be (performed) just on that day (when the 30 days of the first month expire). The proper day for every month should be Farvardin (as he has died on one of the Gatha days.)

In the panji-i-Veh (*i.e.*, in the 5 Gatha days)—on the (particular) day he has died, anniversary-ceremonies should be performed.

Invoking the name of a dead person whose name is unknown.

MU. I, p. 160, l. 11—H. F. 209.

Kamdin Shapur :—Q.—If the name of a person who is dead is not known, what name should be recited (in his ceremonies) ?

A.—" Vahmān, son of Vâhmân " should be recited.

Ceremonies on the death of a child newly born upto seven years of age.

MU. I, p. 160, ll. 13-16.

Kaus Kamdin :—Q.—If a child, one day old upto three years old dies, what (ceremonies) should be performed for it ?

A.—It is evident in the good religion that if a child one day old up to 7 years old dies, two persons should go after that (dead), reciting the Avesta[3] (of the Gāh-Sārnā) (and stay) beyond 300 steps of the Dakhma. Again, one Yasna of Sarosh should be performed. The *darun* and clothes should be consecrated on the dawn of the 4th day.

It is so manifest in the good religion that the soul of a child upto 7 years old does not become separate from the souls of its parents. The Yasna of Sarosh is performed for it for the reason that if the souls of the parents have been sinful, then the soul of the child becomes separate from them and intercedes for the souls of the parents in heaven.

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[1] برود *lit.*, pass on. [2] سه روز for سی روزه

BK. has the first portion of this Rivayet thus :—

.....بمیرد ستار چهار تا کہ باشد گاه او شهن وسی روز برود سی روزه هر روزی کہ باشد .....

i.e., When one dies . . . . . then (if he dies at night), the period is Ooshahim if there are four stars (visible). The *Siruze* (ceremony) falls on the day just after the lapse of 30 days.

That this is what is meant by the writer is apparent from the following passage of Sls. 14 §§ 4-6 :—

(4) [illegible] ∴ [illegible]

(5) [illegible] ∴ [illegible]

(6) [illegible] ∴ [illegible]

(4) This is how it is when the period of the day is retained, and how it should be when one may relinquish it [referring to the transition of the Ushahina to the Hâvani Gâh at daybreak]; that is, when even one of the stars created by Auharmazd is apparent, it is retained, and when not, it is relinquished.

(5) It is Vand-Auharmazd who said that when, besides Tishtar, Vanand and Satavēs, one of the zodiacal stars is apparent it is retained, and when not, it is relinquished. (6) There have been some who said that when, besides one of those three, three zodiacal stars are apparent, it is retained, and when not it is relinquished [S. B. E. Vol. V. p. 371].

[3] باوستا *lit.*, with the Avesta.

MU. I, p. 160, ll. 18-19. (MU. II. p. 444.)

Dastur Barzu :—For a child born of its mother, who remains alive up to 7 years and dies, one Sarosh ceremony should be recited for it on the third day, and the *darun* in honour of Sarosh should be consecrated and in the night at the Ooshahin Gah, four *Daruns* should be consecrated just as they are described for (the ceremonies of) the dead. Again, there is no need (to perform the ceremonies) of the **10th or 30th** day (*i.e.*, of the Si-ruze) or of the year.[1]

Zinda-ravân **can be performed for those who are twelve years old, and not of those who are under that age.**

MU. I, p. 161, ll. 12-15.

Shapur Bharuchi :—Q.—A boy has reached 11 years and 3 months. That boy is alive. He has put on Surdē and Kusti. Can the Sarosh ceremony of the Zinda-ravān be performed for him ? *i.e.*, the boy is alive and in what time of his life is it proper or not to consecrate Sarosh Ceremony (of the Zinda-Ravān) ?

A.—If the boy has reached 11 years and 3 months, and if he orders the Sarosh ceremony (of his Zinda-Ravan), it is proper, but if he be under 11 years, it should not be consecrated. The Sarosh consecrated (for the Zinda-Ravan) without undergoing the Bareshnum is not proper. Let it be known that every merit done in accordance with religion by such a child will reach its father and mother.

The last testament of Dastur Noshirwan Marzbân Kermâni.

MU. I, p. 161, ll. 18-19 to p. 163 ll. 1-14.

Bahman Punjya's Rivayet (in verse) :—Dastur Noshervan Marzban's last testament : his advice to his son as to what he should do after his father's death :—

(1) *Patet* should be recited on his death.

(2) *Ashem* should be recited when death occurs.

(3) *Yasht-i-Gāhān* (*i.e.*, the Gāh-sārnā) should be correctly recited.

(4) The Vaj-i Nashrush, *i.e.*, the *Srosh-bāj* upto *ashahe* should be recited.

(5) When carried out of the house, they should recite Avesta after him.

(6) No one should mourn for the dead.

(7) From the first to the fourth day, Yasna (of Sarosh) and other Avesta, *e.g.*, the *patet*, should be recited.

(8) *Jāmē* (*Siāv* or pure white garments) to be consecrated on the 3rd night (*sē shab*), *i.e.*, on the dawn of the 4th day.

(9) *Ashō-dād*, *i.e.*, the consecrated clothes should be given in charity to the worthy.

(10) Nyaish and Patet to be recited and fire should be kindled for three days and Zand-Avesta recited.

(11) Fat (پیه) of a *gospend* should be offered as *zûr* (زور offering) to fire on the dawn of the fourth day so that Adar Khoreh and other Amshaspands may come to the assistance of the soul.

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1 For MU. I, p. 161, ll. 2-3 see MU, I. p. 239, ll. 4-5.

(12) On the 10th day, Yasna of Ardafravash (Yasht-i-Ashoân) and Dahmân Afringân should be recited.

(13) On the Siruzê, *i.e.*, the 30th day, the Yasna of Siruze and Dahmân Afringân should be recited.

(14) Every proper day of the month upto the end of the year, Yasna and Dahmân Afringân should be recited.

(15) Noxious creatures should be killed for the benefit of the soul.

(16) Zinda-ravan, Geti-kharid, Myazd, and Afringân to be consecrated.

Ceremonies to be performed for one year on the death of a person aged fifteen years and upwards.

MU. I, p. 163, ll. 15-19 to p. 170, ll. 1-16.

Bahman Punjya : (in verse).—The ceremonies to be performed on the death of a person 15 years old (*i.e.*, 14 years and 3 months+9 months in the mother's womb) :—

(1) The dead body should be enshrouded in old, pure and washed garments.

(2) It is meritorious to go after the corpse to the *dakhma*, and in so doing Vāj of Sarosh upto *ashahe* should be recited.

(3) Those who have attended the funeral should apply *nirang* (bull's urine) to the body, on their return home; if not, the *Nasrusht div* (*i.e.*, the druj-i-nasush) will overpower them.

(4) *Yasht-i* Gāhân should be recited, *sagdid* should be performed and *bâj* of Sarosh recited and the corpse carried to the *dakhma*.

(5) There should be no unnecessary delay in carrying the corpse to the *dakhma*.

(6) No one should weep for the dead.

(7) The dead body should not be washed with water. When on the point of death, if possible, one should be bathed and the shroud put on, and then *patet* formula should be, as it were, thrust in his mouth. If he is unable to recite *patet*, the by-standers should recite it. If possible, one on the point of death should recite the Ashem, or, the *Patet*.

(8) Those who go in the funeral procession should stand 300 steps away from the Dakhma. When the nāsāsālars put the dead body in the Dakhma all should finish the Sarosh bâj and apply *gomez* (dast-shu) to their bodies, and bathe at home.

(9) For the first three days, Avesta should be recited by the congregation assembled at the house of the dead.

(10) As the soul separated from the body makes its abode in the Fire-temple, they should go and offer Nyaish to the Atash Behram (called here Irān-shāh, or Shâhânshâh).

(11) Fire should be kindled to frighten the *daevas*, at three places, when death occurs : (1) at the place where death occurs ; (2) the place where the dead is put in the *kasha* ; (3) 300 steps away from the dâd-gâh, *i.e.*, Dakhma ; because these are the three places where the soul stays for the first three days after death.

(12) Yasna, Darun and Afringan in honour of Sarosh to be recited for the first three days. If *Zinda-Ravan* has been performed in the life-time of the dead, Sarosh comes to the aid of that dead one at once without any invocation from any one.

(13) Afringan of Sarosh to be recited on first three nights (سہ دوش).

(14) Fresh meat should not be eaten for the first 3 days, nor should be consecrated as *goshadā* (گوز) with the *Darun*.

(15) On the third day, at the 4th gāh (*i.e.*, Aiwisruthrem gāh), Patet should be recited, *i.e.*, Oothamna ceremony performed.

(16) In the Ooshahin Gâh, *Jâmê* called *Ashodâd* should be consecrated. 4 Daruns with the *khshnuman* of (1) Rashn-Astâd (2), of *Nāveh* (*i.e.*, Râm Yazad), (3) of Sarosh and (4) of Arda Frohar should be consecrated ; and with the last Darun of Ardafrohar, the *jâmê* or Ashodâd, *i.e.*, pure white garments should be consecrated.

(17) On the dawn of the fourth day, before passing the Chinvat Bridge, the soul goes to the court of Behrâm-Firuz-Shah (*i.e.*, Atash Behram) therefore they should go to the *dâd-gâh* of Iran-Shâh and offer *khushboi* (sweet-scented fuel and frankincense) and perform Nyaish and *patet*. If the fat of a gospend is offered as *zur* to the Atash-Behram, the soul passes away thence happily, and Adar-Khoreh and other Amshaspands assist him, and he goes to the different stations of heaven.

(18) On the dawn of the 4th day, one Afringân Dahmân should be recited, and Khorshed and Meher Nyaishes offered. Darun of Ashoân and Yasna of Ashoân and Darun in honour of Sarosh also should be consecrated.

(19) On the 10th day, one Yasna and darun of Ashoân and Dahmân Afringân should be recited.

(20) On the Siruze, one Yasna of Siruze should be recited and Darun of Siruze should be consecrated with 33 eggs and 33 *luvags* and all kinds of fruit. One sun-shaped *darun* and one moon-shaped *darun* should be prepared. This *darun* of Siruze should be consecrated by the *Zoti* in the presence of fire and the *darun* of Sarosh should be consecrated by the *Raspi*, and one Dahmân Afringân recited.

(21) When it is the proper day of the month, one Yasna of Ashoān and Darun of Ashoān should be consecrated and three Afringans—of Dahman, Ashoān and Sarosh—should be recited. Lastly, Dahmān Afrin should be recited.

(22) On every proper day of the month, up to the end of the year, the Darun, Yasna and Afringan of Ashoān should be consecrated.

(23) Noh-Shaveh, *i.e.*, Bareshnum should be undergone by a Herbad for that soul ; 3 Vendidads of Sarosh should be performed in honour of the dead ; Geti Kharid should be consecrated and a cow should be given in charity as *asho-dād*.

(24) On the si-ruze of the anniversary, one Yasna of Siruze should be recited, *darun* of Siruze should be consecrated with 33 eggs and *luvags*. Daruns resembling the sun and moon should be prepared and consecrated in the presence of fire. The Raspi should consecrate the *darun* of Sarosh. Afringān of Dahmān should also be recited. On the *rojgār* day, (*i.e.*, the day just following the Siruze day), one Yasna and darun of Ashoān consecrated with a new suit of clothes. Three Afringans of Dahmān, Ardāfravash and Sarosh—with the Dahmān Afrin should be recited.

(25) If the dead has no offspring, one *satar* (adoptive son) should be appointed for him.

Which parent is created superior to the other—the father or the mother?

MU. I, p. 172 ll. 11-15 (=MU. II, p. 359, ll. 4-19 to p. 360 ll. 1-2).

Nariman Hoshang :—The holy Zartosht asked Ormazd : " Why is the father regarded as superior[1] and the mother as inferior[2] ? " Ormazd replied : " The father is considered superior and the mother, inferior for this reason that first I created a pious man[3] and pronounced powerful blessings on him. (A child) first enters especially the body of its father, remains for several days in the body of the father, and then enters the body of the mother. Again, food and all amenities[4] of life as well as[5] industrial pursuits[6], which are necessary are supplied by the father. The wicked Ahriman first seduced women from the right path. It behoves you to learn this that the love of fathers is much more perfect than that of mothers. I say unto you, O Zartosht ! that if any one afflicts or torments[7] his parents or is of a mind different from them[8] and does not show repentance before his parents, then his soul will not be liberated from hell."[9]

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1 MU. پدیدتر—better پدیدتر=Paz., [illegible]

2 پرودتر Pah. [illegible].

3 *i.e.*, Gayomard: MU. آفرید که آفرید—better T33 آفرید only.

4 جویشن for جیوشن 5 او=Paz. , 6 خویشکاری

7 Paz. version adds [illegible] after ایسید

8 *i.e.*, disobeys them.

9 This piece is found among the Pazand portion of Nariman Hoshang's Rivayet (See MU Vol. II p. 359). This Pazend is here done word for word into Persian. The idea expressed here is foreign to the whole Zoroastrian literature. Even in Pahlavi writings influenced by foreign ideas, such a statement is rarely found ; *e.g.*, The Bundahishn, on the contrary, speaks of the seduction of both man and woman by Ahriman (Ch. 15 : on Mashya and Mâshyoi). Here the author perhaps recalls the Biblical story of Eve being seduced by Satan.

Disobedient children should be deprived of their patrimony.

MU. I, p. 173, l. 13 & p. 188 l. 19.

Shapur Bharuchi :—If the father is displeased with the son and if he does not give him wealth or property, then it is allowed in the religion that nothing should be given to him. God also is displeased with that (son).

Ritual for one who dies aged 12 years and under.

MU. I, p. 173, l. 17—H. F. f. 206.

Kamdin Shapur :—If a child twelve years old dies, it should be carried on a (large) bier[1] (to the Dakhma). The ceremony of Sedosh[2], *i.e.*, three Sraosh (for the first three days), should be performed; and one (ceremony) on the 10th day and one on the 30th day should be performed (for it).

A child ten years old or eleven years old should not be carried on a (large) bier (provided for adults)[3].

On Adoption.

MU. I, p. 173, l. 19.

Shapur Bharuchi :—A *star* (*i.e.*, an adoptive son) should be appointed for a person 14 years and 3 months old, (if he dies)[4]. If that *star* is older or younger by a year (than the deceased), it is allowable ; but let it be known that he should be appointed from the near relatives and from amongst those who are devoutly religious.

MU. I, p. 174 ll. 2-8=H. F. f. 207, 211, 212, 264.

Kamdin Shapur : Q. If a person has no offspring or relatives, then he should accept, as his son, the offspring of a man who is more related to him (as stated) in the religion.

Q.—There are two sons. Both their parents are dead. They have no relatives. Then it is permitted in the religion that if (another) person is childless, he may accept one of the sons as his (adoptive) child.

Q.—If one's (only) son is dead, one should adopt a son for oneself, and the property of the (dead) son should be given to the *pādshāh*-wife[5].

Q.—If a man has no son, he should adopt a boy as his own child. If that boy dies, he should adopt another son.

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1 *i.e.*, the bier used for adults is necessary for those 12 years old and upwards.

2 Pah. دسعاب the first three day's ceremony of Sarosh, after the death of a person. BK. has روز for دوش

3 The Ithoter Rivayat (*i.e.*, the Rivayat of 72 questions and answers) says that a child from one day old upto seven years of age, should be carried, on death, to the *dakhma* wrapped up in a sheet of cloth and not on an iron bier, as such a child is not regarded as *riman*. (Q. 9).

4 Because such a person has reached puberty. According to Avesta, *narsh-panchadasanghō* *i.e.*, a man 15 years old arrives at puberty. The Rivayets take into consideration the 9 months in the womb of the mother.

5 *i.e.*, to his mother who is the *pâdshâh-zan*.

Q.—If a man dies (on a certain day), and his son dies the next day, then he who is the high-priest and those who are his relatives should appoint one[1] as an adopted son for him (*i.e.*, the father) (in consultation with one another).

Q.—Can a Dastur (*i.e.*, one of a priestly class) be adopted as a son by a Behdin[2] and can the former be still regarded as a Dastur (*i.e.*, a priest) ?[3]

A.—It is allowable to do so, but it is better if he (*i.e.*, the priest) is related (to the Behdin).

Q.—Can a Behdin[2] be adopted as a son by a Dastur (*i.e.*, a priest) ?

A.—If he (*i.e.*, the Behdin) is related to him and is devout,[4] of good disposition and is observant[5] of the spiritual world, he will do.

MU. I, p. 174, ll. 10-12.

Kaus Kamdin :—Q.—Can the child of a Herbad[6] be adopted as a son by a Behdin, or not ?

A.—It is proper if the son of a Hirbad[6] is adopted as a son by a Behdin and the former can even do his duties as a Hirbad.

Q.—If a priest or a layman dies without offspring,[7] how old he should be[8] that it is proper to adopt a son for him ?

A.—About appointing adoption, it is said in the religion, that if a man 15 years old dies, an adopted son should be appointed, but there is no need (to adopt one) if he is under 15 years.

MU. I, p. 174, ll. 14-15.

Shapur Bharuchi :—If, after the death of a father, his elder brother dies, then it is proper that his younger brother may be adopted as a son (for the father), and the soul of that person shall (in that case) be also able to cross the (*Chinvat*) Bridge.

One adopted son can be (again) adopted as a son by forty persons, who can (in such a case) pass the (Chinvat) Bridge. This is proper according to religion.

MU. I, p. 174, ll. 17-19 to p. 175 l. 1.

Dastur Barzoji :—It is written in the religion that forty adopted-sonships may be acquired by one son,[9] but this is proper only when such persons have no near relatives who can be adopted as sons. And if there are near relatives who are acceptable in accordance with religion, then one adopted son is proper for each.

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1 MU. بستری and HF. یکی بستری

2 آمر (cf. Pers. عام) *i.e.*, common people, *i.e.*, laymen.

3 *i.e.*, can he perform his priestly functions, if he is adopted by one of the laity ?

4 ترسگاو cf. Pah. ·ملحدوی and Per. ترسکار

5 نگهدار and نگریدار are synonyms.

6 پسر پیربد *i.e.*, a boy of priestly lineage.

7 پیوند connection, kindred, relatives.

8 *lit.*, after how many years.

9 *i.e.*, one and the same son or boy may be adopted by 40 different persons if they are childless.

Q.—As regards the meritorious deeds of sons and daughters, it should be known that the meritorious deeds of a daughter accrue to her parents in proportion as she participates in their worldly property.

Q.—A son adopted for the dead, although he be younger or older (than the deceased) is proper, but one who is nearly allied and more friendly to the religion is suitable.

MU. I, p. 175, ll. 3-4=H.F. f. 395.

Bahman Punjya :—It is enjoined in the religion, that if a person has not adopted a son, they should adopt a son for him, and if the adopted son be older or more advanced in years (than the deceased), it is proper according to religion that the adopted son advanced in years be appointed for one who is younger. (Such an adoptive son) can be appointed.

MU. I, p. 175, ll. 6-8.

Kaus Kamdin :—Q.—One of the good religion dies childless and another person of the good religion who is appointed as a son for him[1] also dies: (What should be done with the property left ?)

A.—When this first adopted son has not been able to conduct (his adopted-sonship) upto the end[2], that is, if he dies, the property goes to the adopted son who is living.

Q.—There are two Behdin brothers, and both are childless. If the elder brother dies, can the younger brother be adopted for him as a son or not ?

A.—If (the elder brother) has never desired a wife from anywhere[3], then the adopted-sonship of his younger brother is proper for him.

MU. I, p. 175, ll. 10-12.

Shapur Bharuchi :—Again, it is better if one has a male offspring for his (safe) passage of the (Chinvat) Bridge (after his death). If he has no male offspring, but has a daughter or a *pādshāh*-wife, he can pass the bridge (after his death), but the widow should re-marry and if she gives birth to a son, the latter should be adopted for the first husband ; but if the widow dies (without giving birth to a son), it is necessary that a son should be adopted. If (the widow) is alive, but does not remarry, she is a sinner. It behoves the relatives to adopt a son (for the dead husband). Again, a fourth part of the merit of the good deeds done by a daughter reaches the souls of the parents from one lineage to another.[4]

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1 For once, the word is here written ستورة *Stura* and not *Satar* or *Star*. (See Ueber ein sasanidische Rechtsbuch (p. 24) by C. Bartholomae.)

2 راینیدار = رینیدار — فرجام رینی دار : Pah. [illegible] *i.e.*, he who conducts or executes.

3 *i.e.*, has not espoused a wife in his lifetime.

4 Or, A portion of the merit of the good deeds done by a daughter reaches the souls of her parents on the fourth (day after their death) from one lineage to another. Cf. Saddar Bd. Ch. 61 §§ 2-4 :—"If the children and the children's children do good deeds, they will all add to the merit of their parents."

MU. I, p. 175, ll. 14-16.

Kaus Kamdin :—Q.—There are two brothers who die and are childless, and have no relations. (What about the adoption ?)

A.—It is necessary to adopt a son for the elder brother, and it is also necessary to adopt a son for the younger brother if he has reached the age of 15 years. If there is a worthy person on the father's side who may be a near or distant (relative), he should be adopted, but if there is no such one, it is proper if one is appointed from the mother's side.[1]

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[1] Cf. the following accounts about Adoption from Dd :—

Pursesh 55—Ch. 56.

(1) ہر کہ سہ برادر باشند کہ باشد ہم برادر ۱ ہمہ برادر ہم مادر ہم پدر ہم باشد ہم
مادر مادر پدر پدر مادر ۱ ہمہ برادر ہم پدر ۱ ہمہ برادر ہم

Ch. 57.

ధర్మ స్వరూప జ్ఞానమును కలదై జ్ఞానమే తనకు గుణము గా గల పరబ్రహ్మము.

(2) జనకుడు మరల తన తండ్రి మరణానంతరం పరిణామం గలిగి పరిణామ రహితుడు అగు పరబ్రహ్మ తత్త్వమును గూర్చి తెలుసుకొనుటకు ఆశపడి తన గురువు నొద్దకు వెళ్లి నమస్కరించి ఇట్లు పలికెను. 1 ఓ పరమ పూజ్యా! నా యందు దయ గలిగి పరబ్రహ్మ తత్త్వమును తెలియజేయుడు. 1 ఇదివరకు నా యందు దయ గలిగి పరబ్రహ్మ తత్త్వమును తెలియజేసి నన్ను కృతార్థుడ్ని చేయుడు. (4) 1 ఇదివరకు నా 2వ ప్రశ్నకు సమాధానమును తెలియజేయుడు. 1 గురువు పలికెను. 1 ఇదివరకు నా యందు దయ గలిగి పరబ్రహ్మ తత్త్వమును తెలియజేసి నన్ను కృతార్థుడ్ని చేయుడు అని నీవు కోరిన ప్రశ్నకు సమాధానమును తెలియజేయుదును. 1 ఇదివరకు నా యందు దయ గలిగి పరబ్రహ్మ తత్త్వమును తెలియజేసి నన్ను కృతార్థుడ్ని చేయుడు అని నీవు కోరిన ప్రశ్నకు సమాధానమును తెలియజేయుదును. 1

Ch. 58.

(1) ఓ స్వామీ! పరబ్రహ్మ తత్త్వమును తెలియజేయుడు అని నీవు అడిగిన ప్రశ్న యొక్క సమాధానమును తెలియజేయుదును. (2) జనకుడు మరల తన తండ్రి సమీపమునకు వెళ్లి నమస్కరించి ఇట్లు పలికెను. 1 (3) 1 తండ్రీ! నీవు పరబ్రహ్మ తత్త్వమును తెలియజేయుదు అని పలికితివి. 1 ఆ పరబ్రహ్మ తత్త్వము ఎట్టిది? 1 ఇదివరకు నా యందు దయ గలిగి పరబ్రహ్మ తత్త్వమును తెలియజేసి నన్ను కృతార్థుడ్ని చేయుడు. 1

Ch. 59.

(1) ఓ స్వామీ! పరబ్రహ్మ తత్త్వమును తెలియజేయుడు అని నీవు అడిగిన ప్రశ్న యొక్క సమాధానమును తెలియజేయుదును. (2) జనకుడు మరల తన తండ్రి సమీపమునకు వెళ్లి నమస్కరించి ఇట్లు పలికెను. 1 (3) 1 తండ్రీ! పరబ్రహ్మ తత్త్వమును తెలియజేయుదు అని నీవు పలికితివి. 1 ఆ పరబ్రహ్మ తత్త్వము ఎట్టిది? 1 ఇదివరకు నా యందు దయ గలిగి పరబ్రహ్మ తత్త్వమును తెలియజేసి నన్ను కృతార్థుడ్ని చేయుడు. 1

Ch. 60.

(1) ఓ పరబ్రహ్మ తత్త్వము గా గల పరమాత్మ ఉన్నాడు. (2) జనకుడు మరల తన తండ్రి సమీపమునకు వెళ్లి నమస్కరించి ఇట్లు పలికెను. 1 (3) నీవు పరబ్రహ్మ తత్త్వము అనగా ఏమి? 1 ఇదివరకు నా యందు దయ గలిగి పరబ్రహ్మ తత్త్వమును తెలియజేసి నన్ను కృతార్థుడ్ని చేయుడు. 1

ಈ ಕೊಂಕಣ್ದ ಹೆಸರು ಅಪರಾಂತ ಪ್ರದೇಶವು ಹಾ ಗೆ ಕೊಂಕಣ್ದ ಪ್ರಾಂತ್ಯವು ಎಂದು ಹೇಳಿದೆ ।
ಮತ್ತು ಇದಕ್ಕೆ ಹೆಸರು ಕೊಟ್ಟಿದೆ । ಇಲ್ಲಿ ಅಪರಾಂತ ಪ್ರದೇಶವು । ಮೇರ ಹೆಸರಿನ ಪ್ರದೇಶವು
ಎಂದು ಇದ್ದರೆ ಅದು ಗೆ ಹೆಸರು ಇರಬೇಕು ಹಾ ಅಲ್ಲದೆ ಸಂಸ್ಕೃತ ಪ್ರಾಕೃತ ಅಪಭ್ರಂಶ
ಪ್ರಾಕೃತದಲ್ಲಿ ಇರುವ ಹೆಸರು ಇರಬೇಕು ಹಾ ಅಲ್ಲದೆ ಅಪರಾಂತ ಪ್ರದೇಶವು ಎಂದು ಕರೆದಿದೆ ।
ಅಪರಾಂತ ಪ್ರದೇಶವು ಎಂದು ಕರೆದಿದೆ । ಅಪರಾಂತ ಪ್ರದೇಶವು ಎಂದು ಕರೆದಿದೆ । ಅಪರಾಂತ
ಪ್ರದೇಶವು ಎಂದು ಕರೆದಿದೆ । ಅಪರಾಂತ ಪ್ರದೇಶವು ಎಂದು ಕರೆದಿದೆ । ಅಪರಾಂತ ಪ್ರದೇಶವು
ಎಂದು ಕರೆದಿದೆ । ಅಪರಾಂತ ಪ್ರದೇಶವು ಎಂದು ಕರೆದಿದೆ । ಅಪರಾಂತ ಪ್ರದೇಶವು ಎಂದು
ಕರೆದಿದೆ । ಅಪರಾಂತ ಪ್ರದೇಶವು ಎಂದು ಕರೆದಿದೆ । ಅಪರಾಂತ ಪ್ರದೇಶವು ಎಂದು ಕರೆದಿದೆ ।

Ch. 54. Pursesh 53.

(1) एक शब्द शाहरूमा । हरूमा ∴ दर र शाहरूमा राम र भाग हरूमा । रिश्वत ।
मनाइ । सदमाइ हेर मन सन्तमाइ र धर हरा । अदि दसमुद मनाहा के दसमुदन सन्तम-
धा स्व धिमा राम ह्र रिश्वत लगाहा ∴ (2) मन श मनाधुसा । समुसा र मसद हमन प्र
दसमुदन । धा प्र हमन्तन मुश्र के दसमुदन अधिक राम ह्र सदन लगाहा प्र मा
हनमहमा मुश्र मांइ सा ह्र सन्तमाइ के आ शहमन । सनन्दुन मनहमा लगाहा प्र के
राम सन्तमाइ । सुसा । हुसार हरूमा रिश्वत इ मद शमाक दिह हुसाहरन के मनुन ।
हमहा । श हरसाहा राम रुदह । हमारा आ शब मनुन रिमाहा हमहा ∴ (10) । श
हरूमा हरूद हेर शब धब रिश्व हरा । ह्र सहमुसा राम श्र हमा श्र रिमुन ह्र रिमुन मनहा इ
हरूमा । श्र हरूद हेर शब धब रिश्व हरा । ह्र सहमुसा राम श्र हमा श्र रिमुन ह्र रिमुन मनहा इ

हरूमा हेर श्र सदहा शमाहा सन्तमाइ मन सदि धमाश ∴

मन सन्तमुन लगाहा श्र धिमा राम हरूद हुसा हमन मन प्र के सन्तमुन लगाहा
मन सन्तमुन हमहमन । श्र प्र सन्तमुन प्र हमहमन ∴ (8) दर र प्र के सन्तमुन शाहा
सन्तमुन हमहमन । श्र प्र सन्तमुन प्र हमहमन ∴

(7) । के मसद दसमुदन र प्र शा राम ह्रमुन धा श्र रिमुन राम लगाहा के

रूमा हेर हमा के सन्तमुन राम लगाहा हमहमन ∴

र ह्रमसा हेर हमा हमहा श्रमुसद के मसा राम लगाहा प्र हमहमन मन श दर र हमहा
मन्तमुन श मा हमसा हमहा हमहा दमा दर हेर शा आहेसा श्र मन सुसा हमसा हमहा
दसमुदन इ राम ह्रमुसन राम श्र मन हमन मन हमाम हसमा । मन सद के
दसमुदन । श्र राम ह्र मसा श्र मन हमहा । श्र मन हमहा । श्र मन हमहा । श्र मन हमहा

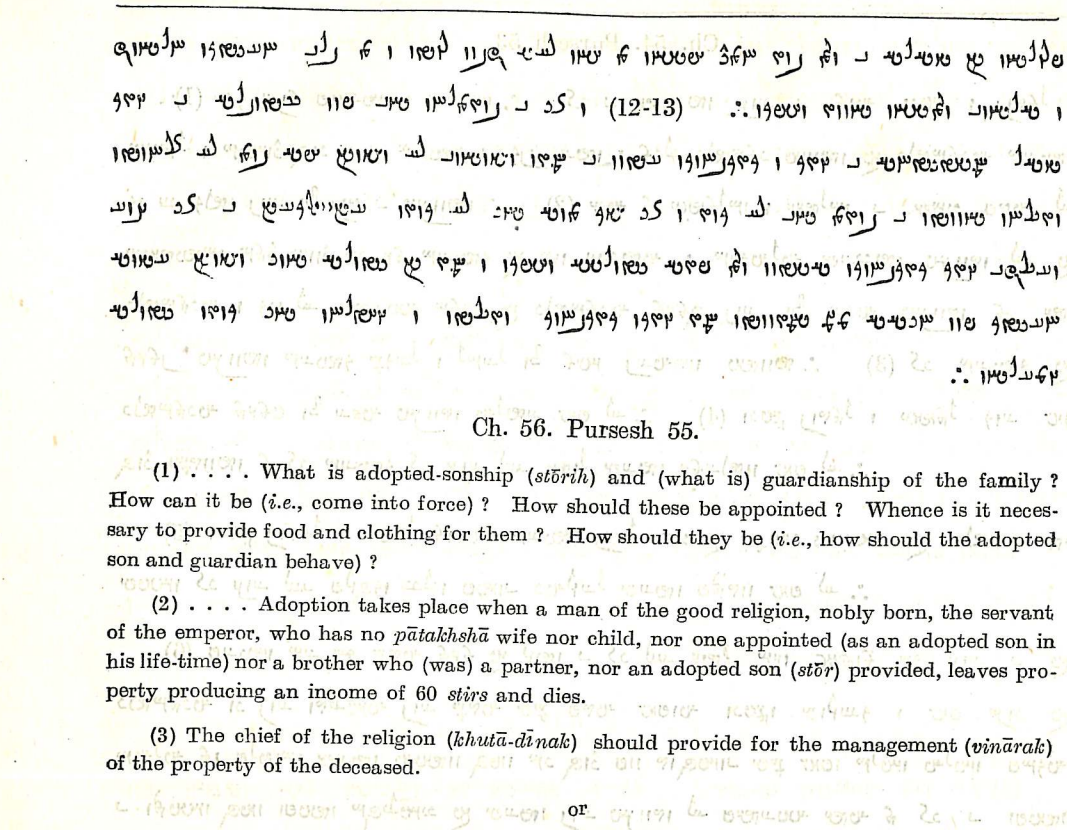
(9) हमसा मद स श्र मन मुश के दमा र दर प्र सदा । सुश अमाश स राम र के
हमहमा । श्र हमा दमाश हरन रसम श्र र्र हसाहा ∴ (11) सनाधुसा दर राम राम मा
हमहमा । श्र हमा दमाश हरन रसम श्र र्र हसाहा ∴

हमहमा । श्र हमा दमाश हरन रसम श्र र्र हसाहा ∴ । हमा शाहार शा मन्ना हमहा हमहा सुसा हुसा
हमहमा र दर राम लगाहा ∴

राम सन्तमाइ । सुसा । हमहा । हमसा राम रिश्वत हरूसुसा इ मद सामक दिह हमसुसन के मनुन ।
हरमहा । श्र हरसाहा राम रुदह । हमारा आ शब मनुन रिमाहा हमहा ∴ (10) । श

श्र हमा श्र हरूद हेर शब धब रिश्व हरा । ह्र सहमुसा राम श्र हमा श्र रिमुन ह्र रिमुन मनहा इ

(6) धाम रिश्वत भाग मन स धाश मन हरा । ह्र हमहमन हमहमन र रिमुन मनहा इ



Ch. 56. Pursesh 55.

(1) . . . . What is adopted-sonship (*stōrih*) and (what is) guardianship of the family ? How can it be (*i.e.*, come into force) ? How should these be appointed ? Whence is it necessary to provide food and clothing for them ? How should they be (*i.e.*, how should the adopted son and guardian behave) ?

(2) . . . . Adoption takes place when a man of the good religion, nobly born, the servant of the emperor, who has no *pātakhshā* wife nor child, nor one appointed (as an adopted son in his life-time) nor a brother who (was) a partner, nor an adopted son (*stōr*) provided, leaves property producing an income of 60 *stirs* and dies.

(3) The chief of the religion (*khutā-dīnak*) should provide for the management (*vinārak*) of the property of the deceased.

or

The controlling (*Khutāinag*) of the property of the deceased and its management should be provided.

or

The chief of the religion should declare (*petâk-kunishn*) one of the family (*gohar*) of the deceased for (the management of) that property :
and this is called adopted-sonship. Such (a person) should be appointed for it and one who is the nearest of the same family who may conduct the *nāmgānīh*[1] (of the deceased) and may keep up the lineage and property. (4) The guardianship of a family is that when a man's wife, or daughter, or infant son is not fit for his or her own guardianship, a guardian of the family is to be appointed.

(5) It is necessary that the adopted-sonship and family guardianship should be appointed when they (*i.e.*, those who are entrusted with these functions) are worthy and should be appointed at the proper time when the man passes away as is written above. They should be appointed for the place[2] which I have written of ; and to neglect it even a moment (*damānak*) later than the length of a year is not proper.[3]

(6) Fit for adoption is a grown-up sister, who is not adopted in another family, then a brother's daughter, then a brother's son, and then other nearest relatives.

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[1] *lit.*, taking and preserving the name (of the deceased) Cf. *nāma. āghairyāt* (Farvardin Yt. §. 50.)

[2] *i.e.*, for the place vacated by the decease of the person ; or, , time *i.e.* at the proper period after one's death.

[3] *i.e.*, an adopted son or a family guardian should be appointed within the period of a year,

(7-8) Fit for the family guardianship is first the father who is able,[1] then a brother, then a daughter, and then the other near relatives. Among brothers he who is the eldest is the fittest; (8) and a *pātakhshā* who is mistress of the family and an *ayōk-āyīn* (*i.e.*, an ayōkan woman), who are alive, may be adopted (*stōr-aēt*). As long as there is an infant son (living), till he grows up, or a daughter of the family, till she goes out (from the family) with her master (*i.e.*, till she espouses a husband), so long the guardianship of the family is necessary[2]: their food and clothes (should be provided) out of the property of the family.

(9) Customarily, the lapfuls and armfuls [3] (*i.e.*, the proper remuneration) of a family guardian are 4 *stirs*, every month, which is equal to 16 *puls*. Out of the income or out of the capital of the property which remains in the family, food, clothing, medicine and shelter should be provided (*andāzishna*) for any woman if she is capable (of performing the guardianship), or, any house-mistress or any one so that want of nourishment or nakedness (*i.e.*, want of garments) or any impropriety may not overcome them.

CH. 57.

(1) Who is fit for adoption and who is not fit ?

(2) . . . . An adult who is diligent, intelligent, servant of the king (*i.e.*, one who obeys the king), one who expects offspring (*i.e.*, not impotent), and who is not a *margarzan* is fit for adoption. . Even if he has accepted one adoption or many adoptions, he is then still fit for another adoption. (3) A grown-up woman or even a child is fit for one adoption, and if adopted in one family, (the woman or the child) is not fit for another adoption ; but a man is fit (for many adoptions). (4) A woman who is a slave or a bondmaid, or non-Aryan, or an infidel or a margarzan is unfit for adoption ; even so are daeva-worshippers, a concubine, or a courtezan and she who is unfit for offering prayers[4].

Ch. 58.

(1) How many kinds of family guardianships and adoptions are there ?

(2) . . . . It is said that there are 3 kinds : (1) the existent (*bûtak*), (2) the provided (*kartak*) and (3) the appointed (*gûmârtak*).

(3) The adopted persons who are *existent* are such as are his privileged wife or his only daughter (*ayôk-âyîn*) : they are the adopted persons (*stôr*) by virtue of their own status (in the family), such as happens when there is no wife, or a daughter who has not espoused a husband *i.e.*, none has been provided but one such who remains so by virtue of her position in the family.

(4) An adopted person who is *provided* is such as has been acknowledged and accepted by one oneself (in one's life-time), there being no necessity, therefore, for appointing one (after one's death).

(5) An adopted person who is *appointed* is he who is fit for adoption from amongst relatives who are nearest to one for whom the adopted person is to be appointed. The leaders of the religion should appoint him. The *existent* family guradian is the son (of the deceased). He who is *provided* with the family guardianship is one who has been entrusted with the work of guardianship (by the deceased) and he who is *appointed* is one who has been appointed from persons who are amongst the nearest relatives (of the deceased).

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1 *Chir* ; *i.e.*, one who can manage the household duties in a fit manner. West :—*Chagar i.e.*, the father of the *Chagar-wife*.

2 *lit.*, should be brought into operation.

3 Sinak masāi, bāzā *masāi* : (so translated rightly by Dr. West) *i.e.*, as much as can be sufficient to make both ends meet : Cf. Vd. 6 § 20 : *bāzu stavaghem vā sraoni-masanghem vā*.

4 *Yasht an-sajāk i.e.*, a woman who is continually in her menses: cf. [illegible]

Ch. 59.

(1) For how much property is it necessary to appoint an adopted son ?

(2) . . . When the property left by him for whom it is necessary to appoint an adopted son is as much as can produce 60 *stirs* of income, it is necessary to appoint an adopted son for him.

(3) Even if it is less, he who can conduct and accept the adoption for him for whom it is necessary to appoint an adopted son should be appointed, similarly, for adoption. If (the adoption) is not (made) from amongst the relatives (of the deceased), then he who is fittest for adoption (should be appointed).

Ch. 60.

(1) What is the sin owing to not appointing (an adoption) ?

(2) . . . It is allowable if he gives up all his property in righteous gift, and if he has no property (*aēr*), no adoption should be provided for him, and (the deceased) as well as his relatives are innocent as regards it.

(3) If one takes upon oneself the responsibility of appointing an adopted sonship of the deceased or that one has accepted the position of the adopted-sonship (of the deceased)[1], and has taken money for that adopted-sonship, and if the *storgar*[2] *i.e.*, the person who has accepted the responsibility of appointing an adopted sonship for the deceased does not conduct the adopted sonship but destroys the stock of that household and throws away the *nâmgânih*[3] and destroys the property and breaks the adopted-sonship, then on account of that disobedience (a-*bandîh*) one is said to be a *margarjan* for every *jujan* (*i.e.*, *dirham*), but it is not said that it is a sin worthy of capital punishment.

Ch. 61.

(1) What is the propriety and impropriety, the merit and demerit of family guardianship ?

(2) . . . . The merit is the appointment of one who is more worthy and the acceptance (of that function by him) and there is the more merit in bringing it to perfection. The demerit is the appointment of one unworthy or of one who has no worthiness ; there is the greater demerit in averting and ruining a fit adoption or family guardianship.

(3) Who is fit for adoption and who is not ? A grown up person of the good religion, industrious, and who is the nearest of the relatives of the ancestors should be appointed as a family guardian. Minute details thereof (are) in the five *fargards* of the Huspâram, their criticism (*giraft*) is in many Nasks and the controversies thereabout are in many Dadistân-Nameh [or *vichir-nameh*] *i.e.*, books of religious decisions.

Ch. 62.

(1) How stand the shares in the inheritance of property among those of the good religion and how should they abide by it (*i.e.*, by the decision about the division).

(2) . . . . In one's ownership, one's wealth reaches the higher and lower (of his kindred) just as water which runs down the stream except when the downward passage shall be closed and it goes back up the stream[4] and therefore it cannot flow on to the end.

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1 *i.e.*, he has himself consented to become his adopted son.

2 The administrator of the household affairs.

3 *i.e.*, if he does not appoint any one as an adoptive son, whose name may be taken with the deceased as his father, in all ceremonies and in all other transactions.

4 [illegible] for [illegible] *frēh-āp* or from Av. [illegible]

(3) If the testament or any other thing (*i.e.*, any written declaration) is not in the midst, the property goes to these three[1], the wife who is alive, the daughter and son. If (the deceased) gives anything by will (to some one), then there will not arise a variety (of claims)[2] about it.

(4) If shares have not been apportioned (*i.e.*, if the will is not made), then for one son, there is one equal portion and for the *patakhsha* wife, tiwce as much as the sons[3]. For a wife or a son who is blind in both eyes, or crippled in both feet, or maimed (*avgâr*) in both hands, it is necessary that his or her share be twice as much as one who is sound.

(5) If that (deceased), who had the guardianship as that of a *paterfamilias*, leaves (after him) a father or a mother who is decrepit or able (*chir*) or who has been deprived of maintenance without him (because he is dead) and has been deprived of a guardian, or if he has an infant brother or sister [or, father][4] who has been deprived of maintenance without him and has been deprived of a guardian, then a man who is capably equipped with guardianship and shelter and nourishment should be indispensably (appointed) so that from the inheritors of him who has accumulated the wealth, he may be bound by duty[5] (*parizvānik*), as much as is indispensably necessary.

(6) If that (deceased) person has no son but a daughter or wife and apart from that person[6], if these women are unfit for guardianship, then it is necessary to appoint a family guardian. But if he has no wife or daughter, it is necessary to appoint an adopted son. This, *i.e.*, when it is necessary to appoint a family guardian and who is the fittest, and when it is necessary to appoint an adopted son and who is the fittest, is written in the chapters on the question.

Ch. 53.

(1) A man has a wife and many daughters, sisters and relations; he has much wealth and that master becomes sick. During the sickness he gives the wealth he has amassed to one daughter. (2) His sisters and other daughters are not unanimous about it. They say: "This wealth ought to have been given in sound state and consiousness, not in sickness, and now it is not allowable to give anything whatever to anyone during sickness, because whatever thing it may be, the whole wealth comes back for division amongst us." (3) Would it be allowable to give anything whatever of that wealth to any one, during sickness or not?

(4) Out of that wealth, how much should go to each of the wife, daughter and sister? Is it necessary to appoint an adopted son or not?

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1 [illegible] (*Sē-gānak*): or, *ab-o-shui i.e.*, the father or husband. *i.e.*, the living wife, daughter and son of the father and husband should get the property.

2 [illegible] Per. آئین way, mode.

3 *i.e.*, the son gets one portion and the mother, two.

4 This is redundant, as it occurs above.

5 Sc. to execute the duties of guardianship.

6 [illegible] (?) or, for that person.

(5) Are the wife, daughters and sisters who shall take their shares of the wealth responsible for all religious rites. Is it necessary for them to order the *rojgâr*[1] ceremony and the yearly (*sālvār*) ceremonies ?

(6) When there is nothing on account of which I (may form an opinion) otherwise, then I deem so that the man who is in sickness upto his passing away, it is not allowed to give anything, because he has incurred debts or that he has a wife, child or father who is in his guardianship, and whom it is indispensably necessary to maintain, or because as much as is indispensably (*avadhirashnik*) necessary for the redemption of debt or for the food, maintenance and protection of those that I have written about (should be set apart); then if he has given something during his own consciousness except (*bīrūn*) to those for whom it is written (above), it is allowable.

(7) In other sickness, not leading to his death, whatever he himself gives during consciousness is allowable, but if he is not conscious, it is not allowable. (8) One should not rely on what he utters during unconsciousness and it is not reliable; during consciousness what that man ordered (something) to be given to the daughter when he was ill, should be put into force if it is given (only) in his senses : if given by him during unconsciousness, it is just as though he had died intestate (*an-andarj*), and his wealth left without will.

(9) (From the property left without will), one share is necessary for each daughter who has not espoused a husband and two shares for a *pātakhshā* wife; so long as the wife is living, as she is the house-mistress of the family, it is not necessary to appoint an adopted son, for the duty of the adopted son remains with her and from amongst the relatives, a man nearly allied should be found out who conducts the family guardianship.

(10) Out of the income of the property, it is his duty to provide food and maintenance of the wife and daughters until they marry and they should be under the guardianship of and maintained by, that man. The ceremonies and good works which are the duties of him who is appointed over the family should be made progressive by him and he himself should take what is necesary[2] for himself from the income (of the property).

(11) If the sisters of that man—except that the man has made a will otherwise—have not espoused husbands, they should be under the guardianship of that man on account of their having no property; or if anything else is contrariwise to it, nothing whatever of the property of that man is needful for them[3]. If it is necessary to maintain them, they should be under the guardianship of that man; in no other way, can they have (a share of) the property; their food and maintenance are needful to be from the income of the property. (12) If the daughters have not espoused husbands as they ought to espouse with the permission of the family guardian or with the concurrence of the house-mistress and if no child, therefore, is born to them and if a daughter dies thus without being provided with a husband, then another daughter who is not provided with a husband is (called) *aevak-ae* (*i.e.*, *yūkan*) and she should be kept subject to the house-mistress by that man (*i.e.*, by the guardian). That (daughter) ought to perform the function of an adopted son for him (*i.e.*, for the deceased father). If she espouses a husband in this state of her adopted-sonship, then only the wealth (of the father) comes over into her possession. When the house-mistress of the family dies, the daughters who are provided with husbands should appoint her (*i.e.*, an unmarried daughter) for the adopted-sonship (of the father or of the house-mistress).

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[1] ههوجرگار for *pa(van) rujgâr*. The ceremony to be performed on the proper day of the month on which death has occurred.

[2] *Sinak masāi bāzā masâi*: lapfuls and armfuls. (*See* note above).

[3] *i.e.*, they cannot be under the guardianship of that man.

cf. Sls. XII § 14 :—

(14) [illegible]

(14) One (subject) is this : Those who have wedded a *chagar* wife, if an offspring is born of her, shall better accept all the males as sons, but those who are females are of no advantage ; because an adopted son is required ; and in the 14th (fargard) of the Huspārām (Nask), the Dasturs have taught thus : "My son is suitable also as thy son, but my daughter is not suitable also for thy daughter." There are many who do not appoint an adopted son with (this) idea : "We have accepted a *chagar*-child as an (adopted) son."

Sls. X § 21 :—

(21) [illegible]

(21) One is this that one should be careful in accepting the child of a *chagar*-woman ; for in the 14th (fargard) of the Husparum Nask the Dasturs have taught thus : My son is suitable also as thy son, but my daughter is not suitable also as thy daughter.[1]

Cf. Sls. 10 § 22 :—

(22) [illegible]

(22) One is this that one should exert oneself in the begetting of children, or for the acquisition of abundance of good works, because in the Nahādum Nask, the high-priests have taught that the duty and good works which a son performs are such as though the father does them by his own hands. In the Damdad Nask it is manifest thus : "The mother, too, appropriates the merit in the same proportion as the father."

In India, if a man dies childless, it is the general practice to appoint an adopted son for him. This is regarded as highly meritorious, inasmuch as it is believed by the common people that the adopted son is instrumental in making the deceased cross the Chinvat Bridge at the dawn of the fourth day. (See Saddar Nasr, Ch. 18 and Saddar Bundehesh, Ch. 62). Cf. pp. 82-83 of "The Religious Ceremonies and Customs of the Parsees" by Dr. J. J. Modi. See also, the Introduction.

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1 *i.e.*, the son of a *chagar*-wife by her first husband may be adopted by her second husband, but not her daughter by her first husband.

The age of betrothal and marriage.

MU. I, p. 177, ll. 4-5=H. F. f. 263 and f. 221.

Kamdin Shapur :—Q.—How old should a girl be to be fit for betrothal ?

A.—It is not proper that she may be betrothed before she is 9 years old, as it is so enjoined in the religion.

It is said in the religion that a girl 9 years old should be betrothed and then (when she is) 13 years old, she should be espoused to a husband. (This period) may be greater but not less. If it is less, then every time (that this is done) the parents commit a *farmān* sin.

MU. I, p. 177, ll. 7-8.

Bahman Punjya :—Again it is (so) represented (to us *i.e.*, to the congregation of Persia) that a young girl two or three years old is espoused to a husband. This is not good. The injunction of the religion is such that when a girl or a boy arrives at puberty *i.e.* when they are 14 years old and not less than 12 years old, it is proper that they should be married.

MU. I, p. 177, ll. 10-11.

Shapur Bharuchi :—A girl who is 9 years old should be betrothed, and then she should be espoused to a husband when she is 13 years old. (This period) may be greater[1] but not less. If it is less, then every time (this is done), the parents commit a *farmān* sin.

MU. I, p. 177, ll. 11-12.

Suratya Adhyārus :—Q.—Can a girl be betrothed to a husband and married before she approaches her menstruous state, or after she is (for the first time) in menses ?

A.—A girl 9 years old should be betrothed and a boy 14 years old should be married.[2] After (her first) menstruous period, a girl should be married.

MU. I, p. 177, ll. 14-19.

Shapur Bharuchi :—Again, a girl from 9 to 12 years old should be[3] betrothed *i.e.* joined in wedlock. When the girl advances in years and says : "This husband is not worthy of me and I am not pleased with him," she is *margarjan* and if she is betrothed *i.e.*, joined in wedlock, and if her husband dies, that daughter is a *chagar* girl and the marriage ceremony of a *chagar* wife should be performed[4] on her (if she remarries).

It is so manifest in the religion that any woman who espouses a husband should say to him : "Make me participate in the meritorious deeds you do." She should serve her husband and under any circumstances should please him but should not displease him.

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1 MU. بیشتر نشاید — better بیشتر شاید (See MU. p. 177 l. 5).

2 که خدا نمایند — که خدا = a bridegroom ; a married man.

3 نه آوید for به آوید

4 S.D.B. (No. 235) خوانند — MU. om.

If there is a girl who has reached a marriageable age[1] but if she does not espouse a husband, then every time that she is in menses, it is a sin of one *tanâfur* and she is *margarjan* at 15 *tanāfurs'* (worth of sin). If the father does not give her away (in marriage), the father is a sinner ; and if the mother does not marry her to a husband, the mother is a sinner. (In such a state), at the 15th monthly course, they (*i.e.* the parents as well as the daughter) become *margarjan*.

On negotiatting marriage-contract.

MU. I, p. 179, l. 2.

Dastur Barzu :—Women cannot give away (their) daughters (in marriage) to the husbands. If the daughter is fatherless, she should marry with the permission[2] of the uncle, or, on consultation with a person who is nearly allied to her in lineage and descent.

MU. I, p. 179, ll. 4-13=H. F. f. 96 & f. 125.

Kama Bohra :—Q.—A man sends a message to another man and asks his daughter in marriage. The father of the girl says : " Let me think over it." After the lapse of a short time, the father of the girl sends a person after the messenger to say thus : " If my daughter receives 2000 *dirams* in dowry, I will give her to him." The messenger goes away and communicates (his message) to the man who wishes to espouse a wife. The latter says : " Those 2000 *dirams* which he speaks of, I will give as a dowry to his daughter." The messenger returns and says to the father of the girl : " (All is) well[3]." The messenger further asks him whether he will then give his daughter to him. The father of the girl says : " Had I not consented to give my daughter to him, I would not have asked for the dowry[4]." When several other days pass by, the father of the girl becomes penitent and wishes to give his daughter to another man. What is the decision about it ?

A. If this man[5] has committed[6] any crime which involves his soul into it, or, if he has spoken[7] (to any one) about a certain crime which he had committed, then that daughter should never be taken from him.[8] Otherwise, if it happens that that daughter is taken back from him, and given away (in marriage) to another, or that the person who asks her (in marriage) and the person who gives her (in marriage), or that the person who intercedes[9] for them, or the person who gives them permission (to contract the marriage), or the person who marries them or the person who is agreeable (to such marriage)—all these are *margarjān* from year to year[10]. If any contract is made (by a person) thus : " I will give such

1 *lit.*, who shall be given away in marriage to a person.

2 بزبان *lit.*, (with the words uttered) by the tongue.

3 *i.e.*, the terms are settled.

4 After نخواستمی better add, as in H.F., BK. داد ازوی گاوین نخواستمی. In other words the would-be father-in-law wants to fulfil his contract.

5 *i.e.*, the father of the girl. 6 MU., H.F. نکرد for بکرد 7. سختی for سخنی.

8 *i.e.*, if it is found that the father of the girl is a criminal, then the contract is null and void, *i.e.*, no one should espouse his daughter.

9 Who speaks on their behalf, is a go-between.

10 سال را = در سال = for ever ; from year to year :

and such daughter to such and such a person," and the person who asks her (in marriage) and the person who has (the guardianship of) the daughter says that he will give her (in marriage) and, thereafter, if either of the two become penitent, then those who become penitent are *margarjan*[1] and he who assists in this affair is *margarjān* except that a great crime (in the meanwhile) is committed by the girl or the man, which brings on repentance.

MU. I, p. 179, ll. 14-19 to p. 180, ll. 1-4—H. F. f. 140.

Kaus Kama :—Q.—A man asks the daughter of another man in marriage. The father of the girl says that he will give her (in marriage) and does not say that he will not give her (in marriage). When[2] some time passes by, (the father of the girl) goes to the messenger and says to this person : " I will give my daughter to him, if he gives 2000 *dirams* to her in dowry." The messenger goes away and communicates (the message) to the person. That person replies : " I will give 2000 *dirams* in dowry." The messenger returns and says this to the father of the girl and asks him whether he will give his daughter to that person. The father says : " Had I not consented to give my daughter to him, I would not have asked for the dowry." The messenger goes away and informs that person of it. (Thereafter) the father of the girl repents of what he has said and says : " I will not give my daughter to him, but to another person." What is the decision about it ?

A.—You say that the daughter is the (would-be) spouse of the person you speak of (*i.e.* of him who has already made the contract with his father-in-law). Therefore it is not permissible to offer her to another[3] (in marriage), but the father of the girl should go and ask what fault is committed by that man, and should listen to what he has to say (thereanent). If it is (the case) that the latter has gone beyond the injunction of the religion and the father of the girl is not informed of it, he should make enquiries about it[4] ; for if one has espoused [5] a wife, then if the husband is out of (the pale of) the religion, the wife also is out of its pale. If (the man) has not committed a crime, or, if he has committed it but is absolved therefrom by repentance, then that daughter is the wife of the person[6] mentioned by you [7], just as you have spoken of it. (Thereafter) if any one takes exception (to such a match) or she is given away to another (in marriage) or if any (other) person wants her (in marriage) or one who intercedes so that she is given away to another person (in marriage), or if even the daughter is agreeable to it, or the person who ratifies such marriage,—all these become *margarjan* from year to year, and anything given by the parents out of the property they possess [8] is not meritorious [9].

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1 HF. adds مرگرزان شود after پشیمان شود.

2 MU. همچون—better HF. چون

3 MU. بکسی—H.F. بکسي دیگر

4 درین سخن میرسد Cf. به سخن رسیدن to understand ; to be intelligent or در سخن آمدن to begin a speech.

5 *lit.*, is sitting with a wife.

6 MU. مردی—better H.F. مرد

7 *i.e.*, the person to whom 2000 dirams are to be given in dowry.

8 MU. خواستهٔ و خویش—better H.F. خواستهٔ خویش

9 اشوداد *lit.*, gift given to the righteous.

Five kinds of marriage.

MU. I, p. 180, ll. 9-19 to p. 182 ll. 1-13—H. F. f. 139, f. 199.

Kaus Kama, Maneck Changa and *Kaus Kamdin*[1]:—Q.—There are 5 kinds of wives described in the religion :

(1) The *Pādshāh*-wife, (2) *Ayūk* or *Yūkan*-wife; (3) *Satar*-wife; (4) *Chākar*-wife; (5) *Khudash-rāi*-wife.

A.—A *Pādshāh* (*lit.*, ruling or privileged) wife is this :—When she goes to her husband's house, she belongs to her husband in this world and the next world, and every meritorious deed done by the children she gives birth to is such as though it had been done by the father with his own hands and everything belongs to him (*i.e.* the father).

A *Yūkan* (*i.e.* only) wife is this :—A father has an only daughter and, further,[2] he has no son. This girl should be given as the *ayukan*-wife to a person for the release of his (soul),[3] but he should be so married after (her father's) death. The parents of this woman who brings forth children have a share in this meritorious act, but this (married *ayukan*) girl should be given one share out of three[4] from her father's patrimony, and (the rest of) the property belongs to her children.

A *Satar*-wife is this : A man 15 years old dies ; he is not married. It is incumbent[5] on his relations that they should sympathise with his soul. They should give money to a girl and should marry her to a person in the *satar*-ship (of that dead man) so that in the other world he may have[6] this wife and (a share in) her children. As for the children born to the person who marries her, one share belongs to that (dead) person in whose *satar*-ship[7] she may be and one share belongs to the (living) person[8] to whom she is married as the *satar* of that (dead person).

A *Chākar*-wife is this : If a woman is married and her husband dies, and if this woman is remarried, then she must be remarried as the *chākar* (servant ?) of her former husband, and this woman belongs to the former husband in that world, who has a share in her children (by the second husband).

A *Khudash-rāi*-wife is this : There is a girl. She is betrothed to a man by her father, and the girl says : "I do not want (to marry) him, but I shall be the wife of such and such a person." But the father does not consent to this. Then it is necessary that the Dasturs may marry her to that person whom that girl has spoken of as a *Khudash-rāi-zan*.

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1 E. 60 which gives Kaus Kamdin's Rivayet in *extenso*, does not give this.

2 MU. بيشي—H.F. بيش

3 بسعلى or as in Maneck Changa or Kaus Kamdin بسعال The Gujrati translator (Darab Hormazdyar) so translates this obscure word. Perhaps, بشغل خويش as in BK.

4 MU. & H.F. پسر بهرى (so Kaus Kama and Kaus Kamdin); better as in Maneck-Changa بسر بهري

5 MU., HF. ويست—T33 واجبست

6 *i.e.*, can claim.

7 سنروي Pah. ١٣٥١٥ (abstract).

8 *i.e.*, her husband in this world.

A *Khudash-rāi* (woman) is one who marries of her own accord ; but she is not honoured before God. The offspring born of her, if it be a son, should give his mother as a *pādshāh*-wife to his father[1] and (all) the children born of her will be regarded as *pādshāh*-children [2]; but let it be known that this *Khudsarāi* (wife) gets nothing of the patrimony of her parents.

The marriage-ceremony and the dowry.

MU. I, p. 182, ll. 15-19 to p. 183 l. 1—H. F. f. 264.

Kamdin Shapur :—Q.—Make known how the marriage ceremony is performed ? In what way should it be done ?

A.—When a girl attains to puberty, one should go to her father, if he is alive. If she has not, one should go to her brother who may have been (alive). If even she has no brother, one should go to the person whom her father has appointed as her guardian. If (a guardian) has not been appointed, one should go to her near relatives[3] and ask (the girl in marriage). When the marriage ceremony is to be performed, three married men (*kad-khudā*) should go and first ask the consent of the girl and then the consent of the chief (of the house) should be asked,[4] and the (right) hand (of the father-in-law) should be put into the (right) hand of the son-in-law. The priest should put them questions (about the marriage) and give them advice and admonitions and ask them to appoint one of the (seven) Amshaspands (for guidance). They should be asked to appoint a Dastur as their religious head, and they should accept a wise man as guiding them to wisdom. Then they should perform Patet. The rest of the explanation is written in the Avesta.[5]

MU. I, p. 183, ll. 3-4.

Kaus Kamdin :—Q.—About tying the marriage knot. Who should tie it ?

A.—For performing the marriage ceremony no person will do other than a worthy Dastur (*i.e.* priest) who has been initiated a Nāvar (*i.e.* qualified as a priest)[6], who has himself been married, and who has been the master of a family.[7]

MU. I, p. 183, ll. 6-10.

Nariman Hoshang :—Q.—Another announcement is this : a question had been asked whether the *mahr* (*i.e.* the marriage gift settled upon the wife) is (declared) in the good religion of the Mazdayasnans.

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1 *i.e.*, his mother should be again married to her husband (the son's father) as a *Shāh-zan* because a son is born to her.

2 *i.e.*, children born of a *Padshah-zan* or *Shāh-zan*.

3 HF., MU. نزدیکتر BK. and T 33. نزدیکتر (پشت for) بر پشتم nearer in descent

4 سالار پرسیدن = سالار بودن

5 *i.e.*, in the Paiwand-Nâmeh. For the marriage ceremony as performed in Iran, See MU. I., pp. 418-423.

6 نابر پشتم also means, 'who has performed the greater *Khub* Ceremony.

7 کد خدا (kad-khudā). In Nowsari and several other places, it is still the custom that only married priests can perform marriage ceremonies. In large towns like Bombay, this custom is dispensed with.

A.—In this quarter (*i.e.* in Persia) the *mahr* is (thus) announced : *do hazār dīram sīm sapīd vizah va dō dīnār zar-i surkh sara Nishāpurī*[1] *i.e.* 2000 *dirams* of white and pure silver and two *dinārs* of red gold of the Nishapur currency. This is so given in the *aqd-nāmeh* (i.e. the marriage contract). Let it be known that it should be recited thus.

Q.—Is the *mahr* (marriage gift settled upon the wife) to be pronounced according to the religion,[2] and do those who pronounce it as *do hazār dīram*, &c., hand it over to the son-in-law along with the daughter ?[3]

A.—The case is other than this that it (should be given) along with the wife (to the son-in-law). It is proper that what one likes, and what one can afford,[4] and can acquiesce in may be given.[5]

MU, I, p. 183, ll. 10-11 [MU. II, p. 479].

Suratya Adhyarus :—The *mahr* (marriage-gift) or the dowry[6] or the marriage portion which the husband has consented (to settle) on the wife, but which the wife gives away to the husband and bestows it on him, is allowable.

The Status of the five kinds of wives under different circumstances.

MU. I, p. 183, ll. 13-15—H. F. f. 76 & f. 77.

Kama Bohra ;—Q.—Who is a pādshāh-wife ?

A.—There is a man who has both sons and daughters.[7] If he has a son, then the daughter (when married, with the consent of her father) is the *pādshāh*-wife (of her husband).

Q.—A man has a *pādshāh*-wife. The man turns a Musalman[8]. If the wife marries another person, what is (her status) ?

A.—She is (to be regarded as) a *pādshāh*-wife. She cannot be a *chagar*-wife.

MU. I, p. 183, ll. 16-19.

Shapur Bharuchi :—If a person turns a Musulman, his wife should not re-marry for one year. If, within the year, (the husband) becomes repentent and is converted back to the religion, she should be constant to him, but if he does not revert to the religion after the lapse of a year, he becomes *margarjan* and thereafter if the wife re-marries, the marriage blessings of a *Shāh-zan* should be pronounced on her.

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1 This stereotyped phrase is also recited in all marriage benedictions in India.

2 *i.e.*, is it mentioned in the marriage ceremony ?

3 for نهادن better MU. II p. 385 دادن *i.e.*, whether the marriage portion should be given by the wife to the husband or by the husband to the wife.

4 دسترس within one's power.

5 بجای می آرند *lit.*, may be accomplished.

6 نکاح dowry.

7 هردوش = هردو - both and ش = to him (This Rivayat was originally in Avesta characters) see H.F.

8 H.F. gives this word in Avesta characters.

Q.—If, by chance, a Behdin turns away from his religion, and turns to[1], and is admitted into, another religion, (what is the decision)?

A.—When he is quit[2] of the religion, his wife is quit[3] (of his company) in this world and the next. Any Behdin can[4] marry her and she is a *pādshāh*-wife.

MU. I, p. 184, ll. 2-3.

Bahman Punjyā :—A daughter whose father is living is (regarded as) a *pādshāh*-wife, if married.

She whose husband is dead is a *Chagar*-wife (if re-married).

She who has no father or brother is *ayuk*-wife (if married). She (who marries) without the consent of her parents is *Khud-sālār-zan*[5] and she is called '*jeh*'[6] in religion.

MU, I, p. 184, ll. 5-10—H. F. f. 77.

Kama Bohra.—Q.—Who is an *Ayūk-zan* ?

A.—If a man has no son but has a daughter, then that daughter is *ayūk-zan*. The property and wealth of the father and the whole patrimony go to that *ayūk* daughter. If (the father) has many daughters, but has no son, then one daughter who is a great friend of the soul, well-behaved[7] and more versed in religion should be given in marriage as an *Ayūk-zan*, and the whole patrimony will go to that daughter.

Again, if an *Ayūk* daughter marries and if God gives her a son, then when that son attains to 15 years, his mother[8] may be given in marriage (again) to the father as a *pādshāh*-wife,[9] and that son should be (regarded) as the son of the (maternal grand) father and (grand) mother and the property and patrimony of the (maternal) grand-father and grand-mother should go to him. He should be the *satar* (or, adopted son) of his maternal grand-father and grand-mother.

But, if the (*ayūk*) daughter does not give birth to a son but gives birth to daughters, then one daughter should be married as the *ayūk* (grand-daughter) of the (maternal) grand-father and grand-mother and another daughter should be married as the *ayūk* (daughter) of her own father, and one (more) daughter (should be appointed) as the *satar* (or, adopted child) of her own father.

MU. I, p. 184, ll. 12-17.

Shapur Bharuchi :—A person has two male children, and has one daughter. This daughter has been married to a husband. When that person (*i.e.* the father) dies, (it is known that) one son has turned Mussalman and another son who had gone on a journey had died there. The (living) daughter becomes *ayūk*[10]. If she

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1 S.D.B. (No. 235) has و only for رجوع

2 MU. برای for بری :— S.D.B. (No. 235) برگشتہ for برای

3 S.D.B. om. برای 4 MU. بزنی کند and S.D.B. بزنی کند شاید

5 *lit.*, a woman who is her own guardian.

6 جہ *lit.*, is a courtezan : here an opprobrious epithet for a woman who disobeys her parents.

7 بہتر better

8 *i.e.*, the *ayūk*-daughter.

9 *i.e.*, from the time when her son reaches 15 years, his mother is to be the *pâdshâh*-wife of her husband, and not *ayūk*-wife.

10 *i.e.*, if she is married to a person, the ceremony of an *ayūk*-wife should be pronounced on her.

(marries and) gives birth to a son, he should be appointed as the *satar* (or, the adopted son) of her father. If this is not done, she is *margarjan*. If she appoints (her son as a *satar*), then she is (regarded) as the *shāh-zan* of her husband.

If there is a daughter who is not betrothed and her parents are dead, then the marriage ceremony of a *ayūk-zan* should be pronounced on that daughter (if she marries). If any one pronounces the marriage-blessings of a *Shāh-zan* on her, he is a *margarjan*.

MU. I, p. 184, l. 19 to p. 185, ll.—1-5—H. F. f. 91 & f. 76.

Kama Bohra :—Q.—There is a man who has been married to a woman who is a *satar* (or, adopted child) of another person.[1] She has been endowed with wealth on account of her being the *satar*-woman (of the dead person). Can the husband of this woman spend anything from the (wife's) patrimony, whether for Behdins or for *juddins* ? What is the decision ?

A.—If he lays out the capital sum and spends the income on his children, or on the Behdins, or in doing duties and good works, and preserves the patrimony, it is allowable.

Q.—A man takes to wife the daughter of a person. He asks her of her father but has no witness thereof. He has not taken her (as yet) to his house. The man (*i.e.* the would-be husband) dies. What is the decision about the daughter ?

A.—When he has asked for the daughter from the father, then if there be a witness or not, that daughter is *chagar*,[2] when the man goes to the spiritual world *i.e.* dies.

MU. I, p. 185, ll. 7-8.

Shapur Bharuchi :—A daughter has been betrothed (to a person). The (would-be) husband dies before being married. When that daughter marries (another person), the *mahr* should be pronounced as in the case of a *chagar-zan*, *i.e.* the marriage blessings should be pronounced as in the case of a *chagar-zan*.

MU. I, p. 185, ll. 10-12.

Kaus Kamdin[3] (not *Kaus Kamā*):—Q.—When a Behdin dies, then after what time should his wife remarry ?

A.—A woman whose husband dies should remarry after 4 months and 10 days, if she has no children ; but if she has a suckling child it is proper that she should remarry after 18 months. If she has no hopes of the procreation of children, it is evident in the religion that it is not proper for her to remarry.

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1 and in consequence she has inherited the patrimony of him whose *satar* she is.

2 *i.e.*, the marriage ceremony of a *chagar-zan* and not a *pādshāh-zan* should be pronounced on her.

3 So E60.

MU. I, p. 185, ll. 14-19 to p. 186 l.1—H. F. f. 97, f. 126.

Kama Bohra :—Who should be the guardian of a *chagar-zan* ?[1]

A.—A *chagar-zan* may appoint her own guardian. (Such a person appointed by her) should be her guardian.

If even a daughter, when her father or brother wants to give her (in marriage) to a person, does not wish (to wed) such a person, they should not give her (in marriage to that person).

If a daughter wants to marry a person, and if her father and brother do not consent to it, she can marry that person but she cannot be married as a *pādshāh*-zan. She can be married as a *Khudash-rāi-zan*. *Khud-ba-rāi i.e.* (a woman) married to a person of her own accord[2]. She cannot have anything of her parent's patrimony. If they give her (any patrimony of their own accord), it is allowable. If it so happens that a daughter is married to a person as a *Khud-ba-rāi* (*i.e.* of her own accord), and if she gives birth to a son, then when the son attains to 15 years, his mother should be given in marriage to his father as a *pādshāh*-wife.

Q.—There is a *chagar*-woman (*i.e.* her husband is dead). Some persons ask her in marriage, but she does not wed any husband. What is the decision ?

A.—If a person asks her (in marriage) in the proper way and if she does not marry him, that woman is a *margarzan*. But if she marries, then the *margarzan* sin does not arise. If no one wants her, then that is another matter.

MU. I, p. 186, ll. 3-5—H. F. f. 141.

Kaus Kama :—Q.—Can the guardian of a *châgar*-woman be the brother of that woman, or, can one be appointed from the family of her husband ?

A.—There should be no guardian of a *châgar*-woman. What can a brother do[3] in this matter.

Q.—If a *châgar*-woman sits in seclusion[4] and a man comes and wants her (in marriage), and she does not wed him, what is the decision ?

A.—If she does not marry, she is a *margarjan*. Even the father who has a daughter arrived at puberty, and who is not given in marriage by him although she is 50 years old, is *margarjan*.

MU. I, p. 186, ll. 7-8—H. F. f. 76.

Kama Bohra :—Who is a *chagar* (woman) ?

A.—There are a husband and his wife. That wife is a *pādshāh*-wife. Then if the husband dies, and the woman remarries, she is *chagar*-wife.

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1 *i.e.*, when a woman wants to remarry as the *chagar*-wife of another, then who should hand her over to the husband ? Does she require the permission of any person in her house so that she may be re-married.

2 گفت saying; opinion.

3 بود *lit.*, be *i.e.*, a *chagar-zan* has no need to appoint a guardian. She can, of her own accord, remarry another person.

4 ستر veil: *lit.*, sits putting on a veil. The practice in India was that a woman who had lost her husband kept herself secluded for nearly a year.

MU. I, p. 186, ll. 8-9—H. F. f. 200.

Maneck Changa :—If a person marries a *chagar*-woman as a *pādshāh*-wife, then all those who are concerned in this matter shall have been *margarjan*, after a year. All are *margarjan* except when she is given (in marriage) as a *chagar* (wife) before another year.[1]

MU. I, p. 186, ll. 11-13—H. F. f. 264.

Kamdin Shapur :—Q.—If the husband of a woman dies, can the woman remarry or not ?

A.—It is proper for every person that he should exert himself and give assistance (in such a case) so that she may remarry. Perhaps there may arise procreation of children, and the continuation of the pedigree and when there is the procreation of children, and if righteousness is practised in that family, the person who has exerted himself (in this matter) has a share therein.

MU. I, p. 186, ll. 15-17—H. F. f. 395.

Bahman Punjya :—If a woman's husband dies, and if she can be given in marriage to another, she is (called) a *chagar*-wife upto the time when she procreates a (male) child. (That male child), should be the *satar* (*i.e.* the adopted son) of her first husband.[2] If the wife of a person dies, and if that man weds a *chagar*-wife, then it is allowable if the woman be old in years and the man young in years. If that man weds a wife who is more advanced in years (than he), it is allowable.

MU. I, p. 186, l. 19 to p. 187 ll. 1-3. (MU. II, p. 444.]

Dastur Barzu :—It is allowable to wed a *chagar*-woman. Although she be older or younger than the husband, it is allowable.

A.—If the wives of those who have absented themselves (for a long time) and have returned at last[3] have contracted remarriage (with others), it is necessary that if they have children by the *chagar* husbands,[4] they should at once leave them with the *chagar*-fathers and the first husband should tie the marriage knot anew of a *shāh-zan*, with his own wife and should have his own wife in his control. But if that woman has become pregnant by the *chagar*-husband, the first husband should not consort with her. No sooner does she give birth to a child than it should be entrusted to the *chagar*-husband and thereafter the first husband should tie the marriage-knot afresh with his wife and have her in his possession.[5]

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1 *i.e.*, the *mahr* of a *chagar*-wife should be pronounced on her, and not of a *pādshāh*-wife. For MU., HF. سال دیگر بآن چکری BK. has سالی بر آید بچاکری

2 پدر اولی *lit.*, first father.

3 الحال *lit.*, now ; at present.

4 *i.e.*, the second husband.

5 The question to this Answer is given only in BK., (pp. 286-87) thus :—

پرسش آنکه بهدینی در سال قحطی شهر خود گذاشته بملک دیگر رفت وچند سال بروی گذشت که از مرده و زندهٔ او هیچ خبر نبود بعضی گفتند که او مرده است برین خبر پس از مدتی زن او شوی دیگر کرد وبچکر زنی رفت چون پنج وشش ماه برین بگذشت آنشوی اول که بقحطی بملک دیگر رفته بود بشهر خود بیامد و خواست که زن خود را خود گیرد پیش حاکم رفته جنگ کرده زن خود را از وی باز ستده بخانهٔ خود آورد بنابران پرسش بقاعدهٔ دین فراز کرده نویسند که باز گیرد یا نه چرا که این چنین دو سه واقع دیگر است که بعضی بقحط سال بیرون رفته بودند اکنون آمده اند و زن ایشان شوی دیگر کرده اند ایشان می خواهند که زن خودرا ازوی باز گیرند و بعضی زنها که بشوهری رفته اند فرزند زاده اند بنابران بردین او را باز رهانیدن درست است یا نه

MU. I, p. 187, ll. 5-9.

Shapur Bharuchi :—A woman's husband dies. If she has no son, and if she remarries, she is (regarded as) a *chagar*-wife. When she brings forth a son, he goes to the first husband.[1] The second husband should be given a *satar* (another adopted son), because (the son brought forth by the *chagar*-wife) is the *satar* of her first (husband).

Another statement about a *chagar*-wife :—The first husband has a share in her children whenever she gives birth to them (by her second husband).

Statement about three shares of the whole (batch of children) : One share is for the first husband ; one share for him who has maintained her, and one share is for the second husband. If the woman gives birth to a daughter, then that daughter should be made an *Ayūk*-wife, *i.e.* the marriage ceremony of an *Ayūk* should be recited for her and if (that daughter) has a son, that son goes to the first husband,[2] and the second husband of the woman should be given another *satar*.

Patrimony to be divided among the survivors.

MU. I, p. 187, l. 13.

Shapur Bharuchi :—Statement about the shares of the children of a *shāh-zan* ; Her son should have two shares and her daughter, one share. If there are children by a *chagar*-wife, then one share (should be given to them) and two shares to the children[3] of a *Shāh-zan*.

MU. I, p. 187, ll. 15-19 to p. 188, ll. 1-8—H. F. f. 77, f. 96, f. 125.

Kama Bohra :—Q.—There is a man. His wife is a *pādshāh*-wife. He has brothers, kinsmen and relatives. The man dies without leaving any children. To whom should the property, wealth and patrimony of the man who has left no children, go ?

A.—If the man dies without leaving any children, but has left a *pādshāh*-wife, the property, wealth and patrimony of that man goes to the *pādshāh*-wife and nothing of it goes to his brothers or kinsmen. If (the woman) remarries, she is called a *chagar*-wife.

Q.—A man dies. He has two daughters, but has no son and has not adopted one (as a son) after him.[4] Even the *pādshāh*-wife is not alive.[5] He leaves no brother as his associate, but he leaves property. How should that property be divided, and how should a *satar* be appointed ?

A.—If he leaves property, they should appoint a *satar* for him and entrust him that much property as is the rule. The remaining[6] property should be divided into

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[1] *i.e.*, he is the *satar*, or adopted son, of the first husband.

[2] *i.e.*, he is the *satar*, or adopted son, of the maternal grandfather.

[3] MU. شاهزنرا — better BK. فرزند شاهزنرا

[4] or پس پذیرفتم = پس پذیرفتم =adopted son (*pûs*=Av. *puthra*).

[5] بجای ندارد *lit.*, is not in the place.

[6] و دیگر for و گر

three shares, one whereof should be offered to the fire (Behram), and of what is left, half should be given to one daughter, and half to another daughter; and the daughter who marries first should marry with the permission of that (daughter) who is left in the house. The second who marries after should be married as an *ayūkan* (-wife) to her husband and the *satar*-ship (or, adopted-sonship) should be entrusted to her husband.[1]

MU. I, p. 188, ll. 8-17—H. F. f. 165, f. 58.

Kama Bohra :—Q.—There are three brothers. No one has a wife or child. Such an occasion arises that all three die all at once. What is the decision about their *satar* ?

A.—A *satar* should be appointed for the elder brother so that he may also serve as the *satar* of the two younger brothers.

Q.—How should the property, wealth and patrimony of the parents be divided among the children ? How much should go to each son and daughter ?

A.—As to the children of the *pādshāh*-wife, *viz.*, the sons and daughters, when their parents have gone to the spiritual world (*i.e.* died), one share should be for the son; the daughters should have half a share each. If a son is blind or paralytic or has any (bodily) defect and who can maintain himself with difficulty, then two shares go to him. If the mother is alive, one share must go to the mother.

Kama Bohra :—The decision is this that if property has been left after the death (of a person), it is necessary that debts incurred should first be paid off. The marriage-portion of the wife should be given away to the wife if they like, and that which is left should be disposed of in accordance with the testament made.

If he has made no will, the wife gets the property which she has brought from her father's house, and of what is left, three shares[2] should be made : the son should have two shares and the daughter, one share. The share of the *pādshāh*-wife should also be like this.[3] Nothing more than her marriage-portion should go to the *ayōkan*-wife ; (because) the property (of the dead) belongs to his children. If the *chakar*-wife has (her own) property or any presents[4] which have been accepted by her (during the life time of her husband), then she must have them[5].

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1 *i.e.*, the husband of this second daughter should act as the adopted son of his father-in-law.

2 پسر بهری for بسه بهری (BK.)

3 Here it is not clearly stated whether she is to have two shares or one share ; but see Pah. Dadistan quoted above.

4 داشتم : BK. خواستم که داشتم for MU. خواستم و گر داشتم

5 BK. adds at the end :—و ستر زنرا کاوینی که گفتم باشد ازآن وی باشد *i.e.* The *Satar*-wife should have the marriage portion promised to her.

For MU. I p. 189, ll. 1-7 see MU. I p. 59, ll. 9-15.

On Divorce.

MU. I, p. 189, ll. 8-9—H. F. 206, f. 215.

Kamdin Shapur:—If a man is impotent,[1] his wife should not be wedded to another.

A man has contracted marriage with his fiancée and thereafter if the man is involved in the misfortune of impotency and is destitute of the power (of sexual intercourse) with his wife, it is not allowable to give that woman over to another husband. Until the husband is alive, it is not proper to give her to another husband.

MU. I, p. 189 ll. 11.

Bahman Punjya :—The wife espoused by a man should not be given over to another, until the former is alive.

MU. I, p. 189, ll. 13-14.

Kama Bohra :—If a person wants to wed a wife and ratifies the agreement by the hand-contract[2], then it is not proper that he should break the contract, for (if he breaks the contract and) if every time the woman leaves a sigh in her heart therefor, it is a sin, the retribution whereof will reach the soul (of that person) who is called Meher-druj.

MU. I, p. 189, ll. 16-17. (MU. II, 387).

Nariman Hoshang :—Q.—Again, if a Behdin gives divorce to his wife and says : " I will not have her, but I will wed another wife," then is such divorce allowed or not ?

A.—The wife who has been accepted (by the tying of the marriage-knot) should not be divorced. But if that wife does not bring forth children, (her husband) may wed another, but the (first)wife should not be divorced.

Consorting with one's wife.

MU. I, p. 190, ll. 4-9—H. F. f. 207, f. 218.

Kamdin Shapur :—A person should not consort with his wife for 80 days, if she is delivered of a child. Thereafter, when he goes near her, and a child is born, that child must be entrusted to a wet-nurse who should be a woman of the good religion, so that she may suckle it. If the mother, who has given birth to the child, suckles the child and the child dies within 4 years the father and mother are *margarjan*.

If a young wife has a son or a daughter two[3] years old if she is (still) not in menses, then (her husband) may consort with her. When one consorts with one's wife and a child is born, then for 4 months and 10 days,[4] one should not go near her.

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1 مردی نیست *lit.*, there is impotency (in a man).

2 Cf. Av. *zastā-marshta*.

3 BK. has دوازده for MU., HF. دو

4 MU. روز—better HF. روز ۵۸.

If one has nocturnal pollution and one does not wash oneself, one should not consort with one's wife, because it is said that the father of Salman had nocturnal pollution, and he consorted with his wife, and Salman[1] was conceived[2] in the womb of his mother.

MU. I, p. 190 ll. 18-19.

Shapur Bharuchi :—When, after menstruation, a woman purifies herself and washes her head, (the husband) should not go near her for 3 days more.

Again, if a woman has given birth to a child, (the husband) should not consort with her for 4 months and 10 days.

MU. I, p. 190, l. 19 to p. 191, l. I. (MU. II, p. 479).

Suratya Adhyārus :—As regards the man who has sexual intercourse with his wife, if the woman has not bathed (after intercourse) and is in menses, she ought to wash herself as in the case of her other periods.

MU. I, p. 191, l. 3. (MU. II, p. 385).

Nariman Hoshang :—When a husband consorts with his wife, they must wash their bodies altogether and then (only) they are clean.

MU. I, p. 191, l. 5—H. F. f. 272. (MU. II, 453).

Kaus Mahyâr :—Q.—How is it if they wash their head with water boiled in a pot ?

A.—(By washing the body) with hot water, the *druj-nasush* will not be destroyed, especially that which a menstruous woman has.

MU. I, p. 191, ll. 7-10. (MU. II, p. 387).

Nariman Hoshang :—Q.—Can one consort with his wife every day, or how many times a month should one consort with his wife ?

A.—It is proper to consort with one's wife, three times a month, and when this is proper for 10 days[3] and she becomes pregnant, then according to the good religion, (consorting with her again) is not allowed at all[4] : for in the religion, three kinds of sin have been spoken of, which have been noted down (here) in short.

Again, one should not consort[5] with her for the time that the child is being suckled, and if she becomes pregnant a second time, then if the weak suckling[6] is not given to a wet-nurse and the suckling dies and if the parents of the children know this and are careless about it, both are *margarjan*.

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1 Salmān-i Farsi, otherwise called Dastur Dinyār.

2 MU. اوی شدم : Paz. ؤیسطه. *i.e.*, went in.

3 *i.e.*, When such intercourse is held ten times. 4 یاصلاً for باصلاً

5 for نزدیک read نزدیکی 6 فرزند شیرزده

MU. I, p. 191, ll. 12-19 to p. 192, ll. 1-8.—H. F. f. 209.

Kamdin Shapur :—Every time that one goes near one's wife, the husband and the wife should first of all recite 9 *Yathā*. Then they should consort, and when they become separated, they should recite 3 *Ashem*, 2 *Humatanãm*. 3 *hukhshathrotemāi*, 4 *Yatha....ahunem. vairim. yazamaide*.....to end. Then the wife should not utter anything, but the husband should recite *āat-aoshiti* .....Ashem. [Here the formula is given : see Vd. 18 §§ 51-52]. Then both husband and wife should wash their heads.

Every time there is nocturnal pollution,[1] and if one recites the Avesta thereof then for every one time, Ormazd gives a son 15 years old, at the resurrection and future existence to one who has performed a Yasht[2] ; but if the Avesta is not recited, such a son is not given and (moreover), it will be a sin of one *tanafur*, which is equal to 1200 *dirams* in weight.[3]

MU. I, p. 192, ll. 10-11.

Shapur Bharuchi :—At the time of consorting with a newly-married woman, both husband and wife should recite first 11 Yathâ-ahuvairyô's and then they should consort. When they separate, they should finish off the *Vāj*, just as is written (in the Avesta).

Nocturnal pollution.

MU. I, p. 192, ll. 11-19 to p. 193 l. 1. (MU. II, pp. 475-77).

Suratya Adhyarus :—Q.—When men have been polluted in a dream, should they observe ceremonial precautions[4] before bathing or after bathing ?

A.—It is necessary that the ceremonial precautions[4] should be observed before bathing, and then they should recite the Avesta[5] and thereafter bathe.

Q.—A person is polluted in sleep, but he forgets it and recites (at once) the Avesta, and eats something. Thereafter he comes to know of it and bathes. (What is the decision ?)

A.—If this is (done) unknowingly, he is not *riman* : but whenever he knows of it (and acts in this way), it is not proper.

Q.—In trustworthy books, it is enjoined that if a man has been polluted in sleep, or if a woman has menstrual discharge, then the clothes so soiled should be first washed with the *gomez* of the bull. When men get up from bed, they should in the same way[6] wash the cloth soiled by nocturnal pollution and then wash it entirely with water. But, at the present day, in the regime of the *darvands*[7] (*i.e.* foreigners) this should not be made manifest. Will it do if water (only) is used for this ?

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1 که نزدیک زنان شده باشد must be omitted as in the Paz. Riv. of Kamdin Shapur.

2 *i.e.*, who is a priest (or, has been initiated a *Nâvar*.)

3 HF. adds. اوش پاد فراه گران بید

4 پرهیز

5 After بخواند — و چیزی خورد is an interpolation (See MU. II, p. 475 ll. 18-19). See line 14, just following.

6 *i.e.*, with *gomez*. 7 *i.e.*, the Mussalmans.

A.—Without (first washing the clothes with) the *gomez* of the bull, it will not do.

Q.—It is incumbent on a woman in menses and on the man who is polluted in sleep to use the *gomez* of the bull (for purifying the clothes soiled), but in these times, owing to the dread of the *darvands*, we cannot openly make manifest the use (of the *gomez*), and to put this (injunction) into practice becomes difficult. (What is the decision about it ?)

A.—It is not proper without (using) the *gomez* of the bull, but out of helplessness, *āb-i tamtūmē* will do, *i.e.* the juice of plants or of the leaves of the trees will do. If we can help it, we must exert ourselves about it ; if we cannot help it, we must rest contented.

MU. I, p. 193, ll. 3-5. (MU. II, p. 467.)

Shapur Bharuchi :—If a man is affected with nocturnal pollution, and if he does not recite the Avesta *ād. aoshiti* (Vd. 18 §§ 51-52), then one *dev* becomes pregnant, but if he recites *ād. aoshiti*, then the Creator Ormazd bestows on that man a male offspring, and if he recites it the whole of his life, male progeny to the extent of 150 has been ordered in the religion. If he recites it 20 times, 30 times, or as many times, then he will get so many offspring (in the next world).

MU. I, p. 193, ll. 5-7. (MU. II, p. 476).

Suartya Adhyarus :—Q.—When the seminal fluid separates from the body, is bathing necessary, whenever this happens ?

A.—Every time this happens, bathing is necessary.

MU. I, p. 193, ll. 11-19 to p. 195, ll. 1-2. (MU. II, p. 464).

Shapur Bharuchi :—Again, casting the seminal fluid on a piece of arable land is not allowable.

This is the formula (*nirang*) recited for observing precautions about nocturnal pollution. If the *nirang* is recited,[1] Ormazd gives him a son 15 years old in the spiritual world.

If a person is affected with nocturnal pollution during sleep, then when he gets up, he should recite the *vāj* with the Khshnuman of Asfandarmad and recite the following *nirang*. He should show the seminal fluid to the earth[2] *i.e.* he should first wash the piece of cloth on which the seminal fluid separated from the body has fallen, and then he should recite the following *nirang*, so that the earth Spendarmad may convey to him a son in the spiritual world.

Here follows the *nirang*.[2]

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[1] for نخواند S.D.B. خوانده

[2] See Vd. 18 §§ 51-52.

On Suckling a child.

MU. I, p. 195, ll. 17-19 : MU. I, p. 254, ll. 3-5 : H. F. 119, 158.

Kama Bohra and Kaus Kama :—It is said in the religion that a woman[1] who weans a child (unseasonably)[2] and the husband[3] who consents to it are to be regarded as committing (the sin of) *dashtān-marz*[4].

MU. I, p. 196, ll. 1-2—H. F. f. 207. (MU. I, p. 254 l. 1).

Kamdin Shapur :—A boy and a girl up to 17 and 15 months old respectively, should be suckled.

On Adultery.

MU. I, p. 196, l. 19 to p. 197, ll. 1-2—H.F. f. 93.

Kama Bohra :—If a man sees another man with his wife for an illicit deed, or if he has heard of this corroboratively from another person, then if the woman repents of it and desists from doing such misdeed, can she be regarded as his wife (by the husband) or not ?

A.—If the regulation of the world, *i.e.* the sovereignty is not in the hands of the Behdins,[5] then this is possible, for the reason that she should not commit another misdeed, and if she has repented and desists from the desire[6] of committing (further) crime, it is even better that a watch is kept over her in the house.

MU. I, p. 197, ll. 4-14—H. F. f. 123, f. 162.

Kama Bohra (and not *Nariman Hoshang*) and *Kaus Kama* :—If a man sees another man with his wife for an illicit deed or if he has heard of it from a person corroboratively, what is the decision ?

A.—If the sovereignty is in the hands of the Zoroastrians,[7] she should be quickly put to death, because God has commanded thus : "Every woman who gives her body unlawfully (to another man) four times is regarded as a *jeh*[8] ; and whatever

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1 HF. in one place has زن بکر

2 بگذارد *lit.*, lets go the milk in the breasts. See below (Kamdin Shapur) where it is said that the male child should be suckled for 17 months and a female child for 15 months. Then if a woman weans her child before this time and her husband consents to it they must both undergo the penalty of *dashtān-marz*.

3 H. F. in one place has مرد نو

4 *lit.*, the sin of cohabiting with a woman in menses.

5 As said in the next Rivayat, if the Behdins have the power, she should be at once put to death.

6 از سر

7 ایران as opposed to انیران (foreigners).

8 چه—for چه Av. پوسیه a whore. This word is everywhere read *che*="what" by Dr. West in Saddar Nasr. Cf. Saddar Nasr Ch. 67 § 2 and Ch. 59 § 5. The amended translation of Ch. 67 § 2 (Saddar Nasr) would be better thus . . . . . Every woman who has lain with a strange man should be called *jeh* (*i.e.*, whore) and the retribution of her crime [جزای تقصیر : Dr. West has چرا تفسیر = "why is the explanation . . . . (?)] is this that she is of one nature with all wizards and sinners. Cf. also Ch. 59 § 5 (Saddar Nasr) : اگرنه اوراچه خوانند which Dr. West translates "What do they call her ?"—better, "She is called a *jeh* (prostitute).

she looks at, decreases. If she talks with a pious man, the glory of that man departs and every creature and creation of God suffers loss on account of her.

Hence, for any person who acts thus, the more quickly she is killed the better it would be. If the sovereignty is in the hands of non-Iranians she should be forced to repent of it, and that she may desist from doing such misdeed, (the husband) should keep her under his control[1] so that she cannot persistingly[2] do further misdeed.[3]

MU. I, p. 197 ll. 16-19 to p. 198 ll. 1-2 (MU. II, p. 387).

Nariman Hoshang :—Q.—If a Behdin commits adultery with the wife of a Behdin, what should be done to both ?

A.—Both man and woman are sinners and there is punishment of the Bridge for both. It thus appears from the good religion[4] that (as a result of the infliction of the proper punishment, care should be taken that) the woman or the man may not turn *darvand*[5] and if the husband can assent to it, the wife may contract a new marriage (with another)[6] ; if not, the woman should not be left without a lord[7]. Again[8], let it be known, there are several customs which, in these times, cannot be observed in their entirety ; but the husband of the woman can contract (a new) marriage.

Q.—If a Behdin or a Hirbad commits adultery with a *juddin* woman, what about that Behdin or Hirbad ?

A.—The sin (committed) through *juddin* women is very grievous. There are three ways in which the sin will settle (upon the sinner) : One is this that there is the fear of innumerable *margarjans*. The second is that there is only one margarjan and the third is that this grievous sin is more degrading[9] to the Herbad, and he is not fit for the profession of a Herbad with regard to any Behdins.

MU. I, p. 198, ll. 4-5.

Shapur Bharuchi :—Q.—It is said that a man and a woman have consorted together (in an illicit intercourse). Will it do if that woman performs *patet* (*i.e.* repents of her sin), or, can the woman be given in marriage (to another) or not ?

A.—A *pādshāh*-wife must remain a *pādshāh*-wife ; and if she does not commit the crime a second time, it is allowable that she may repent (of her former misdeed), but this is not allowable in the case of an *ayūkan*-wife or *chākar*.[10]

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1 Or, they should keep her under the control of a relative (*khvesh*).

2 Kama Bohra and HF. بداوام—better Kaus Kama and S.D.B. بدوام—Per. دوام = Persisting, persevering in.

3 For an account of such a woman, See Vend. 18.

4 Or, those of the good religion declare that . . . .

5 *i.e.*, adopt another faith, chiefly Islamism.

6 Or, the husband may marry her again.

7 *i.e.*, a master or chief who may watch her movements.

8 وگو—better دیگر

9 سبکتر (*sabaktar*).

10 *i.e.*, a *chākar* or *chagar*-wife : See above.

MU. I, p. 198, ll. 7-16—H. F. f. 95, f. 124, f. 137.

Kama Bohra :—Q.—If a man consorts with a *juddin* woman, four times, what is the decision ?

A.—If the woman does not become pregnant then (the sin) is the same as that of *dashtān-marz* (*i.e.* cohabiting with a woman in menses), but if the woman becomes pregnant and gives birth to a child and if it is brought up[1] with the *juddins*,[2] then every crime which is committed by its progeny after progeny[3] is just like this that the person does it with his own hands. This sin is very grievous and (fruitful) of many *margarjans*.

Kama Bohra and *Kaus Kama* :—Q.—A man consorts with other men's wives four times. What is the decision ?

A.—If the woman does not become pregnant, it is a sin of *dashtān-marz* (*i.e.*, cohabiting with a woman in menses), but if she becomes pregnant , then no estimate can be made of that sin[4] because it is possible that many children and grand-children will (thereafter) be born, and so many sins relating to *dashtān* (*i.e.* menstruation) and *margarjans* will spring up from them that it is the same as if that person has committed them himself.[5]

The hamemâl sin, or sin affecting the accusers.

MU. I, p. 202, ll. 2-5—H. F. 90.

Kama Bohra :—Q.—If a person commits a sin of Hamemāl (*i.e.* a sin affecting one's adversary or accuser) and (in compensation for that) orders Yashts and Yasnas (to be celebrated) and orders Khavidyodath[6] to be performed and carries fuel (*i.e.* sandal-wood,–&c.) to fire-places, can that sin be extirpated[7] or not ?

A.—Nowhere is it manifest in the Avesta that the sin affecting the accusers can be uprooted by[7] (the performance of) any meritorious deed except that the antagonist is satisfied but there is no good deed (which can compensate for it), or there is no other remedy (which will uproot the sin). Just as a person is responsible[8] for one *diram* to another person and orders Yashts and Yasna-services worth a thousand *dinars* for that one *diram* and performs various kinds of duties and good works, still the sin is not uprooted. About the ceremonial recital of the Avesta, it is declared in the revelation that it will not remove the sin of *margarzan* or the sin affecting the accusers, but the performance of Khvedyodath[9] (only) can remove the *margarzan* sin.[10]

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1 *lit.*, remains with.

2 MU. جددینان—HF. جددینی

3 زه = offspring ; child-birth.

4 Because the sin is very grievous.

5 *lit.*, by his own hands.

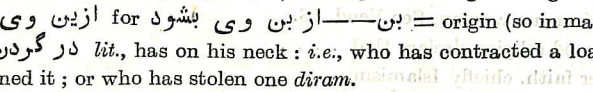
6 HF. adds و خویدیودث فرماید (referring to marriage among relations).

7 ازین وی بشود for از بن وی بشود—— بن = origin (so in many places).

8 در گردن دارد *lit.*, has on his neck : *i.e.*, who has contracted a loan of one *diram*, and has not returned it ; or who has stolen one *diram*.

9 *i.e.*, marriage among relatives.

10 Cf. Sls. VIII § 1.:—



i.e., The sin of *hamemâl i.e.*, the sin affecting the accusers can be atoned for among the accusers ; that relating to the soul can be atoned for among the *rad* or high priests.

MU. I, p. 202, ll. 6-16—H. F. f. 119; f. 158.

Kama Bohra and Kaus Kama :—Q.—If a person performs *Khvedyodath*, or orders Yasna-services (to be performed), then which crimes will be extirpated[1] thereby and which not ?

A.—(The performance of) *Khvedyodath* will not uproot the sin affecting the accusers, and the Yasna-services will not extirpate[2] the sin of *margarzan* ; because in many places it is manifest from the religion that if a person is responsible for one *diram* to another, then in no case will that sin depart from his neck, although he may perform many duties and good works, and performs *Khvedyodath* or orders Yasna-services (to be performed) except that he satisfies the antagonist. There is no other remedy for the sin affecting the accusers than that he should satisfy his antagonist. The sin affecting the accusers is this :—a person takes away something from a person, or that a person commits adultery with another's wife. Khvedyodath will remove[3] the sin of *Margarzan*, neither more nor less ; but a Yasna-service will not remove[4] the *margarzan* sin.

About menstruous women and the Davâzda-Homâst ceremoney performed for the expiation of sins committed by them.

MU. I. p. 205 ll. 18-19 to 207 ll. 1-3 —H. F. 248.

Kamdin Shapur :—Q.—In what way should a woman in her periods act ?

A.—When a woman is in doubt that she is in menses, she should strip her clothes off the body and watch herself. If menstruation occurs, she should wear the garments (set apart) for menstruation and should sit in a place which is far from water, fire, vegetation and from a holy man : (as is said in the Avesta) :—āat. mraot. Ahuro. Mazdāo. pancha-dasa. gāim. hacha āthrat, &c. (Av. quoted). Ormazd said : "She should be 15 steps away from fire, 15 steps from water, 15 steps from the Barsom spread holily, and three steps from the holy man." Again the gaze of a menstruous woman causes pollution as far as the eye can reach any place, and if she looks at the Barsom or Darun or any ceremonially purified apparatus[5] (of the Yasna Gāh) as far as 1000 steps, she causes pollution.

At the time of taking meals, the food should be put in a (metallic) dish, and two clean hand-gloves[6] should be given to her. First, a little pure *nirang* should be let in a receptacle[7] and placed near her in such a way that there would be no contact with her. That woman should take up the *nirang* (*i.e.* bull's urine) and wash

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1 ازین ببرد for از بن ببرد (so in many places).

2 به نتواند برد (Kama Bohra)—Kaus Kama بتواند برد for نتواند برد

3 HF. نتوان برد — better MU. بتواند برد or Kaus Kama ازین ببرد

4 MU., HF. نتوان برد (Kama Bohra)—MU., HF: (Kaus Kama) بتواند برد for نتواند برد

5 پادیابی generally means ceremonial purification ; technically, it is used with the Barsom for all the implements and sacred things used in the higher liturgical services (See Pah. Vd. and Epistles of Manushchehr.)

6 *Kissa*=a bag : here the *dastvāna*.

7 جایگاهی *lit.*, place.

her hands and face with the *nirang*. She should take up the gloves in such a way that they may not touch her clothes. She should put them on. She should hold the end[1] of the spoon (at the time of eating) in such a way that the gloves may not come in contact with the water or bread. When she has finished her meal, the (metallic) dish should be put in a large bag and the two hand-gloves should thereafter be placed over it and this should be laid (aside) in such a place that as long as the hands are again not washed (with *gomez*, at the time of another meal), there should be no contact with it. Again, when she wishes to eat her meals, some one should pour a little pure *nirang*[2] in a cup (and place it near her) in such a way that the person should not come in contact with the menstruous woman or her clothes. If that person comes in contact with the menstruous woman or the clothes of the menstruous woman, that person should wash himself and his clothes with *nirang*[2] and water. If the (metallic) dish or the hand-gloves touch the garments of the menstruous woman or comes in contact with any member of the body of the menstruous woman or with any other thing (pertaining to her), they are impure, and before she cleanses herself (of the impurity) of menstruation, another person should denude herself so that she may wash that dish or the garments (made impure), with *nirang* and water and thereafter she should wash herself with *nirang* and water in order that she may be cleansed. When the menstruous woman perceives herself clean, it is necessary for her to stay for another day, and should wash herself the next day. (Washing) should not be effected before this period; if she washes her head (before the stated period), and if water reaches any member of her body or her clothes, then for every drop of rain or[3] water there is a sin of one *tanāvīr*, and if she drenches her body with water, it is (a sin of) 15 *tanāvirs*, which is a *margarzan* sin. She should most assuredly abstain from (applying) water to the body or the clothes defiled with *dashtān* (*i.e.* menses). If she does not abstain herself (from doing this) she is *margarzan* and fit for hell. When a menstruous woman (finding herself free from menses) washes her head, she should be given *nirang* (to be applied to her body) at two places[4] and then some distance away from this (place), she should bathe and wash herself thoroughly well in such a way that (at the place) where she had rubbed *nirang* (on her body), the water may not pass on there. If the garments or any impure thing of a menstruous woman have been taken in the mouth or (bitten with) the teeth by that menstruous woman, then when she perceives herself clean, she should not wash her head (at once to purify herself) and should not go to her house; but when she is free from menses, she should (first) wash herself and her clothes with *nirang* and should not apply any water (to her body). She should necessarily undergo the Bareshnum purification.[5]

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1 دنب *lit.*, the tail.

2 Technically used for *gomez* or urine of the bull or cow, so called because the *nirang-i din* *i.e.*, the sacred formulas of the religion, *i.e.*, the Vendidad Ceremony is performed in the preparation thereof.

3 یا for یا

4 As in the administration of Bareshnum, on stones reserved for this process.

5 as, by taking the impure things belonging to her in her mouth, she has become *riman*, who is always purified with the lesser purificatory process called *si-shui* (*lit.*, 30 washings) or according to some Rivayets, with the greater purification called Bareshnum.

MU. I, p. 207, ll. 3-19 to p. 209, ll. 1-18—HF. f. 379.

[*Bahman Punjyā*]:—Propitiation of Ormazd, the radiant and glorious and of the Amshaspands and of all the spiritual angels and terrestrial angels.

Q. About *Dashtān* (*i.e.*, a woman in menses).

Dātār ! yat. ahmya. nmāne. yat. Māzdayasnoish. nāirika. chithravaiti. dakhshtavaiti. vohunavaiti nishidhāt (Vd. 16).

May the priests, warriors, husbandmen and the artizans, and the Mobeds and Dasturs and Hirbads and the leaders (of the congregations) of Hindustan, *viz.* those of the religion of Ormazd and Zartosht,—condescend to accept the salutations and supplications of these humble ones (of Persia) sincerely attached to them by way of petition and may their precious visit (here) be consummated with goodness and excellence. After the indication of our good pleasure, some words about a woman in menses, *i.e.*, about the ceremonial impurity of women[1] are written :

The holy Zartosht asked of Ormazd : " O Creator of the material world. Thou holy one ! If there is a woman in her period, then first of all a *dashtānistan*[2] should be prepared, *i.e.*, a place should be prepared for the women in menses, 30 steps away from water, 30 steps away from fire, 30 steps away from Barsam and the Yazashna-gāh, and 3 steps away from a pious man, *i.e.* (away from) the place frequented by men. If suspicion arises in the mind of a woman as regards her period and if she is (at that time) engaged in any work, *e.g.*, if she makes her bread, or cooks her food, she should leave off that work, come out of the house, go to the *dashtānistan*[3], strip off her clothes, put them far off and watch herself. If she is in menses, she should wear her old garments (reserved for this purpose) and with these (clothes) on go to the *dashtānistan*, should not talk with any pious man, should not throw her gaze on fire, and should not look at the sun.[4] When food is carried to her, (it should be given to her in) a metallic vessel, *viz.*, a tray of brass and a spoon of brass or of copper and another vessel for water and a solid linen fabric should be made into two folds and three bags sewn therefrom; two thereof[5] should be put on, one on the right hand and one on the left hand and one[6] should be (reserved) as a receptacle for the metallic trays (*i.e.*, vessels for eating). When the menstruous woman is on the point of eating her food, she should take the urine of the bull and wash her hands three times with it and wash her face three times with the urine of the bull ; then she should place both her hands in the bags (*i.e.*, hand-gloves) and take up her food in such a way that the gloves may not come in contact with the food. If the food comes in contact with the gloves, it becomes impure and should not be eaten. The metallic tray also becomes unclean and the

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1 بی نمازی ceremonial impurity in women disqualifying them from engaging in prayers—Steingass.

2 *dashtân* used for dashtânistân.

3 دشتانستان for دشتانشان

4 *lit.*, should look less at the sun.

two bags in the form of hand-gloves called دستوانه (*dastvâna*).

5 which should be a larger one than the two preceding.

food should be thrown to the dog. Some (other) person should denude herself,[1] make the tray (clean) dried[2], apply the urine of the bull and wash it therewith and cleanse it with dust and (then) wash it with running water.[3] If the hands and the hand-gloves are so applied to the food that it does not become impure, she may (with due precaution) take up the food and place (the dish or tray) on the palm of the left hand and eat it (with the spoon). Again, she should so eat it that the spoon may not strike the nose; if the spoon strikes the nose, it becomes unclean, and she should take up another spoon and the (unclean) spoon should be purified with the bull's urine and dried clean and washed with water so that it may be pure. Again, the gloves worn on both the hands should be so kept that they may not come in contact with garments worn on the body.

When she has finished eating the food, the tray in which bread is eaten and the vessel in which water is drunk should be inserted and put in the larger bag. It should be (then) so placed in a neat place that any dog or creature may not thrust its snout into it,[4] and the two gloves of the hands should (also) be placed in the larger bag.

Again Kusti and the garment underneath the Kusti, *i.e.*, the *Sadra* should be worn and every day and night, (the Kusti) should be performed 7 times. If, during the first night, she sees herself clean, then so long as three nights have not passed, she should not bathe,[5] but when three days and nights pass away and if she is clean, she should sleep one night more in that state of cleanliness.[6] Again, during (the period of) 9 nights, if she finds herself clean (from the 3rd night) onwards, (*i.e.*, if she finds that she is free from the pollution of menstruation on the 3rd or the 4th or the 5th or the 6th or the 7th or the 8th day), she should sleep for one night more in that state of cleanliness and then bathe herself. If 9 nights are passed (in menses), then she should bathe at the very moment she becomes free from it. When she washes herself, she becomes free from impurity and pollution. She should go to a place far away from the *dashtānistān*[7]; bull's urine should be taken there and she should apply, and wash herself with, bull's urine three times, and every time she should make herself clean dry; every three times she should make her body wet with bull's urine and the hair of the head should be so drenched that when it is squeezed, (the drops of) the bull's urine may trickle through it. Every time she should dry her body and then the gloves put on the hand and the tray in which food is eaten should be washed three times with bull's urine and when they are clean dried with dust, there should be no moisture thereon. The gloves should be placed aside and she should sit on another stone.[8] Three[9] vessels of water

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1 necessarily a woman.

2 *i.e.*, take out the remainder of the food therefrom.

3 *i.e.*, pure water.

4 دم نکند *lit.*, may not blow it with its breath.

5 *i.e.*, the least period for a menstruous woman to confine herself in that state is three days.

6 and then wash and purify herself with water.

7 دشتانستان for دشتان شان

8 *i.e.*, the stone or the seat kept apart for bathing with pure water.

9 سر for سم

should be placed near that woman so that she may bathe and purify herself and put on clean garments and when she purifies the vessel of water, the bag, if it has become dry, should also be washed with water and should be placed (apart) in a place until they may be taken (and used) the next time during menstruation.

The Avesta (recited before purification with *gomez* and water is :—

(here the Srosh-bāj, upto *ashahe* is given). (When she has purified herself with *gomez* and water in the manner indicated above), she should finish off the *vāj* (*i.e. nemaschā. yā. armaitish. izhāchā.* &c.) twice and then she should put on the Kusti anew and the Avesta (for tying on the Kusti) should be again repeated.

When a woman is in her period for three times, the garments she puts on during menses should be so drenched with bull's urine (at the 3rd time) that no portion thereof remains dry and so that when they are squeezed, the urine of the bull trickles down (through them) ; then they should be strewn (in a place) until they become dry. She should take up water, be away from the (other) pure water (for bathing) and wash those clothes and strew them so that they may be dried and then they should be taken up and placed in a neat spot in such a way that they do not touch any other thing, until the period of menses again commence, (when they should be taken into use).

Again, when there are (many) women in menses, if two, or three, or four, as many as there may be, they should not come in contact with one another,[1] *i.e.* they should not strike their hands or feet one with the other ; and if they do so, they are *riman* and they should undergo the Bareshnum purification. If the garments worn by a woman in menses are moistened with (the contact with) the teeth, or with the saliva of the month, then the woman becomes *riman* and she should undergo the Bareshnum. If any part of her body comes in contact with her teeth or become wet with saliva, she becomes *riman*. If a woman in menses talks with a man, then for every word (she utters), there is a *farmān* sin. If a menstruous woman throws her gaze on fire, it is a *tanāvir* sin. If a menstruous woman goes near the fire in such a way that the heat[2] of the fire reaches her, she is *margarzān*. If water is poured on a menstruous woman, for every drop she becomes *margarzān*, *i.e.* it is necessary to kill her.[3] When it rains and she knows that it is raining and goes out when it is raining then for every drop which falls on the menstruous woman, she is *margarzan*. A menstruous woman should not pass over a bridge or throw her gaze on the running water. Again when women are in menses, it does not behove them to place any member of their bodies, *i.e.*, either (bare) hands or feet, on the ground, and if they lay their bare members on the ground, it is a *tanāvir* sin. If they walk with bare feet, it is a *margarzān*. It is necessary that every woman, when she cleanses herself by washing should kill 200 corn-carrying ants. It is necessary that every woman should cause 33 Vendidads to be consecrated with the *Khshnumans* (*i.e.*

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1 *lit.*, strike their bodies one with another.

2 گرمیش

3 *margarjân* is thus literally explained.

the dedicatory formulas) of the 33 Amshaspands[1] and when she perceives herself free from menses and washes her head, she should perform *patet* for the expiation of her sins.[2]

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1 *i. e.*, all the Aushaspands and Yazads; referring to the consecration of the Hamāyasht

2 وناه وجارش Pah. [illegible]

Throughout this Rivayat, the words *gomez-i gāv* are written in Avesta characters. For the reason thereof see MU. I. p. 192 ll. 17-19.

Cf. the following passages: from Sls. and Pah. Vend:—

Sls. Ch. III:—

(1) If a menstruous woman takes new clothes for her use, they are *riman* (*i.e.*, polluted), but those which are (already) in use are not *riman*.

(*i.e.*, the garments kept apart for use by a woman when she is in menses do not further become polluted, when so used at the different periods. But if new clothes are provided for a menstruous woman, they are polluted and therefore should be kept once for all for a similar use and they should not be worn ordinarily, although they may be washed with *gomez* and water).

(4) No sooner does she know that she is menstruous, than at the place where she is occupied in work, first the necklace, then the ear-rings, and then the head-fillet (*chambar*) and then the garments should be put off. (5) When she is in a place where she is occupied in work, even though she may have been a long time occupied in that work (without her being aware that she is in menses and if thereafter she comes to know of it) yet, then, the garments (she wears) are clean (but must be put off at once). ([illegible] Perhaps [illegible] is for [illegible] the word which explains [illegible] *i.e.*, *dakhtavaiti* in Vd. 16 § 2. If this interpretation be correct, then the meaning of this last clause may be: There is nothing the matter (*Kār ūit*) with the menses (*tagāk*) and the privy parts (*sharm-gāh*)—See § 14 for [illegible]) (6) When she knows for certain that it is menstruation, then she should change all her garments and should sit in the place for menstruation (*i.e.*, in *dashtanistan*).

(10) Hands put over ceremonial apparatus (*pādyāvih*) used jointly (*am-bājitak* Cf. انبازی joint company, partnership) (in the Yasna-Gah or other liturgical serivce) when a menstruous woman sees them, become unclean; and if she sees the Zoti (*i.e.*, the officiating priest only) and does not see the Barsom (and other ceremonial apparatus), it is the same (*i.e.*, the ceremony is vitiated.)

(11) In a house where a menstruous woman is on the upper (floor) and the Barsom (*i.e.*- the ceremonies conducted with the Barsom) ceremony is going on right below (on the ground floor), if even (it is conducted) full 15 steps (right) below, even then the Barsom (ceremony) is vitiated, but if not right (below), 15 steps are plenty. (*i.e.*, the ceremony is not vitiated).

(12) Food which is cooked within three steps of a menstruous woman is impure and food which she leaves off (eating) from her morning meal is not fit for the evening meal, nor that which she leaves off (eating) from her evening meal, for the morning meal.

(13) If any one touches the clothes and garments (of a menstruous woman), Soshyos said that so much space should be washed with *gomez* and water; her bedding which touches the bedding of any one does (not) make it *riman*.

(14) A menstruous woman who becomes clean in three nights should not wash herself till the 5th day (*i.e.*, she should wait for one night more to be quite certain whether she is clean or not); from the 5th day onwards to the 9th day, whenever she becomes clean, she should wait for one day for cleanliness lest *tagāk* (*i.e.*, menses) (should issue again) and she should wash herself after 9 nights when *tagāk* does not matter (*i.e.*, she should at once bathe after 9 nights passed in menstruation).

(16) If a menstruous woman has sat for one month in *dashtānistān* and if she becomes clean on the 30th day and when at the time she perceives herself clean, she again becomes menstruous, then her *tagâk* (*i.e.*, period of the flow of menses) should (be counted) from the beginning and washing is not allowable till the 5th day.

(17) When she has washed herself of (the impurity of) menstruation and has sat for 3 days in cleanliness and becomes again menstruous, then she should wait for 4 days from the beginning (of the second period), and she should wash herself on the 5th day.

(18) When, for her being (free) from the second menstruous period, nine days and nights are not (required) (*i.e.*, if she is free within this period), then on her being clean (from menstruation either on the 3rd, 4th, up to the 8th day) she should wait for one day and then wash herself. If she passes completely nine days and nights (in menstruation) (and then is free from it), she should wash herself on the same day, (*i.e.*, there is no need of her waiting for one night more).

(21) On account of severe cold, it is allowable for her to sit near fire, and when she washes herself, she ought to take the *bāj* (of Sarosh). The washing of her hands, except with *gomez*, is not proper. When she washes herself (with pure water), 200 noxious creatures should be killed by her for the atonement of sin.

(25) Again, if a person comes in contact with a menstruous woman, or with any person for whom it is necessary to wash with *gomez* and water, it is the root of a sin of 60 *stirs*.

(26) If one knowingly has sexual intercourse with a menstruous woman, it is the origin of a sin of 15 *tanāfurs* and 60 *stirs*.

(27) If a menstruous woman sees a fire, it is a *farmān* sin ; if she goes within 3 steps (of such fire), it is one *tanāfur*. If she puts her hand on the body of a fire, it is a sin of 15 *tanāfurs*. The same is the case (if she puts her hand) on the ashes (of a fire) and of dried cow-dung (*gôbarak*, *lit.*, the produce of the cow).

(28) If she looks at water, it is a *farmān* sin ; if she sits in water, it is a sin of 15 *tanāfurs* ; if she walks out in the rain through contemptuous disregard, then for every drop, there is a sin of 15 tanāfurs.

(29) She should not look at the sun and other luminaries ; she should not look at animals and plants ; she should not converse with a righteous man ; for so violent a fiend is the fiend of menstruation that where another *druj* does not smite with her look, that (*i.e.*, the *druj* of *dashtân*) strikes (a person or a thing) with her look.

(31) . . . . The tray of food, if apart from the lip (*lahav* = لب) and contact with it does not occur, is proper.

(32) When one wishes to consecrate the Darun, and one holds up the Barsam from the Barsam-stand and if (a woman) is in menses, then as soon as it comes to one's knowledge and one puts down the Barsam and goes out, the Barsam is not *riman*.

(33) In menstruation, she is to be so seated that there should be 15 steps of 3 feet each from the water apart from her body, 15 steps from the fire, 15 steps from the Barsam, and 3 steps from a righteous man.

(34) They should carry food for her in iron or leaden vessels and he who carries the food should stand three steps away from her.

Cf. Pah. Vd. 16 § 2 :—

If fire is seen away from 3 steps, water from 3 steps and a well (چاه ?) away from 3 steps there is no sin committed . . . . . When she is engaged in work at a place, the clothes which she wears on her body (before the commencement of menses) do not become *riman* . . . . . When (a woman becomes menstruous and) she goes out at once (from the place) and if one has his hand on the Barsom (*i.e.*, one has been conducting any ceremony with the Barsom) it is not *riman*, if she can go away in the manner (prescribed) (*i.e.*, with all proper precautions such that everything in her way should be removed and the ground should be strewn with dust) ; but if she again goes to the ceremonial apparatus (*patmānak* : Cf. *Patmānak-i Pādyāvi*) (or, if she goes within the measured distance (پیمانه *i.e.*, within 15 steps), then she makes it polluted (*i.e.*, the ceremony is vitiated).

Pah. Vd. 16 § 4 Comm :—

These following things are *riman* on account of her gaze :—Barsam, Aiwianghān, Zor and *Jiv* (*i.e.*, *Jivām*=milk).

Everything, if at the right distance (*lit.*, measure *i.e.*, the measure of 15 steps, &c.), is proper, except that one when the uncleanness is above (*i.e.*, when the *dashtān* woman is on the upper floor) and the ceremonial apparatus (which are arranged for conducting ceremonies) are right below. For even if it is much below, even then it is not proper (*i.e.*, the given distance is not sufficient for the purpose) ; no ceremony in such a case should be conducted below.

Pah. Vd. 16 § 7 Comm.—

It is proper that every one should sit, eat and sleep in one (secluded) place. At the time of (eating) food, she should wash her hands with *gomez* and with the *khshnuman* of Srosh should recite the *vāj* for taking meals (*darun*). Some say that (she should recite only) Yathâ and Ashem.

The food left over by a menstruous woman (is of no use whatever) and it is not proper (to eat it). The food should be (eaten) separately (by every menstruous woman) : it is not proper (for more menstruous women) to eat it together.

Nishapur has said : " In our house if any (other) woman sits (as menstruous) and if she has to take her food, then the food-tray of the menstruous woman (who has already eaten in it) should be washed with *gomez* after she has dined (and then the other *dashtân* women should eat from it . . . . .)

When she comes out (free) from menstruation, and if there is no fear of her being purified from menstruation, she should wash herself. If there is fear of the menstruation (appearing again), she should not wash herself and she should not disengage herself.

If a person comes in contact with a menstruous woman, he should wash his body and clothes with *gomez* and water.

There is nothing the matter with one whose body (comes in contact) with the clothes (of a menstruous woman) or, one whose clothes (come in contact) with the clothes (of a menstruous woman) except that the teaching of Soshyos (says otherwise).

If menstruous discharge flows from the body on to the clothes, then as much space (as is spoiled should be washed). Some say that if menstruous discharge falls from the body on to the clothes, then the whole body should be washed.

Pah. Vd. 16 § 11 Comm.—

Kushtan-bujet said that if after three nights she does not see (menses) and if she is very clean, she should wash herself (thus) :—She should watch it on the fourth day ; if she is clean, she should at once wash herself on the 5th day. Soshyos has said that *tajāk* (*i.e.*, the impurity arising through *dashtān*) should be taken into account (and therefore she should not wash herself within the period). If in the course of 9 days and nights, she is clean, then she should wait for a day for the sake of *tajāk* (menstrual flow) and then she should wash herself. After 9 nights, *tajāk* should not be taken into account, for whenever she is clean, after that period, she should at once wash herself (without waiting for one day more); except in this other (new) case (کدبد ۴۱۴) when after three nights she sits in cleanliness and the *dashtān* discharge again begins, then that *dashtān* is *tajāk* from the beginning and everything should be regarded as is the case with a new mentruous period.

(Pahlavi gives three stages of menstrual flow :— ۴۵۲ (*lit.*, yellow flow), ۴۳۴ (*tajāk*) *i.e.*, symptoms of menstruation, or, secretions preceding the menstrual flow and ۱۳۴۳۰۰۰).

Pah. Vd. 16 § 12 Comm :—

She should (in expiation of her sins) kill noxious creatures—like the corn-carrying ants, which, if it is summer, should be 200 ; or, she should kill anynoxious creatures of Ganā-Minu, if it is winter.

MU. I, p. 211.

Bahman Punjya : (in Verse). *Firashtas to be invoked in the ceremony of Davāzdah-Hāmāst* :—The reason assigned for the consecration of the Davâzdah-Hâmâst to be ordered by a woman is that during her period she afflicts and injures, knowingly or unknowingly, all the good creatures and creations of Ormazd and for 12 such good creations, she must cause 12 Vendidads (with 12 × 12 Yasnas) to be consecrated for the expiation of her sins :—

These 12 Vendidads according to Bahman Punjya's Rivayet are the following:—

(1) Ardibehesht = Adar, representing fire.
(2) Khordād, representing آب روان *i.e.* running water.
(3) Asfandār ,, the earth.
(4) Bahman ,, cattle.
(5) Amardad ,, vegetation.
(6) Farvardin ,, a pious man.
(7) Avan ,, water.
(8) Teshtar ,, the rain (the Rivayat gives 'the stars in the sky').
(9) Mâh ,, the moon.
(10) Bād or Govād ,, the wind.
(11) Khorshed ,, the sun.
(12) Anārām ,, the stars in the sky.

These 12 Vendidads represent the least number. According to all Rivayets, 33 Vendidads should be consecrated for the propitiation of all the 33 Amshaspands and Yazads. If this is not possible, then 18 should be performed, if not, 12 must be consecrated. This accounts for the greater or the lesser ceremonies of the Davāzdah Hāmāst. (cf. MU. p, 211, l. 1 and p. 215, ll. 15-16).

MU. I, p. 212 & p. 219.

Saddar Nazm :—According to the Saddar Nazm, the following 12 Yazads and Amshaspands should be propitiated in the Davāzdah Hāmāst :—

(1) Khorshed, (2) Adar, (3) Aban, (4) Asfandarmad, (5) Farvardin, (6) Khordad, (7) Amerdad, (8) Dadar Hormazd, (9) Sarosh,[1] (10) Māh, (11) Bād, (12) Teshtar.

Again, according to the Saddar Nazm (MU. I, p. 219,) originally 12 Davāzdah Hamāyast Nasks, in full, were recited and consecrated chiefly for the propitiation of Abān (*i.e.* the Yazad presiding over water) for the expiation of the sins committed by a menstruous woman. But this is impracticable now-a-days and therefore 12 *Hamāyast ayyām* (همایست ایام) *i.e.* (12 different periods when 12 Yazads and Amshāspands) are propitiated consecutively in that ceremony *i.e.* 12 Vendidads in their honour are consecrated.

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1 called خوردها (See MU. I p. 212 l. 7) This is the same as خوردک گاه of Saddar Nasr, Ch. 41 (see below).

MU. I, p. 220.

Saddar Nasr :—Ch. 41 :—According to the Saddar Nasr, the following 12 Yazads and Amshaspands should be propitiated in the Davazda-Hamast Ceremony :—

(1) Dadar Hormazd representing the *minu i.e.*, the spiritual world.

(2) Teshtar, representing rain and the stars.

(3) Khorshed.

(4) Māh.

(5) Adar.

(6) Aban.

(7) Asfandarmad.

(8) Bād.

(9) Khordad.

(10) Amerdad.

(11) Sarosh (in order that the sins arising against خوردک گاه [1] may be uprooted).

(12) Farvardin (in order that the sins with regard to *nasā* may be uprooted).

MU. I, p. 216, ll. 7-9=H. F. f. 388.

Bahman Punjya :—If a menstruous woman puts her bare feet on the ground, it is a *tanāvir* sin. If she goes within three steps of water or fire, the same is the case. If she speaks to a man, (it is a *tanāvir* sin). Hence she should sit in seclusion[2] so that she may not see any one and so that she may not distress[3] water, fire, a holy man and the land of Sapandarmad[4]. If an impure[5] woman strikes her hands or garments with her teeth, she is *riman*, and should undergo the Bareshnum. She should not place her hand on anything.

MU. I, p. 216, ll. 9-13. (MU. II, pp. 452-53.)

Kaus Mahyar :—Q.—How is it if a menstruous woman sees water, fire, the sun[6], the moon, or the holy man ?

A.—If she looks at them, then for every time it is a *farmān* sin. If she places her bare feet on the ground, it is a *farmān* sin. She ought to expiate (for that sin).

Q.—If there are two menstruous women in a place, how is it ?

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1 خوردک گاه here and خورد ها in Saddar-i Nazm (see above) refers to Srosh. West explains it as meal-time, but says in a note that this is doubtful. Perhaps this *khurdak-gāh* is a corruption of Khorah-Khuda, (𐬵𐬀𐬭𐬀𐬵𐬀) by which name Sarosh is mentioned in Dadistan, pursesh 29 § 3, and again as *farkhō khûtāih* (𐬟𐬀𐬭𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀) in the Pahlavi and Pazend Setayesh of Sarosh (See Pahlavi Khorda-Avesta, edited by me, p. 243 (last line)).

2 گوشه کاری for گوشه گیری.

3 می آزارد for ذی آزارد.

4 Spenta-Armaiti, the angel presiding over the Earth.

5 *i.e.*, menstruous.

6 for خورشید نیایش read خورشید (See MU. II p. 452 l. 9).

A.—If it is not practicable for them (to sit apart during menstruation) then two persons who may be in one place should not strike the bodies or the members thereof, one with the other. When they eat their meals, their garments should not come into contact with each other.

MU. I, p. 216, ll. 15-16.

Shapur Bharuchi :—If a person is in menses, then during the period of one day and night, it is necessary that she should untie and retie the Kusti seven times (only). It is not proper to do this more than seven times.

MU. I, p. 219 ll. 12-19 to p. 220, l. 1.

Shapur Bharuchi :—Consecrating 12 Homâst in honour of *Abān*:[1] The meaning (of this clause as given in Saddar Nazm, Ch. 73: see M.U. p. 219 l. 1) is this that the Nask called *Abān*[2] should be celebrated 12 times. Secondly the Davâjda Hâmâyast which is consecrated should be thus consecrated (*i.e.* in the following order) which gives the names of (the 12 Yazatas and Amshaspands to be consecrated in) the Davazda Hamâst ceremony. (1) Dadar Hormazd, (2) Tishtar, (3) Khorshed, (4) Mâh, (5) Adar, (6) Aban, (7) Asfandarmad, (8) Bâd, (9) Khordad, (10) Amerdad, (11) Sarosh, (12) Farvardin.

The meaning of this is that the Davâjda Hâmâst Nask should be certainly consecrated with the Khshnuman of *Abān* Arduisur, and again it is said in the commentary of the Vendidad that if a person celebrates the days (*ayyām*) of the Davâjda-Hâmâst, then just as a great wind comes on at harvest time and carries off (the harvest), the sin is extirpated[3] just like this and the person becomes clean and pure. For women there is no duty more indispensable than this ; for it is declared in the religion that when Davajda-Hâmâst is celebrated, it is a merit of a 100000 *tanāvirs* and when they celebrate it by day,[4] there is as much merit therein. Again Zartosht Asfantaman ordered Arduisur Bānu (*i.e. Abān*) first to be celebrated, and (hence) this Yasna-service should be performed during the day, and it is not allowable at night and it ought to be celebrated for this reason that the sin which is committed against water would depart from that person in addition to this that Arduisur Bānu would intercede for him with the Amshaspands.

MU. I, p. 220 ll. 16-19. (MU. II, pp. 478-79)

Suratya Adhyaru :—Q.—About a menstruous woman : Should Davâzda Hâmâst be performed by her or how many Yasnas (in place thereof) should be celebrated ?

A.—It is necessary to celebrate the Davâzda-Hâmâst, but in these times there is no (Nask called) Davâzda Hâmâst ; (therefore) it is incumbent on every woman to order 12 Vendidads to be celebrated[5].

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1 نمودن *lit.*, declaring *i.e.*, celebrating (See Saddar Nazm. ch. 73—MU. p. 219 l. 1). This is a quotation from Saddar Nazm.

2 There is no Nask of this name, but there is the Nask called Hâmâst which, as here said, is celebrated chiefly for the expiation of sins committed by a menstruous woman against *Abān* (*i.e.*, the spirit of water) among other sins.

3 ازین بشود for ازبن بشود

4 Water (Abān) should be consecrated by day and not at night.

5 A distinction is made, in these Rivayats between دوازده همایست نسک and دوازده همایست ایام See Saddar Nazm, Ch. 73 ; MU. I. p. 219 and MU. II. p. 16.

Q.—As regards the man who has sexual intercourse with his wife : If the wife has not washed her body[1] and is in her period then it is necessary that she should purify herself just as if at another (time) she were menstruous.

MU. I, p. 221, ll. 2-3. (MU. II, p. 442).

Dastur Barzu :—If a menstruous woman is affected with the impurity of menstruation for 10 days or 30 days, more or less, she should observe precautions (about it), and if she is free from the impurity of menstruation, but affected with a disease, let it be known that she should wash her head[2].

MU. I, p. 221, l. 5.

Shapur Bharuchi :—If a garment is polluted with the impurity of menstruation, it is proper to tear off the portion of the garment which is polluted and reject it[3]. If not, it is not proper that one should sleep with such clothes on.

MU. I, p. 221, ll. 7-12. (MU. II, p. 378 & p. 384.)

Nariman Hoshang :—Again, the chief[4] of the Behdins of Anklesar and the leader and the head[5] of the congregation, and Hirbad Homân should know that we put questions to Nariman Hoshang Bharuchi and he stated the circumstances of the case. We found out and knew that menstruous women eat their food with bare hands[6] and do not observe precautions thereabout. If it is so, their bodies and clothes are impure. They should not enter the house[7]. Wherever they go—to water or to fire,—they are *margarzān*. If they do not observe precautions about this, the leaders and Hirbads are responsible for it[8], and now that it is made known to them,[9] they should not be remiss in the way of Ormazd's religion.

Again, when a menstruous woman sits in a house, she should go far off to a place and should sit in seclusion (or, a confined place),[10] and should exercise precautions about water, fire and the holy man, just as it is manifest in the religion.

MU. I, p. 221, ll. 12-15. (MU. II, p. 449).

Maneck Changa and Jasa :—Again about a menstruous woman : they should lay out a place or a spot so that mentruous women may have their halting-place in such a spot[11] until they become pure. They should (then) wash themselves with *padyāb* (*i.e. gomez*) and water and return home.

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1 After sexual intercourse.

2 *i.e.*, purify herself by bathing.

3 پرهیزیدن=abstain from *i.e.*, dispose of it ceremonially *i.e.*, (here) reject it and bury it under the ground.

4 کد خدا=the headman.

5 MU. راحشم or T33 راخشر—so all : cf. راتس or رئیس chief, head. If it is a proper name, it is found thus in a corrupt form in all MSS. Darab Hormazdyar translates રાણુ હેરબદ હોમા=Rânû Herbad Hômâ (See p. 410 of the Gujarati "Rivayat-i Dastur Darab Hormazdyar" by Ervad R. J. Dastur Meherjirana.)

6 *i.e.*, without putting on hand-gloves (دستوانه)

7 What is here meant is that menstruous women should sit apart in the *dashtânistan* i.e., a place reserved for menstruous women, and when they are free from menses, they might return home.

8 *lit.*, is on the neck of—

9 *i.e.*, the proper way of treating a menstruous woman.

10 *i.e.*, the *dashtânistân*. MU. کنجی; MU II. p .384 در کنجی

11 محلت *i.e.*, in the dashtânistân ; HF. has بجهله for محلت *i.e.*, all menstruous women may be in that spot.

MU. I, p. 121, ll. 17-18=H. F. f. 209.

Kamdin Shapur :—A woman who is in menses should put on separate clothes. When she is to purify herself after menstruation, then on the first stone[1] she should apply the *gomez* of the bull to her head and body and then on the two (other) stones she should pour three vessels[2] of water on her head and thereafter should put on pure garments. For three nights (her husband) should not consort with her[3].

MU. I, p. 222, ll. 1-7=H. F. f. 82, f. 89.

Kama Bohra and Kaus Kama :—Q.—If a menstruous woman washes the clothing she uses in menstruation with *pâdyâb* and dries them up in the sun-light, is it proper that she should wash them with water or not ?

A.—Until they are dried up (in the sun-light), it is not proper that they should be washed with water, and when she washes them with *gomez* (*pādyāb*) she ought to look[4] to them well (so that they may not come in contact with water or any other thing.)

Q.—Is it proper that the garments used in menstruation be washed and regarded as pure or not ?

A.—The garments which are used in menstruation should also be washed when (the menstruous woman) washes her head[5]. If she is three times in menses and if she uses the same garments without washing them, then it is not proper to wash them ; but if she washes them, they should be washed just in the same way as the garments made impure by dead matter and they are like those garments (polluted with dead matter).

Any garment which is used in menstruation three[6] times and is not washed, or a garment in which dead matter is carried three times[7] and is not washed, should be left apart for a similar purpose[8], and it should not be washed, for it is not proper.

MU. I, p. 222, ll. 10-16=H. F. f. 83, f. 111, f. 165.

Kama Bohra and Kaus Kama :—Q.—Can a menstruous woman eat *darun* (*i.e.* the sacred cake) or *goshoda*[9] (*i.e.* the produce of the cow, *e.g.* ghee or clarified butter placed on the Darun) and (other things placed) before the Darun (for consecration) or not ?

A.—If she is ill and if one cannot procure such things as are placed on the Darun at that time from any other place, then out of necessity she should eat thereof. If not, it is not proper that a menstruous woman should eat anything which is consecrated.

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1 Three sets of stones should be arranged whereon she may purify herself with *gomez* and water, one stone or seat being reserved for *gomez* and two for water.

2 MU., and H.F. سر تا جامه و آب for سر تاس جام آب as in T31 (حدم. ههددد. ههههه. سدکه)

3 See MU. I. p. 190 ll. 9-11

4 MU. نگریده—better H.F. نگرد

5 to purify herself from the menstruous pollution.

6 سر for سه

7 *lit.*, three corpses are carried.

8 *i.e.*, for being used in menses.

9 Av. *gāush-hudhāo.*

Q.—Can a menstruous woman eat *goshodā*[1] and (other things placed) before the Darun for consecration or not ?

If that woman has not been initiated a Navzud[2], is it not proper that she should eat it ? if she has been initiated a Navzud, can she eat it or not ?

A.—If that woman is not ill, it is better that she should eat nothing from the consecrated things[3] because what has been consecrated would be such as has not been (consecrated).

MU. I, p. 222, ll. 18-19.

Kaus Kama (and not *Kaus Kamdin*)[4] :—Q.—Can a menstruous woman eat *goshoda* and (other things placed) before the Darun for consecration, or not.

A.—If that woman has not been initiated a *Navzud*, it is not proper that she should eat anything thereof, but if she has been initiated a *Navazud* and if she is ill (at the time)—May God protect us—and if such things cannot be procured from any place, then they may be given to her out of necessity.[5]

Treatment of a woman after child-birth and still-birth, and about a woman who dies during her periods or in pregnancy.

MU. I, p. 223 ll. 2-5=H.F. f. 382.

Bahman Punjya :—When a pregnant woman gives birth (to a child), she should sit apart for 41 nights in a place of the house so that she may not come in contact with any one. Water and bread should be given to her as at (the time of) menstruation and hand-gloves[6] (should be used by her) as described. She should not go near water. When the 41 nights pass away, she should purify herself of the pollution[7] and impurity, and wash herself with the *gomez* of the bull so that she may moisten all her limbs and the hair of the head and so that when she squeezes (the hair) the *gomez* of the bull (applied to it) may trickle down it. She should (then) make her body dry and pour down three vessels of water on herself and wash herself clean and put on pure garments : then she is pure.

MU. I, p. 223, ll. 7-12=H. F. f. 129.

Kama Bohra :—The 84th chapter is this : when a woman has given birth (to a child), she should not bathe[8] for 21 days and should not place her hand on anything. She should not go to the upper-storey[9] of her house and should not step out of the threshold of the door of the house. If, after 21 days, she sees herself in such a state

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1 Av. *gāush-hudhāo.*

2 *i.e.*, if the Navjote (or the ceremony of the investiture with Sudreh and Kusti) is not performed. It should be borne in mind that the time of this Navazud is generally laid down by the Rivayat writers at 14 years and 3 months.

3 MU. چیز—better H.F. چیز یشتم

4 This Rivayat is not found in E 60 which alone gives Kaus Kamdin's Collective Rivayat.

5 See note above.

6 کیسه = *lit.*, a bag *i.e.*, the دستوانه or دستانه = hand-gloves. She should wear hand-gloves at the time of eating so that no bare part of the hands should come in contact with the water or food.

7 چرکی — چر = Av. *hikhra*—bodily refuse.

8 *lit.*, wash her head.

9 بام also means roof or terrace.

that she is able to wash her head, she may wash it; thereafter, until the coming of the 40th day[1], she should abstain from touching anything wooden or earthen. She should abstain from cooking (food) in a pot and from all (such) things. Then when 40 days (from the beginning) have passed, she should bathe and do all her works. Until (another) 40 days pass away,[1] her husband should not approach her in any case whatever, for it is a great sin. It may happen that she may be pregnant a second time and the suckling child will grow weak,[2] *i.e.*, it will go without milk[3] and the parents will be responsible for the sin, as conception will take place (after child-birth) sooner than thereafter.[4] If after 40 days (the woman) finds that she is impure and knows for certain that this is owing to (the effects of) coition,[5] (then she is not regarded as polluted). If not, this should be regarded as menstruation and she should sit in the place reserved for menstruous women. She should not be bold in doing such work (*i. e.* consort with her husband) as, at such a time, she may sooner approach her period of menses.[6]

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1 After چهل روز بر آمدن HF. rightly adds—و از نزدیک چیزی چو بین و سفالین که باشد بباید پرپختن واز دیگ پختن واز همه چیزی بباید پوپختن و پس چون چهل روز باشد سربشستن وهمه کاری شاید کردن وتا چهل روز بر آمدن

2 شیرزده=a suckling child nauseating the milk.

3 عشیره for اشیر= Pah. [illegible]

4 Cf. MU. I. p. 190 ll. 13-16.

5 سرز سبان *i.e.*, the after-effect of child-birth—سرز=Pah. [illegible]=coition; Cf. Saddar Nasr Ch. 76 :—مگر بدرستی داند که از کودک آمده است

Cf. Pah. [illegible] (Per. زه and زهش=child-birth)=a woman who has given birth.

6 Cf. the following from Rivayet-i Hemid-i Asha-Vahishtan :—

[illegible]

Cf. Sls. Ch. III § 15.

[illegible]

Hemid-i Ashavishtân :—

Q.—What about the discharge (*hikhra*) which flows from the body of one who has given birth ?

A.—Within 40 days, except that it is known for certain, that it (*i.e.*, the discharge) is like *dashtân*, it should be regarded as (the after-effect of) child-birth. After 40 days, except that it is known for certain that it is (the after-effect of) child-birth, it should be regarded as *dashtan*.

Sls. Ch. III § 15 :—

If a woman has given birth or has miscarried, and if she finds herself polluted (by any discharge) within 40 days, then except that it is known for certain that it is *dashtān*, it (*i.e.*, the discharge) should be regarded as (the after-effect of) child-brith ([illegible]=زه=زهش). After 40 days onwards, except that it is known for certain that it (*i.e.*, the discharge) is (the after-effect of) child-birth ([illegible]), it should be regarded as *dashtân*.

MU. I, p. 224, ll. 11-19—H. F. f. 85, f. 114, f. 150.

Kama Bohra and Kaus Kama :—Q.—If a clot[1] comes out of (the womb of) a woman and if she does not know whether it is *nasā* (*i.e.* the premature expulsion of the fœtus) or *dashtān*, what is the decision ?

A.—Sagdid should be performed over that clot, and it should be taken up by two men united together with a *paiwand* and should be thrown into some *pādyāb* (*i.e.* bull's urine). If it turns white in the midst of the *pādyāb* and if it is not dissolved in it, it is *nasā* (*i.e.* fœtus imperfectly formed). If it turns red and dissolves, it is menstruation.

.....(ll. 18-19). If a woman dies at the time of child-birth,[2] sagdid should be first performed over the woman, and then over the (still-born) child.[3]

Pah. Vend. 5 § 49 Comm. (p. 191 ll. 6-10.) :—

Within 40 days, if something (*i.e.*, any discharge) is apparent, then, except that it is known for certain that it is not (the after-effect of) child-birth ([illegible]), it should be regarded as (the after-effect of) child-birth ([illegible]). After 40 days, except that it is known for certain that it is (the after effect of) child-birth ([illegible]), it should be regarded as *dashtān*.

Cf. Sls. III § 22.

(22) [illegible]

(22) A woman who is free from menstruation (*lit.*, whose menstruation goes out of its place) and then sees that she is again *riman*, then (at that time) if her pregnancy is certain, she should be washed with *gomez* and water except when her miscarriage is evident ; but if her pregnancy is not certain, she should be regarded as menstruous.

Cf. Vendidad 7 §§ 60-72=Vd. 5 §§ 45-54.

1 گشتک *lit.*, knot, lump, *i.e.*, clot, blood-clot or fœtus imperfectly formed. Cf. Per گشتک=firm and گشتن=to twist.

2 زه *i.e.*, child-birth.

3 Cf. Vd. 5 § 49 Comm. (p. 189 ll. 8-12).

[illegible]

Soshyos said that if in doubt, one should try this (experiment) :—If a clot (*gashtak*) comes out, a dog should be shown to it and two persons (united with a *paiwand*) should throw it into *gomez* ; if it then turns white, it should be regarded as *nasā* (*i.e.*, fœtus imperfectly formed), (and if it turns red, it is *dashtān*).

This *gashtak* or *gashta* is thus explained in Bahman Punjya's Rivayat (MU. p. 227 ll. 3-7) :—

نباشد اگر بچه را چهار ماه ∴ نباشد ورا جان ایا نیک خواه
چو آید سوآن بچه مرده بود ∴ که در پردهٔ خون فسرده بود
زپیش سه ماه ار بیاید چنان ∴ بباید نمودن سگ اورا عیان

i.e., If the *nasā* (*i.e.*, fœtus) is not more than 3 months old, then a dish full of urine should be brought and the clot should be put into it. If it turns white, it is *nasā*. The mother (therefore) should undergo the Bareshnum. If red, it is only blood (*i.e.*, *dashtān*).

MU. I, p. 227, l. 19 to p. 228, ll. 1-3=H.F. f. 83.

Kama Bohra :—Q.—If a woman gives birth to a still-born child, what should she eat during the (first) three days and nights, how should she sit,[1] and what should be given to her (for food) ?

A.—It is proper that she should eat meat which is not salted and cereals not cooked with water[2] and vegetables and fruits which are not watery. She should not sit near fire, should not drink water except when there is fear of death or of a grievous malady ; and until it is the dawn of the fourth day (and over and above that period) one more hour passes *i.e.*, when the three days and nights pass by and one (more) hour on the fourth day, she should not drink water ; otherwise if she perishes[3] then at the place whereon she dies, pollution will go down as far as the water (below)[4].

MU. I, p. 228 ll. 4-5—H. F. f. 115.

Kama Bohra :—If a pregnant woman, *i.e.* an *ainak*[5], gives birth to a still-born child, what should she eat during the (first) three days and what (things) should not be given to her (as food) ?

A.—Bread[6] which is not impregnated with water[7] or salt should be baked on fire or should be boiled in milk wherewith no water is diluted or fruits which have not become watery (should be given to her for food).

MU. I, p. 228, ll. 5-19 to p. 229 l. 1—H. F. f. 130.

Kama Bohra :—The 85th cahpter is this : If a woman gives birth to a still-born child, the first thing to be given her is *pādyāb* (*i.e.* urine of the bull)[8] so that she may cleanse therewith her body and its inside ; thereafter (drinking)-water should not be given her for three days, as it is not permissible to do so in such an affair, except that there is fear of death. And these three days are from period to period in such a

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1 *i.e.*, in what manner should she act and keep herself aloof.

2 but cooked with milk or any other thing having no water.

3 بیفتد *i.e.*, is dead. The Pah. word for "fall down" is (*ramituntan*) and for 'to die' is (*yemitunatan*). These two words are confounded here, but cf. Per. افتادن to perish.

4 ریمن بآب فرو شود. This is a phrase borrowed from the commentaries of Pah. Vend. The writer means that the pollution in such a case is so great that the space of ground whereon the impure woman lies will not only be made impure, but the water underneath that portion *i.e.*, the sub-soil water, will also be affected by it.

Cf. with this Rivayat, Vd. 5 §§ 50-52.

5 اینک A woman who gives birth to a still-born child is here called *ainak* which is Pah. which itself is a contraction of (*aevak-bar*). An *aevak-bar* is *riman* and therefore should wash herself with the Bareshnum purification. Av. *aevō*-barō and Pah. is one who carries the dead in an improper manner and therefore is a sinner.

6 —Pah. . (۳۱)

7 —Pah. which is a non-aryan equivalent of *âp*.

8 Dr. West in Chapter 77 of Saddar Nasr translates *pādyāb* as "something washed with ceremony" (S.B.E. Vol. 24 p. 240) ; but *pādyāb* in a technical sense is used for *gomez* or bull's urine in Vendidad, Shayast la-Shayast, Epistles of Manushchehr and the Persian Rivayets, as it is the chief purifying element recommended in the Vendidad.

manner that if this thing happens at (the time of) the mid-day prayer (of a certain day) then water should not be given her until (the time of) the mid-day prayer (on the fourth day and the lapse of one more hour), or if it is (the time of) any other prayer, until the time (of that prayer on the fourth day) and the lapse of one more hour (from that period) water should not be given her, and after that, till the lapse of 40 days, she should sit apart again, and then should undergo the Bareshnum purification. If the child (in the womb) from (the time of) its attaining to four months to any time (of the remaining five months) is (still)-born, it is a dead body[1] for the reason that so long as it does not attain to (the age of) four months, it is not animated with life. If, before the three months, this affair occurs, a dog should be shown to it and *pādyāb* (*i.e.*, *gomez*) should be poured into a bowl. Two persons should take (the still-born child) up with a *paiwand* and put it in the bowl; if it turns white, it is *nasā* (*i.e.* dead matter) and it is necessary for the mother to undergo the Bareshnum; but if it turns red, it is blood[2] and it is not necessary[3] for the mother to wash herself with the Bareshnum. But if this affair occurs after three months, one is to exercise great caution and one should not have the hardihood, in this affair (to act as one likes, but should act in strict conformity with the prescribed rules about disposing of the dead); for our religion has confined itself with this affair[4]. If one be polluted, one should keep oneself pure; (if not), so long as one is living, one will never become clean from this pollution. If (thereafter) one washes one's head 10000 times with *pādyāb* (*i.e. gomez*) one will certainly not be purer on account of any (pollution) there may be with one; because this pollution is not from without, but this pollution mixes itself with every bone, vein, flesh and skin; and water cleanses (only) that thing that is on the outside and patent (to the eyes). Whatever of that impurity is within cannot be removed except by *nirang-i-dini i.e.*, *gomez*[5]. Now the drift of it is that it is *nirang-i-dini* which is pure and the pollution can be removed (only) by that *nirang* (*i.e. gomez*). Any person who practises remissness in this affair will never be pure from that pollution and everything he lays his hands on he makes impure and whenever such things come in contact with water, fire and the food of men, sin upon sin settles upon him, and one sin (arising therefrom) will become tenfold and ten will be hundred, and a hundred will be thousand. The Darun (*i.e.* sacred cake)[6] on which he (*i.e.* the impure person) lays his hands on becomes impure and unclean and everything from amongst the eatables with which he comes in contact is impure and unclean, until the time when he undergoes the Bareshnum and keeps (the retreat of) 9 nights when every three days he (or, she) should wash himself (or herself) with *pādyāb* and water. Then it is proper that he or she may apply his or her hands to anything because he or she is pure and not *riman* (*i.e.* impure).

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1 And therefore should be treated with all precautions as prescribed in the Vendidad, as it was animated with life.

2 *i.e.*, it is *dashtān*.

3 بباید MU. & H. F.—better نباید

4 Practically, the major portion of the Vendidad treats of the care and precaution to be observed about *nasā*.

5 Cf. the following line of Nosherwan Marrzban, MU. p. 227 l. 11 :—

بیرون را کند پاک آب از یقین ∴ درون را کند پاک نیرنگ دین

6 And, for the matter of that, any food. Cf. Av. واستر=food.

MU. I, p. 229, ll. 3-8 & p. 230, ll. 3-7=H. F. 114 & 150.

Kaus Kama and Kama Bohra :—It is manifest in the religion that to any woman whose child perishes (in the womb) *i.e.* who gives birth to a still-born child, the first thing they should give her to eat should be *nirang* (*i.e.* urine of the bull), and upto the fourth day they should not give her water or (anything cooked with) salt and anything that may be impregnated with water or salt and the food which is cooked over fire with (the mixture of) water therein should not be given to her and any fruit which has not become watery should be given to her. It is proper that they should give her any (of the following) food, *e.g.*, cereals which are cooked in milk, or watery fruits which are (as yet) not impregnated with water, and for those (first) three days and for one more hour which passes by on the fourth day[1], they should not give her water, for it is a *margarzān* sin. If there is fear of death[2] and if they give her water, her husband should go to the high-priests and offer *patet* (*i.e.* penitence). If it is winter; or, if it is such a place where garments[3] cannot be had and if there is fear of death[2], she may go near the fire[4], but it is necessary for the husband to at once go to the high-priests and offer *patet*, for which reason he may be less sinful[5].

MU. I, p. 229, ll. 10-15—H. F. ff. 207-208.

Kamdin Shapur :—If a still-born child has come out of the womb of the mother, they should not give her, for three days, these three[6] (things), *viz.*, water, and meat with salt (for consumption). On the fourth day, they should first give her *pādyāb* (*i.e.* *gomez*) so that she may wash herself entirely with *pādyāb*. Two persons should unite themselves with a *paiwand*, tie anew their *Kusti*, recite Ashem Vohu in a suppressed tone[7], take a broken piece of bottle[8] to hold *nirang* (therein) and the ashes of the *Adarān* (*i.e.* fire). The *nirang* or *gomez* should be collected from a bull and should be carried and given to her so that she may drink it, (mixed with) the ashes of the *Adaran* (fire). Thereafter, after the lapse of 41 days, she should wash her head with the Bareshnum and should keep (the retreat of) 9 nights. If (the period of) the first washing[9] has not been passed over, and if she is in menses, she should tear off her garments and she should again undergo the Bareshnum. If she has passed over the period of the first washing,[9] and if she is in menses, she should again undergo the Bareshnum, but should not tear off her garments : she should wash them. At the first and the second washing,[10] the garments should first be sprinkled over with *nirang* and then washed with water. At every new washing, she should put on different sets of clothing.

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1 *i.e.*, from the period when the term begins to the same period on the fourth day and one more hour in addition to it.

2 *i.e.*, if the woman is on the point of death or in a grievous malady.

3 To protect her from the severe cold.

4 To warm herself.

5 Cf. with this the following Rivayats and Vd. VII §§ 58-69.

6 سه تا *Lit.*, three-fold. 7 بواج

8 MU. پارهٔ شیشه—HF. has only پار and keeps a blank for شیشه

9 آوی یکم first washing with water, called *nav-shu*. During the 9 days of the Bareshnum purification, the candidate should wash herself three times with water after the lapse of three days at a time.

10 *i.e.*, on the 4th and the 7th day when she washes herself with water.

MU. I, p. 229, ll. 17-18—H. F. f. 85.

Kama Bohra :—If, for (fear of) death or grievous malady, she has drunk water, as has been said before, her husband should go to a high-priest and offer *patet* (*i.e.*, pentential prayer) for her sake.[1]

MU. I, p. 229 l. 19 to p. 230 l. 1—H. F. f. 151.

Kaus Kama :—Q.—What should be given as food to a pregnant woman, *i.e.*, one who gives birth to a still-born child ?

A.—Meat which has not been mixed with water or salt should be roasted over fire or cooked in milk which has not been diluted in water, or fruits which have not (as yet) been impregnated with water. Any liquid[2] which may come in contact with her impure body[3] within should not be given to her.

MU. I, p. 230, ll. 7-13 & p. 232 ll. 8-13. (MU. II, p. 447).

Maneck Changa and Jasa :—It is improper to allow a (pregnant) woman whose child perishes *i.e.* who gives birth to a still-born child, to remain in a house or a place where there is fire or a holy man. That woman should be taken to a piece of ground or a plot which is uncultivated and which is 30 steps away from water, 30 steps from fire, and 30 steps[4] from a holy man and a consecrated (*Dar-i*)-Meher[5]. Two persons united with a *paiwand* should give water and bread as food to her and from the time that the child perishes up till 4 days, they should not give her water, and should not give her food which has been cooked over fire with (the mixture of) water, except fruits[6]; thereafter, on the 4th day, she should wash herself with *pādyāb* and water and (other) food should be given to her until 41 days pass by. On the 42nd day, she should wash her head with the Bareshnum, and should be in the *nô-shaba* (retreat) for 9 nights[7], and she should keep herself away from the contact of men and after (the lapse of) three nights, she should (first) wash herself with *pādyāb* and then wash her head and other limbs with water. On the 10th day she should wash herself with pure water and should go home as she is pure and clean.

MU. I, p. 230, ll. 15-19 to 232, ll. 1-6—H. F. f. 244.

Kamdin Shapur :—When a woman brings forth a still-born child of one month to 10 months old, the first food they should give her is *nirang* (according to the following Avesta) :—*āat*.....(Vd. 5 § 51).
i.e. Ormazd said to him : " The *gomez* of the bull and the ashes of the fire[8] (should-

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1 جاده *lit.*, path, road. Cf. with this passage Vd. 7 § 69.

2 نم = moisture, liquid, *i.e.*, water only, as the liquid *gomez* is given to her.

3 *nasā lit.*, dead matter.

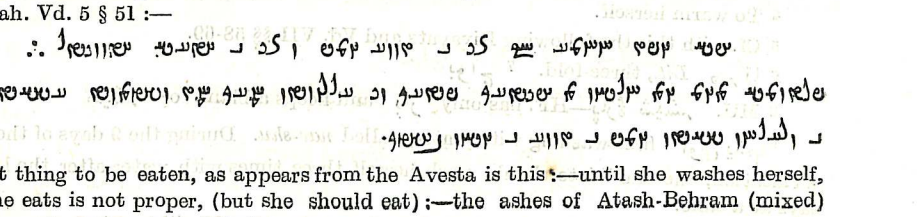
4 Avesta gives " three steps " for a holy man. سی and سه are often confounded.

5 مهر for دریهر See MU. I p. 232 l. 9 and II p. 447 l. 18.

6 Fruits which are not watery.

7 The retreat of 9 nights observed in the Bareshnum purification.

8 Cf. Pah. Vd. 5 § 51 :—



The first thing to be eaten, as appears from the Avesta is this :—until she washes herself, anything she eats is not proper, (but she should eat) :—the ashes of Atash-Behram (mixed) with the *gomez* of an uncastrated bull.

be given) and upto the fourth day, it is not proper that they should give her water or salt or anything made of water and salt. When it is the dawn of the 4th day, they should give her *nirang* so that she may wash herself clean and she may wash her clothing entirely with *nirang*, but she should not wash herself or her clothes with water. For 41 days, they should give her food united with a *paiwand*. (The Avesta further says) :—*āat. mraot. Ahuro. Mazdāo.* &c.

Ormazd said[1] :—She should keep herself away 30 steps from fire, 30 steps from water, 30 steps from Barsom holily spread, and 3[2] steps from the holy man.

And when 41 days pass by, and she sees that she is clean, she should go to a deserted place and comb the hair of her head and tear off completely her garments, and they should give her *nirang* united with a *paiwand*, so that she may wash herself with *pādyāb* three times. Then she should go to the place where Bareshnum is administered and the Dastur who administers the Bareshnum should go to the place of the Bareshnum. Both should recite the *patet*, and then a little consecrated *nirang* may be given to her for drinking, and the Yozdathragar who has the cane with 9 knots (called *navgar*) with him should fasten an iron spoon or one of lead on to it and should exercise caution so that there may be nothing left on the head or any limb of the *ayubar* (*i.e.* the impure woman)[3]. If there is any, it should be removed. The Yozdathragar should pour (the contents of) the spoon on the *ayubar* with both his hands and should point out the limbs of the body in order[4], so that she may moisten her limbs and head and everything (with *gomez*). Then the *Ayubar* should catch hold of the dog and the Yozdathragar should recite the Avesta. (At the recital of) *apākhedhra. apanasyehe*.....the *ayubar* should go inside the furrows with the dog and she should purify herself a second time (with *gomez*)) in the same manner, till she washes herself at the six (sets of) stones[5] inside the furrows. At every (set of) stones, the Yozdathragar should recite the Avesta. When she reaches the 7th (set of) stones, the Yozdathragar should give three spoonfuls of dust in the hands of the *ayubar* (so that she may apply it to her body) and should pour one spoonful (of dust) on her head. Then he should sprinkle 15 spoonfuls of dust on the head of the *ayubar*, and the *ayubar* should therewith make her hair and limbs dry so that the moisture of the *nirang* may not be left over. Again, the *ayubar* should catch hold of the dog a second time. The Yozdathragar should recite the Avesta and the *ayubar* should step on to the set of stones (reserved for washing the body) with water. She should wash herself at the first set of stones once ; at the second set of stones, twice, and at the third set of stones, thrice with water and come out of the furrows. (The

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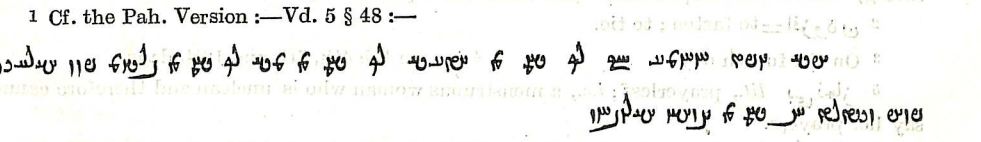
1 Cf. the Pah. Version :—Vd. 5 § 48 :—



2 سی for سه

3 ایوبر *Ayubar*, the woman who gives birth to a still-born child (for Av. *aevō-bara* which is used for persons who carry *nasā* (or dead matter) improperly); called also *nasāmand*.

4 پیشه—پیشه و سامان=limbs and سامان=order (See Vd. 8 where the order of the limbs indicated).

5 Called *magha* in Avesta : originally '*pits*,' (replaced now by 'stones'

Yozdathragar) should recite the Avesta once again and the *ayubar* should wash thrice her hands and face and three spoonfuls of water should be again poured on her so that she may wash her whole body. Again the Yozdathragar should recite the Avesta twice and every time the *ayubar* should recite *nemaschā. yā. armaitīsh. izhāchā.* with the Yozdathragar. Then one vessel of water should be poured on the head of the *ayubar*, and then the *ayubar* should put on clothes.....[1] and the Yozdathragar and the *ayubar* should utter the *vāj* together. Then the *ayubar* should perform[2] the Kusti.

On the first day there is no need for her to uncover herself up to the time she goes to rest; for the rest everytime that she eats her meals, she should uncover herself, wash her hands and face with *nirang*, wrap up her (right) hand with a piece of cloth and hold therewith the end of the spoon, and she should so eat that her bare limbs may not come in contact with the plate or the spoon, and the piece of cloth (in which her hands are wrapped) should not come in contact with bread or water or the eatables; if they come in contact, they are impure. When three days and nights pass away, they should give her *pādyāb* and water so that she may wash herself[3] and moisten her clothes with *nirang* and when (her limbs) become dry, she should wash herself with water and they should give her another set of clothes so that she may put them on. She should wash herself 3 times in 9 nights[4] and then she is pure. If in the midst of (the retreat of) 9 nights she is menstruous[5], but if (the time of) the first washing[6] has passed away, she should not undergo the Bareshnum, but if (the time of) the first bath has not passed away, she is *riman* and she should wash herself and her clothes with *pādyāb* and water and the Yozdathragar (should also wash himself) and his clothes. If the clothes are not washed, they should be put in a place wherefrom they should be (taken up and) put on[7] at the time of another administration of Bareshnum. Until the Yozdathragar purifies himself, he should not come in contact with any pure thing; and the water and *nirang* wherewith Bareshnum is administered should have a dilution of the consecrated (water and *nirang*)[8].

MU. I, p. 232, ll. 15-16—H. F. f. 388.

Bahman Punjyā :—If a pregnant woman gives birth to a still-born child,[9] they should not give her drinking water nor baked bread for three days. At the same point of time on the fourth day[10] (at which she had given birth to the child on the

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1 MU., HF. و چمچه بآستین گرفتن she should take the spoon on her sleeve (for eating)—this is an interpolation. (See below MU. p. 232 l. 1).

2 افزودن = to fasten; to tie.

3 On the fourth day.

4 *i.e.*, on the 4th, 7th and 10th days.

5 بی نماز *lit.*, prayerless; *i.e.*, a menstruous woman who is unclean and therefore cannot say her prayers.

6 آب یکم the first *nav-shu i.e.*, the new bath after the lapse of 3 days.

7 MU. ببو for بپوشد — HF. om. (بپوشد for) ببرشنوم کردن روند ببو یوژ داثر گرتا خودرا نشوید

8 It is a practice to pour a few drops of the consecrated *nirang* (*gomez*) and *āv* (water) in the quantity of water and *gomez* which is not consecrated.

9 بچه بد زیان for بچه بر زیان 10 بام *lit.*, dawn: MU. بد—HF. بُد—S.D.B. بعد

first day)[1], she may throw off[2] her garments[3] and wash herself with *pādyāb*, eat her food and put on new garments and when 41 nights pass away, they should administer Bareshnum to her.

MU. I, 232, ll. 18-19 to p. 233, ll. 1-9. (MU. II, p. 381.)

Nariman Hoshang :—Changa Shah and all the Hirbads should know that as regards an impure[4] woman who brings forth a still-born child, they do not exercise precautions for the first 3 days about her drinking water and her eating food and viands cooked in water. Of course, they should be informed of it and should abstain therefrom. Those three days, no water or (food) cooked in water is allowable until the given hour on the fourth day and one more hour pass by and then it is allowable (to give her water).

We have indited some of these facts in the *Dari* and *Parsi* language so that its decipherment would be easier. Enclosed[5] (herewith) are some leaves of paper whereon are (written) some decisions of the religion so that the Hirbads may read them and attend properly to them.

Again as regards such impure[6] woman they have come to know that the woman who gives birth to a still-born child eats food and drinks water and indulges in eating and drinking for the first 3 days. We have been so informed as has been represented.[7] This is not praiseworthy ; it is a sin and it is not proper according to the religion of Ormazd.

Again, when a woman is *nasāmand*, *i.e.*, if a woman brings forth a still-born child, *sagdid* should be first performed over that child and (two persons) united with a *paiwand* should carry it to a desert place and they should bury in the earth the clothes they have put on and wear new clothes. Again, when they return, they should first wash their bodies with the *gomez* of the bull ; and then they should mix some *gomez* of the bull with (a pinch of) the ashes of the (sacred) fire in an (empty) shell of an egg and give it (to the woman) so that she may swallow it, and thereafter, till the fourth day, she should not drink water nor eat bread or salt[8] till that point of time (on the fourth day at which she had given birth to the child on the first day)[9] passes by and then she should go to a desert place and bury down the ground the garments she has on her body and then return and wash the body with *gomez* and then she should swallow the *gomez* of the bull (mixed) with the

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1 *i.e.*, she is to wait from the given hour on the first day when she has given birth, to the same hour on the 4th day and one hour more, and then she is allowed to drink water, etc.

2 فرتاو کنند—Cf. Per. پرتاب کردن to throw aside.

3 MU., HF. جومها—S.D.B. (No. 235). جامها

4 زن نسامند : a woman who gives birth to a still-born child is called *nasā* or *nasāmand*, as she brings forth *nasā* or dead matter :—also called *ayubar*.

5 اندگی—better اندرگ : Pah. سرداڭ

6 نسامند

7 MU. معلوم چنانست که نمودند—MU. II. p. 390 معلوم شد اگر چنانست که نمودند

8 نمک شور *lit.*, salt and brackish.

9 See note 1 above.

ashes of fire and put on other garments. Then she may drink water and eat bread and anything she likes and for 40 nights she should sleep (in a secluded place). Then if she is found clean, she should undergo Bareshnum. If not, *i.e.*, if the Bareshnum cannot be administered, she should undergo (the purification of) *si-shui*[1]. During the first three days I have spoken of, for (removing) the anguish of thirst, it is proper (to give her) the milk of the cow or the goat and whey and fruits which are not juicy, inasmuch as there would be fear of death[2] for (such) women.

MU. I, p. 233, ll. 11-15. (MU. II, p. 375.)

Kamdin Shapur and Nariman Hoshang :—Q.—Can a still-born child, from 3 months old to 10 months old, to which a woman has given birth be carried to (and put in) the Dakhma ?

A.—In this quarter (*i.e.*, in Persia), they carry a still-born child from one month old to 4 months[3] old to the foot of the Dakhma or to a dry place in a desert, and they carry (such a child) from 4 months and 10 days old to 10 months old to the Dakhma (and dispose it there), for the reason that the soul has animated it.

MU. I, p. 233, ll. 17-19—H. F. f. 216 & f. 222.

Kamdin Shapur :—In a sea where there is a ship-wreck and a woman gives birth (to a still-born child), it may be thrown into the sea ; thereafter when they come out of the sea[4], they should expiate for a margazan crime.[5]

If a woman after travelling 80 cubits[6] in the sea gives birth (to a still-born child) then, if they can, they may carry the child away from the sea (on the dry land) ; if not, it should be confined for a time[7] in a corner of the boat so that it may fall[8] of itself into the sea. Thereafter when the woman comes out (of the sea) she should undergo the expiation of a Margarzan sin.[5]

MU. I, p. 234 to p. 235, l. 1.

Shapur Bharuchi :—If a woman gives birth to a still-born child from one month to four months old, then that still-born child should be carried to the foot of the Dakhma. The Yasht-i-Gāhān[9] should not be recited over it and its Sarosh ceremony should not be performed and the (sacred) clothes should not be consecrated on the dawn of the fourth day[10], for that child is not[11] animated with life. For

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1 *lit.*, 30 washings : a kind of lesser purificatory ceremony.

2 مردان for مردن

3 4 months and 10 days (see below).

4 *i.e.*, when they alight on land.

5 As the water of the sea has been polluted with *nasā*.

6 آشش for آرش = cubit or fathom.

7 اندکی *lit.*, a little.

8 ایوبید—H.F. یوپند—Paz. [illegible] or [illegible] = افتد—washed away by the waves.

9 The Gâh-Sârna ceremony, *i.e.*, the recitation of the 7 *hâs* of the Ahunavaiti Gâthâ over the dead.

10 The ceremonies which are prescribed for the grown-up dead should not be performed for such a child.

11 for پیوست read نم پیوست

the still-born child from 4 months and 10 days up to 9 months old, which any woman brings forth, the *Yasht-i-Gāhān* should be recited and carried to the Dakhma and the clothes (on the dawn of the fourth day) should be consecrated for the sake of that child, and it is necessary to perform the Sarosh ceremony ; and if the still-born child is polluted with blood and impurity, it should not be washed with the *gomez* of the bull. Then the woman who has brought forth the still-born child should wrap it up in a pure shroud and it should be put in a place enclosed by a furrow and Sagdid should be performed over it. Then the *Yasht-i-Gāhān* should be recited over it, and the *nasasalars* should carry it to the Dakhma in conformity with the tenets of the religion. Water should not be given for 3 days to that impure woman for there is fear of death and it will be a grievous sin. When 3 nights pass away, then on the fourth day she should wait for one or two hours (more) and the clothes which she has put on her body should be torn to pieces and should be disposed of ;[1] those clothes are polluted for this reason because she has given birth to the still-born child with those clothes on. Thereafter, *nirang-din* (*i.e.*, *gomez*) should be given to that impure woman so that she may drink it. She should put on other clothes and for 40 days she should observe precautions according to the tenets of the religion. If, on the first day they give *nirang* (*gomez*) and administer *si-shui*[2] (for the purification of her body), it is proper ; but water, and meat with salt should not be given her for 4 days, and the food cooked over fire with water should not be given to her and anything prepared with water or salt should not be given to her (as food), but any fruit which is not juicy should be given to her. Any eatables, *e.g.*, any cereals, which are cooked in milk and the watery fruits which are (as yet) not become juicy should be given to her. Meat which is not salted or cereals which are not cooked in water and fruits of trees which are (as yet) not juicy, should be given to her. The milk of the cattle and the kine may be given to her. During these 3 days and nights and on the fourth day until one (more) hour passes,[3] water should not be given to her for it is a *margarzan* sin and there is fear of death. She should be far away from populated places for 40 days and when the 40 days are over, then on the 41st day the impure garments also should be torn to pieces and should be buried underneath the ground[4]. She should go to a desert place where fire is not admitted and she should comb the hair of her head and drink *nirang-din* and undergo the Bareshnum. If any woman brings forth a still-born child, whether one month old or two months old or 3 months or 4 months old, then that woman should not come in contact with anything for 41 days and she should abstain from everything according to the tenets of the religion. After 41 nights she should undergo the Bareshnum. In this matter they should study all strict injunctions.

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1 *i.e.*, buried under the ground in a desert place.

2 a kind of purification to be undergone by a person who is *riman*.

3 *i.e.*, from the time she has brought forth the still-born child, they should wait for three days and nights, and one or two hours after the term begins on the fourth day, they should give her water.

4 Here S.D.B. (No. 235) adds:— وگر بی مایه باشد یعنی مفلس پس ناچار آن جامه را شش بار بپاد باب بشویند خشک کنند بآب شش بار شستن پس آن جامه را بپاکان داشتن یعنی آن جامه بپوشند اما آن جامه که بدان فرزند مرده زاده شد آن جامه ریمن باشد بهیچ کار نباید بهیچ کار نشهید تا دانند و

No woman who gives birth to a still-born child is pure, until she passes completely (the retreat of) 9 nights and undergoes the Bareshnum. The *gomez* of the bull or anything which is given to that woman should be given to her every time with a *paiwand*.

Again, if a woman brings forth a still-born child and if that woman dies, then those who put her (body) apart in the space enclosed by a furrow (*kash*) should dispose of (*i.e.*, reject) the garments; or those clothes may be given to the *nasasalars*, for it is allowable if the *nasasalars* put on these garments.

MU. I, p. 235, ll. 2-6—H. F. f. 212.

Kamdin Shapur :—If women who are in menses for one day or two days or three days and then die, then two men should proceed with the *vāj*[1] and carry a dog (with them) and place that woman in *kash* (*i.e.*, a place set apart by drawing furrows) and then (both the persons) should clean wash their heads and clothes with *gomez* and water and carry the dead body according to custom (to the Dakhma). That menstruous (dead) woman should not be washed (with water) for it is a great sin. For those who have washed (with water) such as are dead, 7 Vendidads should be consecrated for the expiation of sins in regard to water.[2] The seven (Vendidads) should be recited (in honour) of Ormazd, Ardibehesht, Shehrivar, Asfandarmad, Khordad, Amerdad and Aban, so that the sin may be extirpated and the soul of that person may be free from that sin. If (the Vendidads) are not consecrated, 1000 frogs, 2000 tortoises[3] and 100 blind moles[4] (should be killed for the expiation of the crime). At the resurrection, the man who has washed with water and the man who has ordered (the washing) will draw grievous sins (on themselves).

MU. I, p. 235, ll. 8-11—H. F. f. 452.

Shapur Bharuchi :—If a woman has been in menses and if during the first day she is in throes of death, her body should be clearly washed with *gomez* of the bull and Sudreh and Kusti should be put on her body. Water should not be poured on the body of the woman in menses; she should be purified with the *gomez* of the bull and if they do not get such an opportunity as to make (her body) clean with *gomez*[5] then they should certainly[6] cover (her body) with Sudreh and Kusti and cover it with a clean shroud and dispose it of in accordance with the tenets of religion. Then the person who has clothed her with the shroud must wash himself with *pādyāb* and water and should wash his clothes with *pādyāb* and water.

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1 Recite the Srosh Bâj, united with a *paiwand*.

2 After توجش H.F. adds آو (Pazend adds سدا)

3 كاسب

4 بزموجيمى كول (كول is for كور—بزموجيمى is generally written بزمج and explained in Gujarati as પાતલાગો (*i.e.*, the iguana).

5 MU. آب—better HF., S.D.B. آب زر.

6 MU., S.D.B. ضرور—HF. ناچار = out of helplessness.

MU. I, p. 235 ll. 13-15=H. F. f. 85.

Kama Bohra :—Q.—How should a woman who has died in pregnancy be disposed of ?

A.—Sagdid should be performed (over the dead body). Four persons should unite themselves (in pairs) with a *paiwand* and dispose it of (ceremoniously). If she dies just at the time of giving birth, first *sagdid* should be performed over the woman and then *sagdid* should be performed over the womb[1] in which is the child, and the body should be taken up by four persons, because if two[2] persons take her up, both are *riman*[3].

MU. I, p. 235 ll. 16-17=H. F. f. 207.

Kamdin Shapur :—If a pregnant woman[4] dies, then four *nasâsâlars* should take her up (to carry her to the Dakhma) and other persons should shoulder the bier[5]. In such a way, such dead bodies (should be carried) by four *nasâsâlârs*. They need not undergo the Bareshnum.

MU. I, p. 235 l. 19 to p. 236, l. 1=H. F. f. 107.

Kama Bohra :—If a woman who is pregnant dies, 4 persons should carry (the corpse) uniting themselves (in two pairs) with a *paiwand*. If (only) two persons take her up and carry it to the *dād-gāh* (*i.e.* the *dakhma*), both must undergo the Bareshnum, because the child is in the womb of the mother.[6] No means can be devised to perform *sagdid* over it (as it is confined in the womb) : then, as has been described, it would be better if (they act up to) what has been said.

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1 پوره Cf. سر زه=womb. 2 MU. تن—better H.F. بدوتن

3 and therefore should purify themselves with the Bareshnum.

Cf. Sls. II § 6 and Sls. X § 10.

(Ch. 2 § 6.)

(Ch. X § 10)

(Ch. 2 § 6):—Vand-Hormazd said that if two men carry a pregnant woman, both are to be cleansed by the Bareshnum purification.

(Ch. 10 § 10): When a pregnant woman dies, she is not to be carried away (to the Dakhma) by less than four men who should be always united with a *paiwand* (*ham-zurih*=*ham-paiwand*) ; for if, after a dog's gaze, other corpses are carried along by two men united with a *paiwand*, they do not become *riman*. But two dogs are necessary for a pregnant woman, to whom, being united with *paiwand*, the corpse should be shown and she should be carried by four men united with a *paiwand*, who do not (thereby) become *riman* ; but if two men carry her, then they are to be washed with the Bareshnum ceremony (pishak=pikhak—Cf. *i.e.*, ceremony with *navgareh*).

4 *lit.*, a woman who has the child in her womb.

5 شیو گاهان شدن *lit.*, should go under the bier *i.e.*, act as the assistants of the nasâsâlârs. The former are called *Khandhias* in Gujarati : *lit.*, who take the bier on their shoulders.

6 and therefore there are two *nasas* or dead bodies.

MU. I, p. 236, l. 3=H. F. f. 382.

Bahman Punjya :—A woman who dies in pregnancy should be carried (to the Dakhma) by four persons, united (in pairs) with a *paiwand*.

MU. I, p. 236 ll. 5-9=H. F. f. 452 & f. 462.

Shapur Bharuchi :—Q.—A woman is pregnant and dies—(what is the decision about her) ?

A.—If a pregnant woman dies, *sagdid* should first be performed (over the dead body). Four persons should take her up to carry her (to the Dakhma), united (in pairs) with a *paiwand*. If two persons (only) take her up and carry her to the *dād-gāh*, both are *riman* and they should undergo the Bareshnum. Since the child is in the womb of the mother, no means can be devised to perform *sagdid* over it :—then let it be known that it would be better if they act according to what has been said. The *gāhān* (*i.e.* the bier) should be purified six times with dust, and if the *gāhān* is besmeared with the blood or any discharge[1] of the *nasā* (*i.e.* the dead body), it should be washed six times with *pādyāb* (*i.e.* urine of the bull), and the bags[2] *i.e.* the twofold cloth which the *nasâsâlârs* have wound round their hands[3] should be torn to pieces, and should be buried in the vicinity of the Dakhma. For the sake of carrying other dead bodies, new hand-coverings[2] should be provided.

About purifying the clothes of the carriers of the dead and those who have become *riman* otherwise.

MU. I, 237 ll. 3-5=H. F. f. 89.

Kama Bohra :—If persons[4] putting on a certain suit of clothes carry a dead body (to the Dakhma) and if they carry three dead bodies with the same suit on and do not wash it, then (those garments) should be (reserved) for this work, *viz.*, that dead bodies should be carried (to the Dakhma) with the same (clothes) on. If these (garments) are washed, they are to be washed in the same way as the garments which have been polluted with dead matter. It is proper that (after being washed), they should be (reserved) for women in menses or women who have given birth to a still-born child.[5] If it is so,[6] then it is better that these clothes should be washed every time that they are used (for carrying a corpse to the Dakhma), or may be left just as they are and may be used for one and the same work.

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1 نم *lit.*, moisture.

2 بیلها : بیل or پیل = a bag : a hand-glove in the form of a bag.

3 The bare hands should not come in contact with the *nasā*, hence it is necessary to cover them up with a kind of hand-gloves (*bilahā*), or wrap them up in a piece of cloth folded several times.

4 *i.e.*, the *Khandhias i.e.*, those who assist the principal carriers of the corpse called nasâsâlârs. Different rules are prescribed for the clothes of *nasâsâlârs* (the principal carriers) and the *khāndhiās* (the assistant carriers). See just below (Kamdin Shapur's Rivayat).

5 ارمشتی—an *armesht* is a woman who gives birth to a still-born child.

6 *i.e.*, if these clothes are to be reserved for women in menses or for an *armesht*.

MU. I, p. 237 ll. 7-8=H. F. f. 263.

Kamdin Shapur :—The clothes (put on) by nasâsâlârs should be (kept) separate, and they should not be washed. They should be kept apart[1] in a place far away from the abodes of Behdins. Then (the Nasâsâlârs) should procure *pâdyâb* and wash themselves therewith according to the tenets of the religion and then wash themselves with water and go home. Of course, they should leave nothing undone[2] (in this matter), as in our[3] religion, there is nothing better[4] (prescribed) than this.

MU. I, p. 237, ll. 10-14=H. F. f. 80.

Kama Bohra :—If a garment has been polluted[5], then the (polluted) part should be torn off by two persons united with a *paiwand*[6]. First *sagdid* should be performed over it and it should be torn off and disposed of[7] and then the rest should be washed with *pādyāb*[8] (*i.e. gomez*) six times. Every time it is (thus) washed, it should be dried up with dust till it is thus washed six times and then it should be washed six times with water and thereafter it should be placed for six months in a place where the wind blows over it and the sun and the moon shine over it. Afterwards it is suitable (only) for a woman in menses or an *armesht*[9] who cannot (let) perform (for herself) the Yasht-i-Navazud. It is not even fit for the Sudreh[10]. If

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1 *lit.*, hidden.

2 or, fail to do.

3 مان for مهان : or مهان = [illegible] Mazdayasnian. For مهان ره‌تر—HF. مهانره تر but T33 مهانره بهتر. If this last reading is preferred, then the translation would be :—In the religion of the Manthras, there is nothing better than this.

4 بهتر for ره تر

5 گهیشتم : Pah. [illegible]

6 *ham-zur. lit.*, united in strength (for mutual help). *Hikhra* and *nasā* and all things polluted with *hikhra* and *nasā* should be disposed of by a couple of persons at the least. Two men holding a piece of string, with each end of the string tied to the palm of each other's hands are said to be *ham-zur* or *ham-paiwand*.

7 *parhikhtan lit.*, to abstain from. This is a technical word used in every case when *hikhra* or *nasâ* or any article coming in contact with it is to be disposed of ceremonially, according to the injunctions laid down by the law.

8 Av. *paityāpa* : technically used for the urine of the bull.

9 According to the Rivayats, an *armesht* is a woman who has given birth to a still-born child. According to Vend. 5 § 59, an *armesht* is nairika. dakhshtavaiti. skendo. aipi-jato-pishtrō. aipi-irito. gatush *i.e.*, a *dashtān* woman injured or wounded in the body, bruised, and fixed in an alloted place (on account of her being in menses). An *armesht*, therefore, is one who on account of her uncleanness has rendered herself unable to move about and should therefore confine herself in an armesht-gâh (aipi-ereto-gâtush fr. Av. [illegible] = to fasten). An *armesht* or a woman in menses is unable to offer an *Yasht* or prayers, and therefore in neo-Persian even, such women are called بی نمازی and in the passage of the Vendidad in question it is said of her : *Yat. hāmcha. zasto frīnē. nizhbarāt i.e.*, till she brings out her hands in *prayer i.e.*, till she is quite clean. Here, in this Rivayat, mention is made of *Yasht-i Navazud.* The Pahlavi gloss to Vd. 5 § 59 says that it is an *armesht* who cannot perform an Yasht (Cf. Per. بی نمازی)

10 *Zir-Kusti i.e.*, the (sacred) garment underneath the Kusti *i.e.*, the *Sudreh.*

it is made into a Sudreh (zir-Kusti) and if the Kusti is tied over it, the Kusti is said to be *gushāda*[1] *i.e.* untied[2].

MU. I, p. 237, ll. 15-19 to p. 239 ll. 1-2=H. F. f. 104, f. 146.

Kama Bohra and Kaus Kama :—Q.—Which are those garments which become *riman* (*i.e.* polluted by coming in contact with dead body) and which can never be pure by being washed ? and which are those (impure garments) which can be purified ? and if they wash them, how should they be washed ?

A.—One is that which is besmeared[3] with the urine or spittle of the mouth of the dead. When they wash it, that (soiled) piece should be torn off and thrown away and the rest should be washed with *pādyāb* and water so that it may be pure.

The second is that which is soiled with the impurity[4] of a menstruous woman. When they wash it with water and the stain thereon cannot be removed, then that much piece should be torn off and thrown away and the rest should be washed with *pādyāb* and water and it will be pure. The third is that which is permeated with the blood or exudation (issuing from the dead body). (In such a case), *sagdid* should be performed over it[5] (by two persons) united by a *paiwand* ; then that much portion which is soiled should be cut off and thrown away[6] and the rest should be washed 6 times with *pādyāb* and (then) dried with dust and (then) washed 6 times with water and thereafter it should be exposed for six months in a place where the light of the sun or the moon falls on it and where the wind blows over it. Afterwards this garment should be (reserved) for a mentruous woman, or an *armesht* (*i.e.*, a woman who gives birth to a still-born child) who cannot perform any Yasht,[7] and it is not proper that *Kusti* should be tied on it[8]. If any (*armesht* or *dashtān*) woman (who uses such garments) binds the *Kusti* thereon, it is such as if they go without the *Kusti* tied on and let it be known that it is a sin of *Kushadeh-davārashnih* (*lit.*, running about uncovered *i.e.* without Sudreh and Kusti on).

The garment used by a menstrous woman and those garments which are worn by a person[9] (*i.e.* a woman) who has been made *riman* by (giving birth to) a still-born child[10] and which are put on by her just before[11] she becomes an *armesht* (*i.e.*

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1 *i.e.*, it is a sin of *Kushāda-davarashnih i.e.*, walking about uncovered with Sudreh or Kusti, (See Comm. to Pah. Vd. 5 § 59), because the Kusti is not tied on the proper Sudreh.

2 In Vd. 5 §§ 57-62 and Vd. 7 §§ 17-22, it is said that nothing whatever of God's gifts that can be properly utilized should be needlessly thrown away. Hence it is enjoined that impure clothes which have come in contact with *nasā*, after being thoroughly washed and disinfected as indicated here should be used by women in menses (*nāirika dakhshtavaiti*), or wounded and sick persons (skendo. aipi-jatō. pishtrō) or *armesht* persons, who should remain in an *armesht-gāh* or confined in a place of seclusion (*aipi-ereto-gātu*=armesht-gâh). If *aipi-irito* is read for *aipi-ereto*, according to some MSS., then it is the same as Per. پلید impure *i.e.*, a place where impure persons (like a woman in menses or an armesht or a lying-in-woman) should sit. In any case the Pah. gloss to Vd. 5 § 59 uses *armesht* for persons who are incapacitated for work through any cause.

3 رسد *lit.*, reaches. 4 ههجر Av. *hikhra*.

5 As part of the *nasā* has passed through that garment.

6 بیفگندن or پرهیزیدن (as in Kaus Kama) *i.e.*, disposed of *i.e.*, buried in the ground.

7 *i.e.*, who cannot say her prayers in such an impure state : cf. بی‌نمازی *i.e.*, ceremonial impurity in women disqualifying them from engaging in prayer.

8 i.e., such garments should not be made into a Sudreh (or sacred shirt).

9 کسی for کستی 10 here نسا=still-born child : Cf. زن ارمشت=زن نسامند

11 MU., HF. که پس از آن کوشد (Kama Bohra)—better Kaus Kama که پیش از آن پوشید

gives birth to a still-born child)—both these (kinds of) garments are alike; and when they are washed, they should be washed well once with *pâdyâb* and should be exposed to the sun for making them dry and then they should be washed with water, and until they are dried up in the sun, let it be known that it is not the rule to wash them with water, and one should not overstep the usual bounds.[1] Any garment that is used in menstruation 3 times and is not washed, or a garment in which dead matter is carried 3 times[2] and is not washed [and the garment which is worn by a woman who gives birth to a still-born child] should be left (apart) for the same purpose,[3] and it should not be washed for it is not proper. Garments worn by a woman who gives birth to a still-born child are the same as are made *rîman* by dead matter.[4]

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1 دلیری نکنند do not be intrepid or bold.

2 *lit.*, 3 dead matters are carried.

3 *i.e.*, for being used by a *dashtân* woman or an *armesht* or for carrying *nasâ*.

4 Cf. Sls. II §§ 95-96 :—

(95) [illegible] ۰ کد ۱۶ [illegible] ۱ کد [illegible] ۱ کد ۱۶ [illegible] ۱ کد ۱۶ [illegible] کد [illegible] [illegible] ۱۱ [illegible] (96) کد ۱۶ [illegible] ۰

(95) Clothing which is useless is this :—that in which they carry a corpse; that even which is underneath is mostly (*kabed*) or altogether useless (or, that which is mostly or entirely unfit for all use); that with which they wash (the corpse) (بشودن=to wash; or, reading [illegible]—that on which the *nasâ* decomposes); that on which the excretions of the dead come; so much space should be torn off and the rest to be washed with 6 months' process.*

(96) That which a menstruous woman uses should be left for the same work (*i.e.*, it should be used by that woman again in menses).

Cf. Pah. Vd. 7 § 13 Comm. :— (p. 247 ll. 7-16 to p. 248 ll. 1-2)

The clothes which are useless are the following :—

That on which one dies; that on which they carry (a corpse); that with which (the corpse) is washed (Cf. Per. بشودن) [or, that on which the corpse decomposes], that which is mixed up with secretions (*charpashna*) (or exudations); that on which *hikhra* (refuse) of the dead spreads; that which is soiled with the *dashtân* and stains (۱۲ *guna*) thereon are not removed; that which a menstruous woman keeps in use and makes a bed thereof (cf. Per. ویشیدن to make a bed; to spread a cloth); or, that on which dead matter has come; that on which exudations from the dead occur: so much space (as has been spoiled) should be torn off (and rejected) and the remainder is pure (but not fit for ordinary use: it should be used by a *dashtân* or *armesht*). As for that which is soiled with *dashtân* and the stains (۱۲) whereon cannot be removed, as much space (as has been soiled) should be torn off and the remainder is pure. As for that which is permeated with secretions, so much space (as has been soiled) should be torn off and the rest will be pure with the six-months' process: but the remainder is all useless.

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* Cf. Vd. 7 §·15 :—If the clothing is woven, it should be washed 6 times with bull's urine, should be scoured 6 times with earth, washed 6 times with water and should be fumigated and exposed for six months at the window of the house.

Cf. Sls. II §§ 97-99 :—

(97) [illegible] (98) [illegible]

(99) [illegible]

(97) The clothing which should be washed by the six-months' process is such as is declared in the Avesta. (98) If the clothing is of leather, it should be washed 3 times with *gomez* and should be made dry with dust every time and should be washed 3 times with water, and should be exposed for 3 months in a place in the open sun-light (*lit.*, as can be viewed by the sun) and then it is proper for an *armesht* who cannot perform prayers (in that state), or it is proper for a menstruous woman.

(99) Other clothing, when hair is on it is (to be washed) just as a woven cloth : wool, floss, silk, hair, camel's hair all should be washed just like woven cloth. Woven cloth should be washed 6 times.

Cf. Pah. Vd. 5 § 59 Comm.—(p. 200 ll. 9-10)—

Polluted and impure garments (of a dashtân woman or an *armesht* or soiled with *nasâ*) should be washed with the 6 months' process. *Kusti* (ayabâsashni Cf. Per. یاسر = girth or surcincture) should not be (tied) over these garments (Cf. زیر کستی را هم نشاید MU. p. 237 I. 12†) and (by wearing it) the sin of *vashât-dubârashni* should not be committed. If the garments are washed with the 6 months' process and Kusti (ayabâsashni=Per. یاسر) is (tied) over it [or, if Sudreh is made of such a garment), then the sin of *vashât—dubârashni* is committed.

Those (garments) which are polluted with *hikhra* (or impurities) of this world (e.g., of *dashtân, armesht*)—(if they are put on and *Kusti* tied over them‡)—both these (garments)—of a *dashtân* woman or of an *ayukbar* (*i.e.*, of an *armesht*) cause (the sin of *vashât-dubârashni*). About *dashtân* (garments) nothing is said otherwise (Cf. MU. 238 l. 4 هر دو چون هم باشد

Cf. Vd. 7 §§ 12-15 :—

(12) Can the garments be purified, which have come in contact with the *nasâ* of a dead dog or a dead man ?

(13) . . . They can be made clean : How ? Thus : If they be of leather or woven and if they be (soiled) with pus or perspiration or excrement or vomit, then the Mazdayasnians shall tear off the cloth and bury it (as much as is soiled).

(14) But if they be not (soiled) with pus or perspiration or excrement or vomit, then the Mazdayasnians shall wash these clothes with *gomez*.

(15) If they be of leather, they should be washed 3 times with *gomez*, they shall rub them with earth thrice, and wash them with water thrice, and expose them for 3 months at the window of the house. If they be woven, they should wash it 6 times with *gomez*, shall rub them with earth 6 times, shall wash them with water 6 times and expose them for 6 months at the window of the house.

Cf. Vd. 7 §§ 17-21 and Vd. 5 §§ 57-60 :—

(17) Can the clothes (which have come in contact with the dead or used by a lying-in woman) be used, after being washed and purified, by the Hâvanân &c., ... or by a priest or a warrior or a husbandman.

(18) These clothes after being washed and cleansed cannot be used by the Hâvanân, &c.

(19) If there be, in the house of a Mazdayasnian, a menstruous woman or any one who is wounded or lacerated or bruised and who is (therefore) in a place of infirmity, then their clothes shall serve for their bedding or covering, until they can withdraw their hands for prayer.

(20) For Ahura Mazda does not allow us to waste such things as clothing, not even so much as an Asperena (*i.e.*, of the value of one *diram*) nor anything of any the least worth (avachinô),* such as a spinster lets fall in spinning.

(21) If a Mazdayasnian throws (any clothing) on a dead body of such a measure as a spinster lets fall in spinning, then he is not holy when alive and he does not get the Best Existence when dead.

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† or, thus :—Sudreh should not be made of it, *i.e.*, not one of such washed garments should be made into Sudreh.

‡ or, *Sudreh* (*ayabâsashnih*) is made of such garments.

* Av. *vach* to speak : *lit.*, contemptible, small.

MU. I, p. 239, ll. 4-5—H. F. f. 209.

Kamdin Shapur :—A child dies and if its urine or blood besmears any garment then that portion of the garment should be cut off and disposed of (*i.e.*, rejected), and the rest of the garment should be washed 6 times with *gomez* and 3 times with water and it is pure.[1]

MU. I, p. 239, l. 6=H. F. f. 80.

Kama Bohra :—A garment which is polluted with the bodily refuse of the living should be washed with *pâdyâb* and water and if it is (besmeared) with blood whose stain cannot be removed on being washed, that much portion should be cut off (and rejected).

On the purification of metals, stones, etc., which are defiled.

H. F. f. 132.

Kama Bohra :—Chapter 90 :—In what mode is it necessary to wash everything that becomes polluted by dead matter. Gold which is polluted by dead matter should be washed with *gomez* once, should be made dry with dust once and washed once with water so that it may be pure.

Silver (vessels) should be washed in this manner twice so that they may be pure. Copper, tin, brass and lead (vessels) should be washed three times; steel, four times; stone (articles), six times; turquoise, ruby, jewels, amber, carbuncle and cornelian and like these, whatever arises from mines and pits should be washed six times with *pâdyâb* (*i.e.*, *gomez*), and should be made dry with dust.

For pearls, the Dasturs have spoken of two modes, but the conclusion is this and it is such that they should be washed like stone (articles). Wooden and earthenware should be thrown away. It is requisite to wash the clothing also six times as I have mentioned, and after that to put them for six months in a place where the moon and sun may shine on them, and after that they should be removed and are fit for a menstruous woman.[2]

MU. I, p. 239, ll. 8-10—H. F. f. 222.

Kamdin Shapur :—Q.—How should metals which are become evidently *riman* with *nasâ* be washed ?

A.—Gold (should be washed) once with *gomez*, once with dust and once with water and it shall be pure. Silver (should be thus washed) twice with *gomez*, &c. Iron, 3 times; steel, crystal, ambergris, agate, turquoise and (vessels made of)

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1 See MU. I, p. 161, ll. 2-3 and p. 253, l. 18.

2 This Rivayat is found in H.F. only :—

باب ۹۰ اینکه هرچیزی که بنساریمن شده باشد چگونه بباید شستن زر که بنساریمن باشد یکبار بپادیاب بباید شستن و یکبار بخاک خشک کردن و یکبار بآب بشستن که پاک باشد و سیمینه دوبار بران نسق بشستن که پاک باشد و برنجین و ارزیزین و روئین و سربین سه بار شستن و پولاد چهار بار و سنگین شش بار و فیروزه و یاقوت و گوهر و گهربا و شبق و عقیق و مانندهٔ اینها هرچه از کانها و معدنها خیزد شش بار بپادیاب شستن و بخاک خشک کردن و مروارید دستوران دوگونه گفته‌اند ولیکن قرار برآنست و چنانست که چون سنگ بشویند و چوبین و سفالین همه بباید افگندن و جامه نیز همه بباید شستن شش بار چنانکه گفتم و پس شش ماه بر جایگاه بنهادن که ماه و خورشید بران می تابد و بعدازآن شاید بردن و بدشتان شاید

stone—all (should be washed) 6 times with *gomez*, 6 times with dust and 6 times with water and they shall be pure.

Diamond should be (thus) washed 3 times. (Vessels of) brass or copper (should be washed) 6 times as described.[1]

MU. I, p. 239, ll. 18-19 to p. 240, l. 1.

Shapur Bharuchi :—If a dog dies and anything of metal becomes *riman* (by coming in contact) with that dog, then after disposing of (the carcase of) the dog, a Behdin should wash that metallic vessel in conformity with the tenets of the religion with *ab-i-zar* (*gomez*) and (then) wash it with water and then he should also wash

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[1] Cf. Saddar Nasr, Ch. 91 and Vd. VII §§ 73-75 :—

(73) Can the eating vessels be purified . . . that have come in contact with the *nasâ* of a dead man or dog ?

(74) . . . They can be purified. How ? Thus :—If they be of gold, they shall be washed once with *gomez*, they shall be rubbed once with earth, they shall be washed thrice with water and they shall be clean. If they be of silver . . . . twice . . . . .

(75) If they be of iron (or of brass) . . . . . thrice . . . . .

If they be of steel . . . . . four times . . . . . .

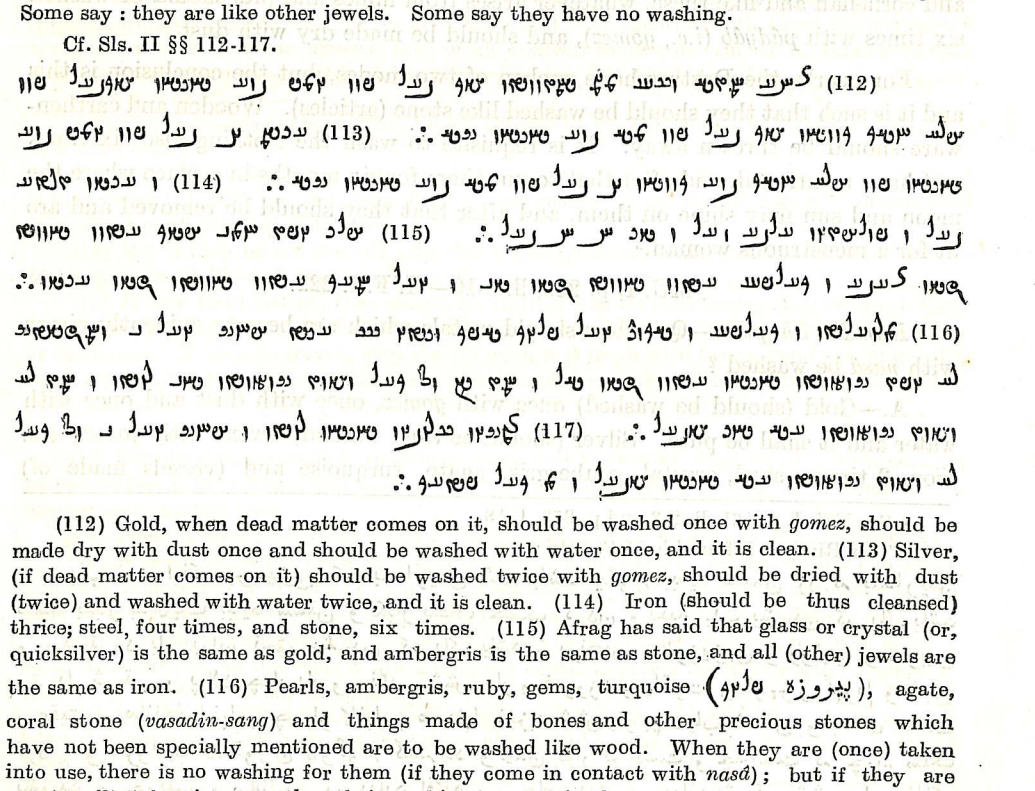
If they be of stone . . . . . six times . . . . . .

If they be of earth or of wood or of clay, they are unclean for ever.

Cf. Pah. Vend. 7 § 75 : Comm :—

All jewels should be thrown in (the category of) iron, and crystal is just like gold. Ambergris, jewels, agate, black coral and white (coral), diamond (*aōlās*=*almās*) and ebony (are like) wood. About pearls they have been of different opinions. Some say, they are like gold. Some say : they are like other jewels. Some say they have no washing.

Cf. Sls. II §§ 112-117.



(112) Gold, when dead matter comes on it, should be washed once with *gomez*, should be made dry with dust once and should be washed with water once, and it is clean. (113) Silver, (if dead matter comes on it) should be washed twice with *gomez*, should be dried with dust (twice) and washed with water twice, and it is clean. (114) Iron (should be thus cleansed) thrice; steel, four times, and stone, six times. (115) Afrag has said that glass or crystal (or, quicksilver) is the same as gold, and ambergris is the same as stone, and all (other) jewels are the same as iron. (116) Pearls, ambergris, ruby, gems, turquoise (پیروزه), agate, coral stone (*vasadin-sang*) and things made of bones and other precious stones which have not been specially mentioned are to be washed like wood. When they are (once) taken into use, there is no washing for them (if they come in contact with *nasâ*) ; but if they are not (at all) taken into use, then their washing is once (if they come in contact with *nasâ*). (117) Things made of earth and horn have no washing ; other gems which have not been taken into use (at all) are to be washed once, and are declared out of use (when once they are used and if they come in contact with *nasâ*).

himself with the *gomez* of the bull and water and he would be pure. The garments that are put on (at the time) should be washed. These garments should also be washed with *pâdyâb* and water and then they should wash themselves with *pâdyâb* and water and make themselves pure.

On cooking and drinking vessels.

MU. I, p. 240, ll. 1-2=H. F. f. 440, (MU. II, p. 453.)

Kaus Mahyar : Q.—Can food be cooked in a pot (manufactured) by a *darvand*[1] or not ?

A.—If a pot manufactured by a *darvand* is scoured[2] and tinned, it will do out of helplessness.

MU. I, p. 241, ll. 1-2. (MU. II, p. 385.)

Nariman Hoshang :—Q.—Can they cook food in an earthen vessel ?

A.—If the pot is brought in a clean state (*pādyāb*) from the potter (who is a *darvand*) and until that pure state (*pādyāb*) of the pot is preserved, it is proper ; but if it becomes impure,[3] it can never be fit for the Behdins eating their food therein in any case.

MU. I, p. 241, ll. 4-5=H. F. f. 440. (MU. II, p. 453.)

Kaus Mahyar :—How is it about an earthen pot baked in an oven and manufactured by *darvands* ?

A.—If water has not been poured into it[4] (by the *darvands*), the Behdins may use it. They may wash it (themselves) and keep it free from pollution, but it is not fit for the *dasturs* (*i.e.*, the priestly class).

MU. I, p. 241, ll. 7-8.

Kaus Kamdin :—Q.—Is it allowable to eat food in china-ware or not ?

A.—In this quarter (*i.e.*, in Persia), one cannot eat food in anything other than metallic vessels.

MU. I, p. 241, l. 8=H. F. f. 218.

Kamdin Shapur :—China-ware (or porcelain) is not pure[5].

MU. I, p. 241, ll. 10-13. (MU. II, p. 386.)

Nariman Hoshang :—From the religion of the Behdins, nothing is known about china-ware,[6] but if from quarries of pure stones (vessels are made, they can be used). Except metallic vessels, (no other vessels) are allowed[7]. On this side (*i.e.*, in Persia), when (a vessel) is broken, and if the same vessel is taken to a furnace[8] and forged

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1 Now technically used for one of a foreign faith.

2 بساوند—Cf. Per. ساویدن=to polish, furbish ; or this may be بآوند= to the pot or culinary vessel.

3 وادیاب antonym of پادیاب—Cf. Pah. [illegible] (Nirangastan).=[illegible] .

4 *lit.*, if it has not seen water, *i.e.*, if the *darvand* has not washed it with water after manufacturing it.

5 *i.e.*, eating in such wares is not allowed.

6 And therefore we cannot pronounce an opinion on it.

7 مدخل نباشد 8 for کوزه read کوره

anew therefrom, just as is (the case with) glass, it is allowable in the religion of the Behdins to eat food therein and it is proper ; if not, *i.e.*, if the least earth has entered into it and if it cannot be taken to the furnace and cannot be melted, it is not proper according to the religion of the Behdins to eat food therein.

MU. I, 241, ll. 13-15. (MU. II, p. 476.)

Suratya Adhyārus :—Q.—Is it proper for the Behdins to eat food in glazed vessels or vessels of porcelain, in which those of a foreign faith or of another religion have eaten their food, after making them pure and washing them (with water) ?

A.—Those which are made of stone or those which can be melted in fire are allowed ; but those manufactured from clay are not allowed.

About the pollution of a piece of wood.

MU. I, p. 241, ll. 17-19 to p. 242, ll. 1-4=H. F. f. 101, f. 144.

Kama Bohra and Kaus Kama :—If a person is hanged on the gallows and he remains suspended on it in such a way that no part of his (limbs) comes in contact with the gibbet,[1] then the impurity (of the corpse) does not descend to the ground ; but when they take him down from the gibbet and if any bare member of his comes in contact with (the gibbet), then the pollution goes down to the water underneath (the ground)[2], or when they place (the body) on the ground, and if any bare (member) of his (body) strikes the ground, then (also) the pollution descends[3] to (the water under) the ground.

Kaus Kama.....If he remains suspended in air and he is let down in such a way that (his body) does not come in contact with it (*i.e.*, the gibbet) or if any bare part of his body is not allowed to come in contact with the ground, then the pollution does not descend to the ground[4].

MU. I, p. 242, ll. 4-7—H. F. f. 127.

Kama Bohra :—The 76th chapter is this :—A wooden board or plank[5] whereon they carry a corpse, one whereon a dead person is washed, one which is polluted with the blood and impurities (issuing) from the dead, that which a menstruous woman touches with her bare feet or any uncovered member of her body, that

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[1] درخت=wood, gibbet. [2] because the gibbet touches the ground and as the former has come in contact with *nasā*, the latter also is polluted.

[3] MU. فرو نشود—better HF. فرو شود (as in Kaus Kama).

[4] Cf. Sls. II § 23 :—

(23) [illegible]

(23) When one dies by strangulation, and (is suspended) by the rope on the neck, and if there is fear of his falling down, he should not be carried down (to the ground, lest it should be polluted). When there is fear of his falling down and when that fear is as regards one side of him, then he should be carried down on that side (only, as thereby a small portion of ground will be polluted ; if not, by falling flat on the ground, he will pollute a much larger space). But if he is on the point of falling down, then they should carry him down (and the corpse placed over) as much space as he has fallen on.

[5] Wooden biers for carrying a corpse are not allowed. The biers or *gāhān* should be made of iron.

(piece of wood) on which a man is hanged—all these pieces of wood should not be used[1] and one should not come in contact with them again. If the clothing is polluted,[2] it ought not to be burnt but should be carried to a place whence no one can carry them off and burn them or bring them back for the use of men, because it is so said in the religion.

MU. I, p. 242, ll. 9-10 & ll. 15-16.

Shapur Bharuchi and Kaus Kamdin :—Q.—If there be a large or a small piece of wood and on one side thereof, any impurity adheres, can that much space be scratched[3] a little with an axe and the rest (of the wood) regarded as pure or not ?

A.—Except (the impurity of) menstruation, and of the dead matter of a dog or of a man, whatever there may be thereon of the impurity[4] of the living, may be scratched away and it will be pure after 4 months and 10 days.

MU. I, 242, ll. 18-19.

Shapur Bharuchi :—If fire-wood[5] is soiled and besmeared with the bodily refuse[6], then what has been besmeared should be disposed of (*i.e.*, rejected) and what has not been polluted is pure.

A comb which has been polluted or which has such teeth[7] as inflict any wound is of no use and should not be used.

MU. I, p. 243, ll. 1-8—H. F. f. 88, f. 118, f. 154.

Kama Bohra and Kaus Kama :—Q.—If a piece of fire-wood or a comb has inflicted a wound on the head or the hand and if it is carried to the water or fire, does the sin arise just as in the case of (allowing wood to come in contact with) bodily refuse or with dead matter ?

A.—If the fire-wood inflicts a wound on a member of the body,[8] then that portion thereof which has inflicted the wound on the member and what has been besmeared with blood should be cut off (*burand*) and thrown away, and the rest will be pure.

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1 حذر کردن *lit.*, to avoid, shun.

2 MU. نباشد—better H.F. بباشد

3 MU.=بشست باشند—better B. K.=بتیشم تراشند

4 پدر Av. *hikhra*.

5 ہیزم=fuel, fire-wood.

6 پدر Av. *hikhra*.

7 جای *lit.*, a place, *i.e.*, the tooth (which raises a sore).

8 جای *lit.*, a place.

It is said about a comb that when it is polluted and when it has inflicted any wound on any member of the body, it cannot be of use again; it should be rejected.

Kaus Kama :—Q.—If a piece of fire-wood inflicts a wound on any member of the body and if it is carried to water or fire, what is the decision ?

A.—That portion which has been polluted should be cut off and the rest is pure, and when they cut it off and it reaches water or fire, it is the same as the *nasâ* of the dead has been taken to water or fire.

When they dress the hair with a comb and if it raises a sore at a place, then it is not to be used again, for (if it is used again) it is a *margarjan* sin.[1]

On trimming or shaving the hair and the ceremonial disposal of it.

MU. I, p. 243, ll. 9-12.

Kaus Kamdin :—Can Behdins dress the hair of the head and the beard with a comb ?

A.—When they have combed the hair of the head, they should wash their body with the *pâdyâb* (*i.e.*, *gomez*) of the bull, then make it dry, and thereafter wash it with water and it will be proper.

Q.—Can a comb with which the hair of the head is dressed be again used for (dressing the hair of) the beard or not ?

A.—The comb with which the hair of the head is dressed should not be used for (dressing the hair of) the beard. (The combs for dressing the hair of) the head and of the beard should be kept separate.

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[1] Cf. Sls. II § 118 :—

(118) [illegible]

(118) Fire-wood, when green, should be cut off the length of a span, one by one, as many (sticks) as there are; if dry, one span and two finger-breadths; they should be deposited in some place for the length of a year and water should not be sprinkled over it; it should be taken out after the length of a year. Soshyos has said that it is proper as fire-wood for fires and Kushtan-bujit has said that it is just as is declared in the Avesta, *i.e.*, when it is washed (*i.e.*, purified), then even it is fit for the *dakhma*[1] of a forest (*i.e.*, it should not be used in ordinary cases).

Cf. Pah. Vd. 7 § 31 Comm. (p. 259 ll.13-16).

When it (*i.e.*, the wood) is thus washed, then even it should never be used for water or fire. Mah-Ormazd said : it may be used for the work of the foundation of a wall (*tagarg* : Cf. Per. تگرگ) Parik has said that it should not be used as an apparatus for the Yasna.

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[1] *i.e.*, taken to such a place as is far away from human habitation. A *dakhma* is always impure, therefore an impure thing may be used in connection with another impure thing.

MU. I. p. 243, ll. 12-13—H. F. f. 91.

Kama Bohra :—Q.—If one gets his hair (of the head) trimmed (or, shaved)[1], then can one wash it with water during the (first) three days or not ?

A.—If any matter or blood or pus does not issue from it, it should be (first) washed with *pâdyâb* so that it may be (finally) washed with water.

MU. I, p. 243, ll. 14-18—H. F. f. 121, f. 160.

Kama Bohra and Kaus Kama :—Q.—If one gets the hair (of the head) trimmed or shaved, can one wash it during the (first) three nights[2] with water or not ?

A.—Whenever there does not issue any matter or blood, or pus or exudation, then one may (first) wash it with *pâdyâb* and leave it (for a time) till the matter (issuing) is dried up ; then one should look to it again and if there does not issue any (fresh) matter, it is proper if one washes it with water. The work of a barber means trimming or shaving the hair.

MU. I, p. 244, ll. 1-2.

Jâsâ :—A Behdin should not trim the hair from above the navel and should never pluck it off (therefrom). He who trims it (so) or, plucks it off is *riman* ; he should wash his head with the Bareshnum. The hair from below the navel may be trimmed but should not be plucked off.

MU. I, p. 244, ll. 4-6. (MU. II, p. 386).

Nariman Hoshang :—Q.—Is it proper to shave the hair of a young child of 5 to 7 years old or not ?

A.—On this side (*i.e.* in Persia), the hair of a little child from 3 to 4 years old is trimmed with scissors used for paring the nails[3] ; but it is not known whether it is permitted to shave it (with a razor) : but, of the child from 5 to 7 years old, (the hair) cannot be (shaved) except when there is a necessity or if it has any disease—may God forbid.

MU. I, p. 244, ll. 7-11—H. F. f. 265.

Kamdin Shapur :—Disposing of the hair ceremoniously—It is so necessary that (the hair trimmed) should be taken up and carried to a place in such a manner as described[4] and placed underneath the ground and (then) *Srosh Vāj* should be recited :—*Yatha-ahu-Vairyo-Zaota-* should be recited (up to *vidhvāo mraotu*) and the hair should be placed in the ground and this Vâj (or, *nirang*) should be recited over it :—*At-akhyâo-ashâ-Mazda-urvarâo-vakhshat.*[5] (Three) Yathas should be recited and at every Yatha, a furrow should be drawn round it and the Vâj (of Srosh) should be finished ; then one more Yatha should be recited and *Kem-nâ-Mazdâ* with the *vâj* should be recited.[6]

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1 گرا or گرای = a barber and کار گرای = trimming, or shaving the hair.

2 شوی = شوه = night.

3 T33 and S. D. B. add وهی چینند

4 *i.e.*, to a place where there is no water or fire or away from human habitations.

5 Y. 48 § 6.

6 Cf. Vd. 17.

MU. I, p. 244, l. 12—H. F. f. 388.

Bahman Punjya :—About disposing of the hair ceremonially :—It should be collected in a place (free from water, &c.) and nails should (also) be taken to a desert place where it may not reach water or fire.

MU. I, p. 244 l. 14=H. F. f. 440. (MU. II, p. 453).

Kaus Mahyar :—Q.—How is it for the hair trimmed (or, shaved) ?

A.—The hair (trimmed) or the nails (pared off) should be taken to a desert spot, but should not be buried under the ground[1]

On nail-paring.

MU. I, p. 246, ll. 13-19 to p. 247 ll. 1-11—H. F. f. 41.

Kama Bohra :—Q.—How should nails be pared and where should they be placed ?

A.—While paring the nails, first[2] that (of the finger) next to the last[3] should be pared ; then one next to the thumb[4] *i.e.* of the fore-finger, and then of the last finger and (fourthly) of the thumb[5] and (5thly) of the middle finger.[6] They should be pared in this order.[7] When the nails are cut, one Yathâ Ahu Vairyo should be recited on cutting each nail into (two) pieces and should be placed in a piece of paper on a dry piece of ground and the ends of the nails should be turned towards the northern direction, (and then the *vâj* recited) :—*Khshnaothra-Ahurahe-Mazdão Ashem* 3, *Fravarâne* (with the *gâh*). *Sraoshahe.....mraotu*, and on reciting 3 Yathâs, three furrows should be drawn round[8] the nail-parings, *i.e.*, at every (drawing of) the furrow, one Yathâ, *i.e.* for 3 furrows,3 [9] Yathâs should be recited (and then the following *nirang* should be recited) :—*paiti-tê-mereghâ*[10]..... With the end of the nail-cutter, a pinch of dust should be thrown on the nail-parings three times. From every furrow (or enclosed space) a little dust should be taken up (on to the end of the nail-cutter) and thrown over the nails. Then (the Vâj should be finished).

MU. I, p. 247, ll. 13-19—H. F. f. 264.

Kamdin Shapur :—Q.—How should one act while paring the nails and disposing[11] of the hair ?

A.—For paring the nails, the rule is this that when they pare off (the nails), then for every one (paring), one Yatha should be recited, and at the recital of (each) *Shyaothenanãm*, the nail paring should be cut into (two) pieces and then they should be wrapped up in an old piece of paper. They should take the vâj of Srosh and recite

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1 See above : other Rivayats say that they should be buried.

2 بردوم =Paz. ·ههاسوه

3 کم = small *i.e.* last finger.

4 سر=(انگشت بزرگ)=thumb

5 After سر H.F. corectly adds ·ههه ·ه ·ههو

6 انگشت میانه middle finger (also=انگشت سهین)

7 MU. چیدن ی—better H. F. چنین م (written in Avesta characters)

8 MU. گرد ; H.F. گرد بر گرد.

9 H.F. adds. سر

10 For this *nirang* and its translation, see Saddar Nasr Ch. 14 and S. B. E. Vol. 24 p. 275.

11 پریختن disposing of the hair (after clipping).

up to *Yatha-ahu-Vairyo-zaotâ....(mraotu)*. Then one *Yathâ* should be recited and at (the recital of) each, a furrow should be drawn round the nails and at (the recital of) *Shyaothenanãm*, the ends of the furrow should be completed.[1] (Thus) three *Yathas*....should be recited and three furrows should be drawn (and the *nirang*) *Paiti-tê-meregha*.....should be recited, till the end of the *Vâj*.[2] Then (the nail-parings) should be taken to a place far away from men, water and fire and should be buried in the ground and the Vâj of Sraosh finished. (On reciting) *Ashâ Vohu-Mananghâ-yâo-sruye-pare-Maghâono* (and 2 Yathâs), three furrows should be drawn round (the place where the nails are interred) and the bâj should be finished.[3]

MU. I, p. 248, ll. 1-2—H. F. f. 440 (MU. II. p. 453).

Kaus Mahyar :—Q.—Can the nails of the hands and feet be (pared) and collected in one place or not ?

A.—The nails of (the fingers of) the hand should be separately disposed of and those of the feet should be separately disposed of.

The swallowing, unawares, of a tooth.

MU. I, p. 248, ll. 18-19 to p. 249 ll. 4-5—H. F. f. 82, f. 110 and f. 165.

Kama Bohra & Kaus Kama :—Q.—A tooth of the mouth suddenly disappears and it is not known whether it is swallowed down or not. What is the decision ?

A.—When there is a doubt (about it) and one knows not with certainty whether it is swallowed or not, the whole body[4] is *riman* and one's clothes should be washed with *pâdyâb* and water.

MU. I, p. 249, ll. 1-2—H. F. f. 388.

Bahman Punjya :—If a person swallows a tooth (extracted) from its root, he is *riman* ; that person should undergo the Bareshnum.

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1 *i.e.*, the circle should be completely drawn.

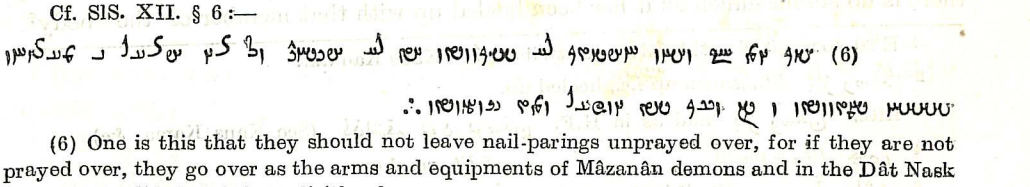
2 *i.e.*, the *nirang*. MU. سرواج بخواندن ؟—better om. as in H.F.

3 Cf. Bd. 19 §§ 19-20 :—

(19) Regarding the bird Ashok-Zusht,[1] which is called Zubarak and the Vohuman-bird, Vashôkachak, they say that a part (*bâg*) of the Avesta is given in its tongue. When it speaks, the demons flee (or لرزد =tremble) and do not make their abode there ; for that reason they make their abode in desert places which are in non-Iranian countries. The demons do not make their abode (there where the bird is). If the nails are not prayed over, the demons and wizards take them and like an arrow they shoot at the bird and kill it. (20) On this account the bird seizes and devours nail-parings so that the demons may not use them. When they are not prayed over, it does not eat them and the demons are able to do any offence with it.

Cf. also Vend. 17 §§ 1-8 and its Pahlavi version.

Cf. SlS. XII. § 6 :—



(6) One is this that they should not leave nail-parings unprayed over, for if they are not prayed over, they go over as the arms and equipments of Mâzanân demons and in the Dât Nask (i.e., the Vendidad) this is explicitly shown.

4 سروتن *i.e.*, the head and the body.

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1 In the Saddar-i Bahr-i Tawil or the long-metre Saddar, this Ashozusht is called Bahman Murgh and is identified with کوف (Kûf) *i.e.*, an owl. (See MU. I. p. 246 l. 4.

On a sore mouth and about the soreness of any member of the body.

MU. I, p. 249, ll. 7-19 to p. 250 ll. 1-11=H. F. f. 110, f. 156.

Kama Bohra, Kaus Kama, [*Kaus Kamdin*][1]:—Q.—A sore is raised by a tooth (in the mouth) and a piece of flesh in the mouth is ruptured, but does not become separated, but as (the person) cannot throw it out of the mouth, he leaves it as it is, and when (after a time) he looks for it, it is not such as has been left (in the mouth at the beginning), or, it is (perhaps) swallowed, or he does not know for certain whether it is healed up[2], what is the decision ?

A.—When it is said that when a sore is raised in the mouth and a piece of flesh thereof is ruptured and one leaves it (as it is) in the hope of its being healed up[2] again but that, thereafter, such is not the case, and one does not know whether it is healed up[2] again or has been swallowed and one is (therefore) in doubt (about it); but if (that piece of flesh) is left (as it is) in the hope of its being healed up, then it may be left to be healed up[3] and if proper care is brought to bear on it, it should be left (thus) in the hope that when it is separated, one should throw it out (of the mouth), but if one is in doubt that it has not been thrown out, one should undergo the Bareshnum.

MU. I, p. 250, ll. 11-13=H. F. f. 49. (cf. MU. I, p. 607, ll. 2-4).

Kama Bohra :—If one swallows the blood (issuing) from the mouth, one should undergo the Bareshnum.

If one swallows a tooth of the mouth, one should undergo the Bareshnum after three nights have passed.

If one pulls out a tooth or takes blood (from any member of the body) by opening a vein, then one is a sinner ; one should undergo the Bareshnum.

MU. I, p. 250 ll. 15-19 to p. 251, ll. 1-4=H. F. f. 122., f. 161.

Kama Bohra and Kaus Kama :—Q.—If any member of the body[4] is lacerated or a wound has been made in it and the flesh comes out of it (*i.e.* of the skin) and on account of pain, one leaves it as it is so that it may be dried up (*i.e.* so that the wound may be healed up), but if water is applied[5] (to such a wound), what is the decision ?

A.—If matter issues from the wound,[6] that much portion of the member should not be washed, and one should be careful so that water may not reach it and (in such a state) if he recites any Nyaish or consecrates (Darun-) Bāj, it will do.

When it is dried up, it should be first washed with *pādyāb*, till it is cleansed of the blood and till there does not issue any matter. Then if water reaches it, there is no sin inasmuch as it has been healed up with that member of the body[7].

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1 E 60 does not give this Rivayat attributed to Kaus Kamdin.

2 باز رستم *lit.*, grown up *i.e.*, healed up.

3 After باز رستن add as in H.F. گذاشتم بود برستن (See Kaus Kama, &c).

4 جای *lit.*, a place

5 *lit.*, reaches.

6 چون تر باشد *lit.*, if it (*i.e.*, the wound or ulcer, or sore or boil) is moist.

7 تا بدان وقت که در تن رستم است *lit.*, upto the time when it appears again (or grows) with that member of the body *i.e.*, when that member which is affected is cured of the boil or scre.

But if (any part of the flesh) is separated from the body, it should be away from water and fire[1] and should be properly guarded from (its being mixed with) water and it should be kept three steps away from other hallowed things (*pādyābihā*) (such as Barsom, Hom, Darun, &c.)

MU. I, p. 251, ll. 5-10=H. F. f. 91.

Kama Bohra :—Q.—If any member of the body of a person is ruptured or if a sore is raised in it and some flesh thereon has been lacerated which inflicts severe pain and on account of pain, it cannot be torn off but it is left as it is so that it is dried up, and if there is fear of blood or bodily refuse (issuing from it), can one pour water over it or not ?

A.—If matter issues[3] from the skin, then that portion which has the sore should be left so that no water reaches it, and the place (round about) where there is no blood or any bodily impurity may be washed (with water) and (in such a state) if a Nyaish is offered, it is proper. When it is dried up, and if there is no fear of any matter or[4] impurity (issuing therefrom) and if it has been healed up with the member of the body[5], then if water reaches it, there is no sin. When (any part of the flesh) becomes separate from the body and if it reaches water or fire, then it is the same as if the bodily refuse of the living has reached water or fire[6].

Blood-letting.

MU. I, p. 251, ll. 10-11=H. F. f. 439. (MU. II. p. 10, l. 6 and p. 452).

Kaus Mahyar :—Q.—Can one take blood (from any member of his body) by opening a vein or not ?

A.—It is not proper for the Behdins (to do so) : If this happens, one should undergo the Bareshnum ; but it is not proper for the Dasturs (*i.e.*, those of the priestly class) to take blood.

MU. p. 251, l. 13.=H. F. f. 207. (MU. II, p. 10, l. 8).

Kamdin Shapur :—It is not proper for an Herbad to let blood from his hands or belly, or back. (If so), he should wash his head with the Bareshnum and keep (the retreat of) 9 nights and then should perform other ceremonials.

MU. I, p. 251, l. 15.

Shapur Bharuchi :—If a person lets blood from his body and causes a vein to be opened or bleeds the body in any way, it is proper for him to undergo the Bareshnum.

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1 H.F. (Kama Bohra) از آب و آتش بباید پرهیزیدن—Kaus Kama (H.F. & M.U.) have only بباید پرهیزیدن

2 MU. پاد بها (Kaus Kama)—better H.F. and (Kama Bohra) پاد یابها

3 تر باشد *lit.*, is moist.

4 یا for با

5 در اندام رستم است *lit.*, it appears again or grows with the member, *i.e.*, when the member is cured of the sore or boil.

6 And therefore he is *riman*.

MU. I, p. 251, l. 17.=H. F. f. 49 (See MU. p. 607, ll. 2-3 =MU. II, p. 10, l. 10)

Kama Bohra :—If one lets blood (from his body)[1], or pulls out a tooth, or opens a vein, then one is a sinner and one should undergo the Bareshnum.

A child who has bitten another child.

MU. I, p. 251, l. 19 to 252, ll. 1-11=H. F. f. 156.

Kaus Kama and Kaus Kamdin.:—Q.—A boy is not yet 8 years old and he bites another boy with his teeth, what is the decision ? How is it if the boy who bites shall make his teeth and mouth pure instantly and rub off (the impurity) and throw out the spittle ? How is it ? What is the decision[2] about a child (more than) 8 years old but under 15 years of age and what about the child who has completed 15 years ? Shall all these be (regarded) as alike or not ?

A.—If (the child) has attained to 8 years, it is like a *riman* and it is not enjoined that its clothes on being washed are to be (regarded) as pure. Again it and its clothes are *riman*.

If a suckling child who is nourished by the mother's milk ruptures her breast (with the teeth) and if its mouth is cleansed and washed with *pādyāb*, it is not *riman* but let it be known that if it is not freed from impurity and swallows (its spittle mixed with the blood issuing from the breast), it is *riman* ; because our religion claims relationship with purity[3].

About burns and brands.

MU. I, p. 252, ll. 13-15—H. F. f. 212.

Kamdin Shapur :—If a child from 3 to 7 years old is branded with hot iron, then the plate of its food should be kept separate till it attains to 10 years and thereafter it should undergo the Bareshnum. If it is one year old or less[4] than two years old, its parents should purify themselves with the Bareshnum ; and (then) it is pure ; or he who nourishes the child should undergo the Bareshnum and when (the child) attains to 10 years, it should undergo the Bareshnum.

MU.I, p. 252, ll. 17-18 and p. 253 ll. 8-9. (MU. II. p, 467).

Shapur Bharuchi :—If a child is burnt in fire and if a blister is raised (on any member of the body), it is a sin incurred by the mother: she is *riman*, and it is proper that she should undergo Bareshnum. If she is pregnant, the father of the child is *riman*, and that father should undergo the Bareshnum.

MU. I, p. 253, l. 1.—H. F. f. 388.

Bahman Punjya :—If a suckling babe is burnt in fire, its mother is *riman*.

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1 بهجومت—better حجومت=cupping or bleeding.

2 MU., H.F. وچون آن چونست—S.D.B. دادستان چون

3 باز رستم (or as elsewhere ازباز بستم=is bound up with; *i.e.*, claims relationship. باز رستم *lit.*, grows, waxes, or advances. Cf. Vd. 5 § 21.

4 MU. کم —H.F., T_{33} [illegible] —T_{31} [illegible] .

MU. I. p. 253, ll. 1-4—H. F. f. 439. (MU. II. p. 452.)

Kaus Mahyar :—Q.—If the hands or any members of the body of a person are burnt in fire, how is it ?

A.—When three days and nights pass and if no sore is raised, then after 3 nights, his garments and clothes should be washed 6 times with *pâdyâb*, should be dried up with dust 6 times and should be washed 6 times with water and they shall (then) be pure. If a sore is raised before the (first) three nights, then the clothes should be interred in the ground and he should keep himself away (from men and things) till his wound is healed up and then he should undergo the Bareshnum.

MU. I, p. 253, l. 6.—H. F. f. 388.

Bahman Punjya :—If a person is burnt in fire, and if before the (first) three nights pass away he is well,[1] he is pure. If any blood-poisoning[2] matter issues, he is *riman* : he should undergo the Bareshnum.

MU. I. p. 253, ll. 9-10.

Shapur Bharuchi :—If a person has a brand on his body, then he cannot convey a corpse on a bier.[3] If he conveys the dead on the bier[3] (*gâhân*), he is *riman*.[4]

About a child falling in water.

MU. p. 253, ll. 14-16.=H. F. f. 156.

Kaus Kama and Kaus Kamdin :—Q.—If a child falls into water and is brought out of the water and if it is brought out with this supposition that it is alive, but it is not so, what is the decision ?

A.—From the very first (in such doubtful cases), it should not be regarded as alive.[5]

About a child defiled by coming in contact with *nasâ*.

MU. I. p. 254, l. 7—H. F. f. 207.

Bahman Punjya :—If (a child) three years old or four years old has come in contact with[6] *nasâ*, its garments are *riman* and the child should be washed 3 times with *pâdyâb* and water.[7]

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1 *i.e.*, if there is no sore or blister raised.

2 فسادی خون *lit.*, bad state of the blood ; blood poisoning.

3 *lit.*, he cannot go underneath *gâhân; i.e.*, he should not do the work of a *nasâsâtâr* or a *khândhiâ*.

4 For MU. I. p. 253 ll. 10-12, see MU. II p. 9 ll. 9-10.

5 *i.e.*, they will exercise all precautions if they suppose from the very beginning that it is dead. (For MU. I p. 253 l. 18, see MU. I. p. 161 and 239).

*Kaus Kamdin** gives a decision in this matter quite contrary to the above, thus :— "From the very first, it should be regarded as alive." *i.e.*, Supposing that the child is not dead, it does not matter if any person comes in contact with it at the very beginning, but no sooner does one know that it is dead, than all precautions about a dead body should be taken.

6 باز رسد *lit.*, retreats.

7 For MU. I p. 254 ll. 1-5 see MU. I p. 195 and p. 196.

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* This is not found in E 60 ; perhaps, then, it is another version of Kaus Kama.

Kinds of animals which are regarded as *nasā* when dead, or not.

MU. I. p. 254, ll. 9-10—H. F. f. 213.

Kamdin Shapur :—Q.—How many kinds of *nasâ* are there ?

A.—These are the *nasâ* :—a man,[1] a dog, a fox, a crow, an ape,[2] a mole and ten sorts of moles (or cats) which are Ormazdian and which have their heads and tails white. All these are *nasâ*. A *chimar*[3] is *nasâ*.

MU. I. p. 254, ll. 12-13.

Shapur Bharuchi :—Q.—How many kinds of *nasâ* are there ?

A.—These are the *nasâ* :—a man, a dog, a weasel, a porcupine, a hedgehog,[4] a water-dog, an owl,[5] a vulture, a mountain-kite,[6] a fox, a crow, an ape, a mole, and ten sorts of moles (or, cats) which are Ormazdian and which have their heads and tails white. These are *nasā*. A *chemar*[7] is *nasâ*.

MU. I. p. 254, ll. 14-17. (MU. II. p. 475.)

Suratya Adhyarus :—Q.—Which are the *Khrafstars*[8] (*i.e.* noxious creatures) and which are those regarded as *nasâ* from amongst the crow, the hare, the mole, the squirrel and the bat ?

A.—It is said in the religion that the black eagle, the mountain-kite[9] and the carrion-eating birds are *nasâ*. The bird called the bat is of the category of a dog (and therefore) it is *nasâ*.[10] The mole and the squirrels are not (to be found) in this quarter (*i.e.* in Persia). (Perhaps) they may be *khrafstars*.[8] The two-footed rat[11] is (found) in this quarter : it is *nasâ*. The four footed mouse is a *khrafstar*.[8]

MU. I, p. 254, l. 19 to p. 255 ll. 1-8. (MU. ll. p. 441).

Dastur Barzuji :—Both the ape and the bear are *nasâ*. If they die in a populated place, then *sagdid* should be performed over them by two persons (united with a *paiwand*) and taken to a place which is not populated so that men may not become *riman* by coming in contact with them ; because their dead bodies (*nasâ*) are like the dead bodies of men.

Again, the mole and the two-footed rat which may be (found) in a desert should not be killed.

Again, among the species of flying creatures, there is no bird which is a *khrafstar* :[12] some of them are *nasâ* and some of them are not. Of the flying-creatures, the gnat, the locust, the bee, the mosquito and those resembling them are *khrafstars*.[13]

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1 Of course, when all these die, their bodies are regarded as *nasâ* and therefore should be disposed of in conformity with the tenets of religion.

2 شادی an ape.

MU. چم مر : H.F. چیمر = [illegible] (?)

4 خجم or ججم Cf. Pah. کر گد ; otherwise خار پشت

چغد an owl 6 ساره گر = ساری گر 7 چم مر for چیمر (?)

And therefore when dead, they should not be counted upon as *nasâ*.

ساری گر = سال گرد. 10 MU. II p. 475 adds وحرگوش گوسفند سرده پست نسا نیست

11 Called Jerboa.

12 The bird species generally is of Ormazdian creation and not Ahrimanian.

13 And therefore, when dead, are not regarded as *nasâ*.

Again, the bird called an owl is called in religion the bird Asho-zusht.[1] If it dies in a populated place, it is a *nasâ* : it should be disposed of and carried to a place which is not populated.

Again, that species of bat called *khaffâsh* (in Arabic) is *nasā* ; it is like the *nasâ* of an owl.

Again know that men are of ten kinds ; those men who are engaged in occupation and trade and in the region of *Khanirath*,[2] the good and the illustrious and other species live on the peninsula of Hindustan and in the seas and on the mountains. The heads of some of them are like the horse's head and some of them have also the dog's head. Some have tails like the cattle and some are *nim-tan*[3] (*lit.*, half-bodied) but no one has seen these 10 species of men.

MU. I. p. 255, ll. 9-10. (MU. II. p. 384).

Nariman Hoshang :—No quadruped (*i.e.* the cattle) is (regarded as) *nasâ* (when dead), so that it can be disposed of ceremonially (like a man or a dog, when dead).

Again, ten kinds of men are *nasâ*, when dead.

Again, there are 8 kinds of dogs and four or five kinds of birds which have been included in (the category of) *nasâ*.

A story of Jam and Jame and the different species of men and animals.

MU. I, p. 255, ll. 12-19 to p. 256, 1-4. (MU. II. p. 467).

Shapur Bharuchi :—About the offspring of Jam and Jamê.[4] From Jam and the *pari*[5] (arose) the ape and the bear and the limber-legged ones and those having ears like a shield ; and from the impure *Dev* and Jame (arose) alligators, tortoises, frogs and cats.[6]

Again first there were 10 kinds of men and their names are :—the breast-eyed, the three-eyed, the breast-eared,[7] the elephant-eared, one-legged, limber-legged, those having the head of panthers, those having the head of lions, those having the head of camels and those having the heads of dogs.[8]

2ndly :—15 species of ox :—the white, the ash-coloured, red, yellow, black, dappled,[9] the elk, the buffalo, the camel-leopard-ox (*i.e.* the giraffe)[10], the ox having the nature (ههم) of a fish, the Frash-ox, *Kajâv* and other species of ox.[11]

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1 See Saddar Nasr Ch. 14 §§ 8-9 and Bd. Ch. 19 § 19.

2 هنی ریشا —better هنی رث (See MU. II p. 441) for خنیرث

3 See نیم چهره in Steingass' Dictionary.

4 Sister of Jam. 5 Av. *pairikâ*, a female evil being.

6 Cf. Bundehesh Ch. 23. For Jamshid and Jamê, see the version of Noshirvan Marzban in verse, MU. II pp. 208-210 and MU. I pp. 259-60.

7 MU. ورکوهستان for S.D.B. ورگوشان (Pah. ورگوش)

8 Cf. Bundehesh Ch. 15 § 31.

9 پیسه (Pah. پیسه) Cf. Av. *paesa* = (*lit.*, leprous).

10 پل—اشتر گاو پل for پلنگ 11 for سرده S.D.B.=اورگاو : Pah. gives

3rdly :—Eight species of horse : white, black, yellow, bay, the chestnut,[1] the wild-ass, the hippopotamus and other species of horse.

4thly : 10 kinds of dog :—The shepherd's dog, the village-dog which is the house protector,[2] the blood-bound and the *taruk* (slender-hound), the water-beaver which is called the water-dog, the fox, the ichneumon,[3] the hedgehog which has spines on the back, the *udra*,[4] the civet-cat,[5] of which two species are accustomed to burrows,[6] one the fox and one, the ichneumon ; and those accustomed to the forest are such as the *udrak*[7] (porcupine ?) which has spines on its back and the hedgehog which is the same.

5thly. That having the form[8] of a hare (*i.e.* the hare-species) is of 5 kinds :—two are wild species and one dwelling in a burrow[9] and one dwelling in the forest.

6thly. Eight species of weasel : one, marten ; one, black marten ; the ermine,[10] the *bêd*-[11] ermine, the white ermine and other species of weasel.

7thly. Eight species of musk-animals : one, is that which is known[12] by its musk ; one is the musk-animal with a bag in which is a pleasant smell ; the *bish*-[13] musk which eats *bish*-plant ; the black musk which is the antagonist of the serpents[14] which are numerous[15] in rivers and other species of musk-animals.

8thly : Fish were created of 10 species : first,[16] the fish Ariz, the Arzuva, the Arzukâ[17] and of other Avesta[18] names.

Then, within each species, species within species are created ; so, the total[19] is 282 species.[20]

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1 کمیت a bay horse with a black tail and mane. 2 سگی مانوان

3 راسو or رسو or, a weasel. 4 اندر for ودر = the otter.

5 موشکان فرخ = Pah. ۱۳۱۳ ۱۳۱۳

6 سور = Pah. ۱۳۱۳ . 7 اندر —S.D.B. اندرک—Pah. ۱۳۱۳ or ۱۳۱۳ another form of کرک —(see the following remark).

8 زیاکی—simply a transcription of ۱۳۱۳ (in Gr. Bd.) : Cf. Per. سان = form ; figure, resemblance; K20 (Bundehesh) has ۱۳۱۳ = ۱۳۱۳

9 خو = Pah. ۱۳۱۳ . MU. خومانست—S.D.B. ۱۳۱۳ 10 سنجاب = Pah. ۱۳۱۳ .

11 بید = ۱۳۱۳ = بیض قاقم = white ermine (Justi).

12 آسا Pah. ۱۳۱۳ = ۱۳۱۳ 13 بیش a kind of plant.

14 گرد for گرزه Pah. ۱۳۱۳ —Paz. ۱۳۱۳ .

15 ویش بهود for ۱۳۱۳ . 16 نزیست = Av. *nazdishta* = Pah. ۱۳۱۳

17 S.D.B. adds مرزکا 18 اویست اتی for ۱۳۱۳ .

19 بوندتی = ۱۳۱۳ or ۱۳۱۳ .

20 Cf. Pah. Bundehesh Ch. 14 §§ 17-22 and § 26 and § 27.

The dog Zarrin-gosh.

MU. I, p. 256, ll. 4-19 to p. 257 ll. 1-8.

[*Shapur Bharuchi*][1] :—Once when the creator Ormazd moulded the body of Adam[2] on the Alburz mountain, he appointed the seven Amshaspands as guardians and protectors of that body. The Omniscient (Creator) had from the first commanded them to beware and take care of the body and that they should see to it that the accursed Ahriman may not get the better of them and that he may not do any harm or injury to the body of Adam in order to destroy it. (Thus) the Creator Ormazd had said to the Amshaspands from the very beginning and the Amshaspands also were cautious of it ; but the accursed Ahriman was devising a remedy so that he might destroy that body. Then once it so happened that the Amshaspands were overcome with stupor and the accursed one threw something on the body of Adam so that he might perish. Then when the Amshaspands looked at it, they saw a most wonderful thing near the place of the navel of Adam whose body was perishing. The Amshaspands were thunder-struck and went to the Omniscient Creator and stated their case. The Creator Ormazd said : " I had spoken to you about it from the very beginning and I was also aware of it." Then the Omniscient (Creator) ordered them to remove, with a spoon, what was thrown over their body and place it on one side of it and to take care that no harm might reach that thing too. Thereafter the Amshaspands acted as enjoined by the Creator Ormazd. They removed that thing (lying) on the navel of Gayomard with a spoon and placed it on one side thereof. Then the Omniscient (Creator), through His own power, shouted out invisibly to it thus : " O Zarrin-gosh[3] ! get up," and instantly there came into existence a dog who got up and barked, and flapped both his ears. When the unclean Satan who was contriving some means[4] with the demons saw the horrible sight of that dog Zarringosh and heard his dreadful bark, he was afraid and rushed into hell with the demons. Then the Creator Ormazd appointed that dog as a protector and guardian of the body of Gayomard and that dog alone guarded his body. As the seven Amshaspands were not able to take care of the body, that dog alone took care of it. That dog Zarringosh is keeping a watch near the bridge *Sirāt*[5] *i.e.* the bridge Chinvad. Now the Creator Ormazd has ordered his servants that it is necessary for them to treat, with consideration, dogs who are their protectors inasmuch as in both the worlds such other (protectors) are fewer. If any person who takes care of the dog in this world gives him his morsel of food and does not do him harm, then although the soul of that person be fit for hell, and just at the time when the demons inflict punishment on him, Zarringosh barks so dreadfully at the time that the demons withhold their hands from afflicting that soul and they do not inflict any punishment on it. Then if the (proper) time of the punishment passes away, and if at another time, they (want to) inflict torture and punishment, then they cannot inflict punishment on the soul fit for hell out of fear for Haptorang[6]

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1 See S.D.B. (No. 235).

2 The first man *i.e.*, Gayomard.

3 *lit.*, of yellow ears.

4 مصلحت for مسلط or, as in S.D.B. مسلط = overpowering.

5 صراط bridge across hell.

6 One of the four principal stars.

who guards the souls of those fit for hell with 10000 stars. Again, Meher of the wide pastures brandishes his club three times every day at the entrance of hell so that out of fear for that club of the angel Meher, they are unable to inflict punishment more or less on the souls of those fit for hell. Then that soul remains at rest and Zarringosh constantly watches that soul in this manner. If any person does harm to a dog in this world, Zarringosh intercepts his soul at the entrance of the Chinvat Bridge, harasses him and shows enmity towards him and does not allow that soul to pass the Bridge.[1]

Animals, birds and fish which are fit to be eaten.

MU. I, p. 260, ll. 13-15—H. F. f. 439. (MU. II, p. 452).

Kaus Mahyar :—Q.—What kinds of *gospand* (cattle) are allowed to be eaten ?

A.—It is proper to eat (the flesh of) a male or a female *gospand*[2], the sheep, the goat, the deer and the mountain-goat.

Q.—What fowls should be eaten ?

A hen, except the cock; the pigeon, the partridge and the mountainous partridge, the water-bird[3] and the watery duck ; but the crow, the owl and other (birds of that species) should not be eaten.[4]

MU. I, p. 260, ll. 17-18. (MU. II, p. 384.)

Nariman Hoshang :—Q.—What fowls or fish may be eaten ?

A.—A fowl which eats cereals as food but which does not eat *nasâ* (dead matter) and does not feed on carrion (should be eaten). The fish which the Behdins should eat should not be large and hideous, for there may be the fear of its having eaten *nasâ* ; it should not be hideous.

MU. I, p. 261, ll. 2-5.

Dastur Barzu :—The pig is the creature of Bahman[5]. It is a species of *gaospenta* (*i.e.* the cattle), but, because it eats foul matter[6], its flesh should not be eaten. If a person binds it and gives it grass for food, then after the length[7] of a year its flesh can be eaten.

Again, in this quarter (*i.e.* in Persia), we have not seen the rhinoceros and have not read about it in any book whether it is the creature of Bahman or a *khar-vastar*[8] ; but if it is in that quarter (of yours *i.e.* in India), this can be (properly) ascertained by the reasoning faculty : if it has horns or hoofs and if the manner of[9] its eating anything is like the (other) cattle, it is a creature of Bahman.

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1 Cf. the account of this dog in the Arda-Viraf nâmeh composed by Noshirwan Marzban in verse (MU. I pp. 257-59).

2 For MU., H.F. اشتر و گاو بختم better B.K. گوسفند نر and the Gujarati translator also omits the phrase.

3 جغو = چغو = چغوک = a sparrow, or water-bird.

4 MU. II. p. 452 adds نشاید خوردن

5 The Amshaspand who presides over cattle.

6 خراستر *lit.*, vermin. 7 درنا Pah. طرسد.

8 a noxious creature. 9 مدار = centre, goal.

MU. I, p. 261, ll. 7-10 = H. F. f. 440. (MU. II, p. 453 & p. 476.)

Bahman Punjyâ :—Killing a hare is a *margarzan* sin ; but if it is killed, its flesh[1] is like that of *gospends* : *i.e.* it can be eaten. It should be known that it is not impure.

Kaus Mahyâr :—Q.—How should a hare be (regarded)[2]?

A.—The flesh of the hare should not be eaten, because it is *nasâ*.

Suratyâ Adhyârus :—A hare is a species of *gospend* ; it is not *nasâ*[3].

On the lawful slaughter of gospand and fowl.

MU. I, p. 261, ll. 12-18.

Kaus Kamdin :—Q.—About the slaughter[4] of the cattle (gospend) : how one is slaughtered.

A.—While slaughtering a *gospend* for the *myazd* and *gāhāmbār* (ceremonies) and for the *zur*[5] (*i.e.* the offering of fat) to the Atash Behram, one born of a Herbad who is pure and fit (for the work) and who has undergone the Bareshnum and who has been initiated a *hirbad*[6] should recite Khshnaothra. Ahurahe. Mazdāo. Ashem Vohu 1, and should recite in an undertone : Be-nām-i Izad.....(*i.e.* in the name of God) and (then) should recite[7] the Khshnuman of Bahman Amshaspand[8] and recite one Yatha....up to Shyaothenanām and then he may draw over[9] it a pure and sharp knife. He should not so[10] manipulate[11] (the knife awkwardly) but he should fix his eyes on it and should retain his breath, so that the *gospend* may have less pain. When the *gospend* is slaughtered, the hands and the knife should be washed and (the rest of) the Ahunvar should be completed. 20 other Ahunvars should be thereafter recited and one Ashen Vohu should be completely recited.

On this side here (*i.e.* in Persia), (no *darvand i.e.* one of a foreign faith)[12] is allowed to slaughter a *gospend*; in order to consecrate the *Hom-darun*,[13] it is (only) out of necessity[14] that *darvands* (are allowed to) slaughter (the gospend).[15]

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1 چیز *lit.*, things *i.e.*, members of the body : S.D.B.=چیز

2 *i.e.*, is it a *gospend* or a *kharfastar*. ?

3 Kaus Mahyar's statement differs from the other two.

4 حلال=هلار 5 زور for روز 6 نابریشنم *i.e.*, has been initiated a Navar *i.e.* has become qualified for priestship with the greater *Khub* ceremony.

7 خواستن for خواندن 8 because he is the Amshaspand presiding over cattle.

9 MU. کشیدش—better E60 کشیدن

10 اوین =Pah. ۲۳ =thus ; same as ایدون or چنین (جین وین in E60)

11 آوردن و بردن *lit.*, bring and carry (the knife) *i.e.*, there should be no awkward movement adopted in slaughtering the *gospend* and, as said below, it may not give it any pain.

12 These words in brackets are necessary to complete the sense.

13 *i.e.*, Daruns in which the Khshnuman of Hom Izad is recited—هوم درون=هم درون

14 *i.e.*, if Parsees are not available.

15 In some towns of Gujarat, when death occurred in a house, it is said that Parsees only were allowed to slaughter a *gospend* so that its fat may be offered to the fire on the dawn of the fourth day after death. Such Parsees were surnamed *bokrā-kāpu i.e.*, killers of goats. The practice has now fallen into disuetude.

MU. I, p. 261, ll. 18-19 to p. 262, ll. 1-6.

Kaus Kamdin :—The *nirang* (*i.e.* religious formula) (to be recited) when slaughtering a gospend or the four-footed ones or fowl.

It is necessary that a Hirbad who has undergone the Bareshnum and who has been initiated a *nāvar* should perform *pādyāb-kusti*[1] and should put on the Penom (*i.e.* the month-veil). Then he may recite the following Avesta :—He should first recite Khshnaothra. Ahurahe. Mazdāo. Ashem Vohu 1. Then he should mutter in an undertone thus :—

Benām-i.....(see text). Then he should speak loudly—one Yatha..... up to Shyaothenanām and then with a sharp knife he should cut the head (of the *gospend* or the fowl). When the gospend turns cold (*i.e.* dies), (the rest of) the Ahunvar should be completely recited. Thereafter 21 Yathas.....should be recited, and one Ashem Vohu should be recited and Ahmāi Raeshcha up to the end should be recited.

MU. I, p. 262, ll. 8-9—H. F. 221.

Kamdin Shapur :—It is said in the religion that a *gospend* which is under one year old should not be slaughtered, and the *chāshni* (*i.e.* Myazd offering) thereof should not be consecrated. Eating the flesh (of such a *gospend*) is a grievous sin. It is permitted to eat (the flesh of) the *gospend* which is more than one year old.

MU. I, p. 262, ll. 9-10.

Shapur Bharuchi :—If a *gospend* whose *zur* (*i.e.* fat) is to be offered to the Atash Behram be a male or a female which is not big with young it is proper. It should not be unsound.[2] If it is under one year old, it should be known that that is also not allowable.

MU. p. 262, ll. 12-19 to p. 263 ll. 1-10 & MU. I, p. 540,=H. F. 246.

Kamdin Shapur :—If one wishes to consecrate the head of a *gospend*, the whole head should be put (for consecration) ; (if not), the *arvār i.e.* the left ear, the *hizvān i.e.* the tongue and the left eye (should be consecrated). The *goshodā*[3] (to be placed with the Darun) should be (a piece of) flesh of that *gospend*. The Khshnuman (for the consecration) of the Darun is.....(see text).....

.....The arvār (*i.e.* the left ear, the tongue and the eye) should not be used as *goshodā* (as according to the following passage of Ys. 11) :[4] ....(see text).....

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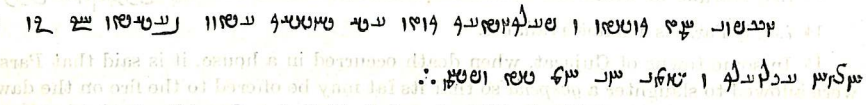
1 *i.e.*, wash his hands and face ceremonially and untie and retie the Kusti.

2 See Nirangastan, 56

3 *lit.*, cow's produce. Now-a-days the representative of *goshodā* is *ghee* or clarified butter (See Modi : Religious Ceremonies and Customs of the Parsees : p. 299).

4 Cf. Sls. XI § 4 :—



When a goat is slaughtered and divided, its *gāushdāk* should be thus represented :—the tongue, jaw and left eye are for the angel Hom himself.

MU. I, p. 263, ll. 2-10.

Kamdin Shapur :—The Khshnuman for consecrating the heads of fowl is this. First it should be recited in *yād*[1] (*i.e.* in a suppressed tone) :—*Īn Khshnumaine*.....(see text.)

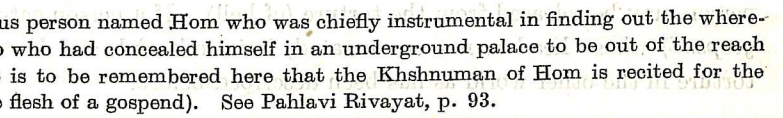
This *Yād* should be finished and then *Kharethem*.....(see text) should be recited.

Eating unconsecrated flesh of cattle is unlawful.

MU. I, p. 263, ll. 12-13.

Shapur Bharuchi :—If one eats unconsecrated flesh, then *goshurang*[2] Amshaspand says thus :—Just as I bound Afrasyab and handed him over to king Kaikhosru, so I shall bind (the person eating unconsecrated meat) and hand him over to the demons.[3]

The text of Ys. 11 *us-mē-pita* &c., which is quoted in support of this statement is thus rendered in Pahlavi :—



i.e., (God), my father always dispensed that which is Hom's feast : He, Ormazd, the Holy : (He gave) the jaw-bone (*aīrvār*) with the tongue and also the left eye.

1 *lit.* remembrance (See Modi *op. cit.*, pp. 383-84).

2 Av. *geush-urva* or, Dravāspa who presides over cattle.

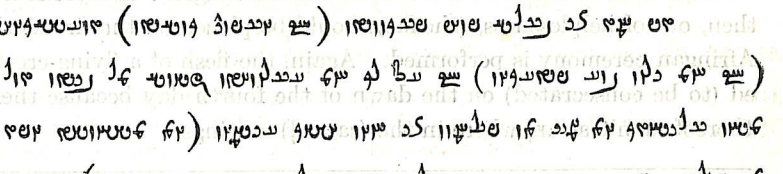
3 It was a pious person named Hom who was chiefly instrumental in finding out the whereabouts of Afrāsyab who had concealed himself in an underground palace to be out of the reach of Kaikhusro. (It is to be remembered here that the Khshnuman of Hom is recited for the consecration of the flesh of a gospend). See Pahlavi Rivayat, p. 93.

Cf. Ys. 11 § 7 :—

Thwāshem. geush. fra-thweresō. tanchishtāi Haomāi. draonō: *mā* thwā. Haomō. bandayat. yatha. mairim. bandayat. yim. tuirīm. Frangrasyānem. madhemē. thrishwē. ainghāo. zemō. pairish-khakhtem. ayangahē.

(*i.e.*,) Cut off quickly the gift of flesh for doughty Haoma. May not Haoma bind thee as he bound the fell Turanian Fragrasyan close surrounded by an iron palace in the mid-third of this earth.

Cf. the following Pahlavi version of the above :—



Be quick so that you cut off that flesh (*i.e.*, when you kill the cattle) and be energetic in this and (in the preparation of) the gift (*i.e.*, Draona) of Haoma (*i.e.*, make manifest *i.e.*, consecrate) the Hom-Dron ceremony so that Hom may not bind thee as he bound the murderous Turanian Frangrasyan in the middle of the 3rd division of this earth, who was surrounded by an enclosure of iron and silver. (So Māh-vindāt said; Dât-Ormazd said : He was thus surrounded in Khanjast (*i.e.*, Chaechast) *i.e.*, about him a fortress has been made).

MU. I, p. 263, ll. 14-15—H. F. f. 221.

Kamdin Shapur :—Q.—Why[1] is flesh of the dead[2] not eaten ?

A.—It is said thus : because the *daevas* bring opposition unto men quickly[3] and with harm. When men eat (such flesh), antagonism rushes on their bodies and they become ungrateful[4] unto their bodies, souls and Amshaspands. They are the breakers of promise (*meher-druj*) and sinners.

MU. I, p. 263, ll. 17-19 to p. 264 ll. 1-4—H. F. f. 371.

Bahman Punjya :—It is said in the religion that the head of the *gospend* which men are to eat should be consecrated. In this case, they should be more energetic. If they do not consecrate the head of the *gospend* and if they eat (its flesh), it is unlawful. If any person does not cause it to be consecrated, or does not consecrate it (himself), calamity and harm will befal his soul, and Hom Izad will not allow his soul to pass (the Chinvat Bridge) ; he is intercepted at the head of the Chinvat Bridge, and for any one hair there is on the body of the *gospend*, he darts one arrow at the soul of that person and says :—" Oh you inimical to religion ! why did you eat the flesh (of the *gospend*) whose head was not consecrated. At that place, at the entrance of the Bridge, Bahman Amshaspand and Mah Izad, Gosh Izad and Ram Izad take hold of him, reproach him, and the soul becomes helpless on account of the arrows (darted at him). If, at a place, one is helpless and a *hirbad* is not present at the place to consecrate the head and because the *gospend* is not consecrated, then out of helplessness, a Yasna-service should be ordered to be performed for Hom, or Mah, or Gosh or Ram as an expiation for that (crime) so that the soul of that person may be released from the torture (of hell). If a person eats (the flesh of the *gospend*) whose head is not consecrated, it is unlawful and he experiences such torture in the other world as has been described before.

Offering the fat of a *gospand* lawfully slaughtered to the fire of Atash-Behram on the dawn of the fourth day after death.

MU. I, p. 264, ll. 6-8.

Shapur Bharuchi :—On the dawn of the fourth day (after the death of a person), the head of a *gospend* should be consecrated[5] and the fat thereof should be offered to the fire of Vahram. It is so ordered in the religion. If there is no Ahash Behram, then, out of helplessness, (the fat) should be placed on the fire at the time when the Afringan ceremony is performed. Again, the flesh of a flying-creature is not ordered (to be consecrated) on the dawn of the fourth day because there is no evidence thereof manifest anywhere in the (sacred) writings.

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1 This is word-for-word from Pahlavi Texts (of Dastur Jamasji) — page 126 § § 32-33.

2 مردار *lit.*, putrid flesh, ; the flesh of an animal which is not consecrated is called *murdâr*.

3 یغیاره زود Cf. Pah. [illegible] —here [illegible] is read زود

4 ہوسپاس for Pah. [illegible] which should be read *an-sepâs*.

5 ببرند may be slaughtered, or بیزند may be consecrated.

Again, it is not proper to consecrate the eggs of the fowl (which are brought) from the houses of *darvands*.[1]

On the use of silken clothes, honey and opium.

MU. I, p. 268, ll. 4-8.

Kaus Kamdin :—Q.—Can silks be worn and honey be eaten or not ?

A.—As the accursed Ahriman has produced[2] the silk-worm and the bee for doing harm to the creation of Ormazd and for the destruction of trees, so the Creator Ormazd has, through His wisdom, produced this advantage therefrom for the greatest good of His creatures, that when the silks are artificially wrought and prepared[3] *i.e.* when they are dyed, they are proper for the embellishment of mankind if they are worn.

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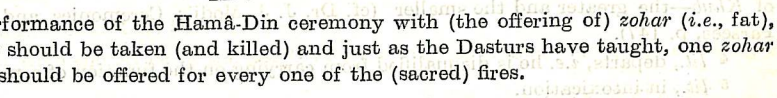
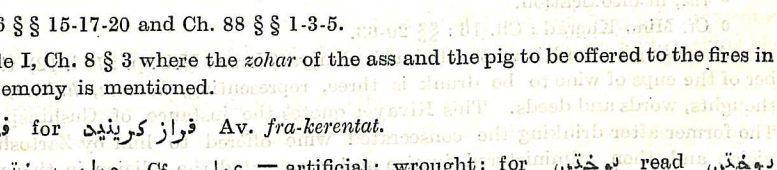
1 Cf. Pah. Vd. 8 § § 22 comm :—



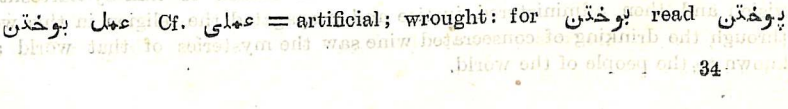
For him (*i.e.*, the dead), on the fourth day a *gospend* should be prepared (*i.e.*, ceremoniously slaughtered) for the *zur-offering* (*i.e.*, the fat to be offered to the fire), because it is necessary that meat should be prepared on the 3rd night for the 4th day.

Cf. Sls. XII § 5 :—



i.e., One is this that when a person dies then after observing the (three) days of *Sedosh* (after death), the presentation of the *zur* (*i.e.*, the fat of a *gospend*) to the abode of fire should be made (on the dawn of the fourth day). That *zur* should be first presented to the fire ; for it is evident from the Damdâd (Nask) that when consciousness (*bôd*) of men is severed (from the body) (*i.e.*, when they die), it goes out to the nearest fire, then to the stars, then to the moon, then to the sun ; and it is necessary that the nearest fire to which it goes first should become full of *zur* (*i.e.*, fat) (or become stronger).

Cf. Dâdistân Ch. 88 § 6 :—



(6) In the performance of the Hamâ-Din ceremony with (the offering of) *zohar* (*i.e.*, fat), four pure *gospends* should be taken (and killed) and just as the Dasturs have taught, one *zohar* from one *gospend* should be offered for every one of the (sacred) fires.

Cf. also Ch. 86 § § 15-17-20 and Ch. 88 § § 1-3-5.

Cf. also Epistle I, Ch. 8 § 3 where the *zohar* of the ass and the pig to be offered to the fires in the Gahambar ceremony is mentioned.

2 فراج گزینند for فراز کرینید Av. *fra-kerentat.*

3 عمل بوختن و کردن Cf. عملی = artificial; wrought: for بوختن read پوختن as in B K.

The bee-hive should be purified and made ready by a Herbad for the priests and by a Behdin for the Behdins and (then) they should wash their hands and extract (honey) from the bee-hive and then it is proper, if it is eaten as medicine and for (effecting) a cure. On this side here (*i.e.* in Persia), we consecrate cotton clothes with the Darun on the dawn of the fourth day (after death), because cotton grows from the earth and is nourished by water : for this reason it is more precious (than silk.)[1]

MU. I, p. 268, ll. 9-10—H. F. f. 440 (MU. II, p. 453).

Kaus Mahyar :—Q.—Can honey be eaten ?

A.—If one extracts honey with one's hands from the bee-hive, (it can be eaten). If a Dastur (*i.e.* priest) or a Behdin (extracts it), then it may be eaten. A *darvand* should not (extract it for the Zoroastrians).[2]

MU. I, p. 268, l. 14.

Dastur Barzu :—If a priest prepares opium with his own hands, and eats it, his Bareshnum remains valid ; if not, it is not (valid).

MU. I. p. 268 ll. 16-18=H.F. f. 115, f. 151.

Kama Bohra and Kaus Kama :—Honey is highly beneficial, but if one is with *khub*[3] and eats it, his *khub* is vitiated,[4] because (honey) comes from a *kharfastar* (*i.e.*, the bee).

On drinking wine.

MU. I. p. 270 ll. 7-8 (MU. II. p. 385).

Nariman Hoshang :—*Q.*—What sort of wine or liquor is it lawful to drink ?

A.—Grape-wine or wine prepared from (the produce of) trees in your quarter (*i.e.*, in India) which does not lead to any crime on being drunk,[5] is allowed by the religion of the Behdins, and (if one thinks) that any disagreeable action may be done (on the consumption of wine), it is not allowed[6].

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1 Cf. Mino- Kherad, Ch. 16 §§ 64-66 :—

(64) Of the dress which men put on, silk is good for the body and cotton for the soul, (65) for this reason, because silk comes from a noxious creature, (66) and the nourishment of cotton is from water, its growth from earth and as a treasure of the soul, it is called great, good, and more precious.

2 For MU. I, p. 268, 11. 12-13, See MU. II, p. 10, l. 4 and l. 12.

3 یشت و یراسدم *lit.*, adorned with the Yasht, *i.e.* one who is a fully qualified priest, or, as said elsewhere, one who is نابریشتم (*nābar yashta*) ; one having the *Khub*. A priest with the greater *Khub* is one who can perform higher liturgical services. There are two kinds of *Khub*—the greater and the smaller (cf. Dr. J. J. Modi's Ceremonies and Customs of the Parsees, p. 147).

4 *lit.*, departs, *i.e.* he is disqualified from carrying on the function of a priest.

5 *lit.*, in intoxication.

6 Cf. Mino-Kherad : Ch. 16 : §§ 20-63.

According to the Rivayat of Bahman Punjya (Verse : M.U. p. 270 l. 12) the maximum number of the cups of wine to be drunk is three, representing, *humata, hukhta, hvarshta i.e.* good thoughts, words and deeds. This Rivayet quotes the instance of Gushtasp and Ardai Viraf. The former after drinking the consecrated wine offered to him by Zartosht saw heaven in a vision and then administered justice and propagated the religion in this world. The latter through the drinking of consecrated wine saw the mysteries of that world and made them known to the people of the world.

On the consumption of ghee or clarified butter.

MU. I. p. 271 ll. 6-7=H.F. f. 440 (MU. II. p. 453).

Kaus Mahyār :—Can *ghee* (*i.e.*, clarified butter) prepared from (the produce of) a *gospend* by a *darvand* or by one who burns the dead, be eaten or not ?

A.—The *ghee* which reaches one from their hands makes one *riman*. (On eating it), one cannot be purified even by the Bareshnum purification.

MU. I. p. 271 ll. 7-13. (MU. II. p. 446).

Dastur Barzu :—It has been repeatedly dinned into our ears that the performers of the Yasna, and the devout of your quarter (*i.e.*, of India) consume, with their food, the *ghee* prepared from (the produce of) a goat or a cow, which is supplied by *Juddins* ; and again those who perform the function of a Yozdathragar and perform the Yasna think that such *ghee* is pure for the reason that it is melted by fire. If it is the case as has been represented (to us), it is quite contrary to the religion and it is inconsistent with their reason and religiousness ; because there is nothing more contaminated and impure than *ghee* (prepared in this manner) as, of all the foods, this finds a place most in the marrow of the bones. It is necessary that they may employ some Behdins who may prepare it[1] so that there may be no need of the *ghee* prepared (by the *darvands*). When we were informed of your motives, it was fit and proper that (our views) should be expressed (thereon), and (we hope) nothing will thereby occur to the noble and precious minds of those dear ones,[2] as these statements were repeatedly made by the people of the good religion who had gone to that side (*i.e.*, India).

Fruits and vegetables sold by *juddins*.

MU. I. p. 271 ll. 15-18 (MU. II. p. 386).

Nariman Hoshang :—*Q.*—Can one take every kind of fruit brought by Mahomedans from their hands and eat it or not ?

Can one sit with the *juddins* and the unworthy[3] and eat with them or not ?

A.—Every kind of fruit from their hands, *e.g.*, the fruits which have grown up from seeds (sown in the ground), should be eaten if it is washed (with water), but if it is a fruit which has not grown from a seed sown in the ground,[4] it is not proper to eat it in accordance with the religion of the Behdins.

Sitting with them (*i.e.*, the *juddins*) and eating food in any way and of any kind is not proper ; it is a sin.

On Wine, See Dadistan, Chs. 50 and 51 :—

The selling of wine should be in the hands of those who encourage moderate drinking of it. (Ch. 50 § 3).

The immoderate drinker as well as one who sells wine to any one who becomes intoxicated thereby are both sinners. Only three cups at the most taken in moderation and making the drinker virtuous are allowed. (Ch. 51).

1 ما مور : better معمور (See M. U. II. p. 446).

2 The writer means that his co-religionists in India will not take it ill on account of his outspoken remarks on this matter.

3 با ارزانیان for نا ارزانیان

4 *e.g.*, dried fruits or preserves.

MU. I. p. 271 ll. 18-19 to p. 272 ll. 1-2-. (MU. II. p. 477).

Suratya Adhyārus :—*Q.*—Is it lawful to eat the herbs brought for one's consumption from the garden, *e.g.*, the brinjal or the radish,[1] &c., from amongst (a basketful) of which one has been picked up and half of it bitten (or, eaten), and the other half (again) thrown into the whole contents, or, (is it lawful to eat such vegetables) if a man who is an *anir* (*i.e.*, one of a foreign faith) or a *darvand* puts his hand into the mouth or acts improperly (and thereby defiles the contents of the basket of vegetables) ?

A.—It is not allowable (to eat such herbs or vegetables).

Hot water will not remove druj-i-nasush.

MU. I. p. 272 ll. 2-3=H.F. f. 440. (MU. II. p. 453).

Kaus Mahyār :—*Q.*—How is it if they boil water in a pot and then wash (therewith) their heads (*i.e.*, their bodies) ?

A.—The water which has been boiled will not remove the druj-i Nasush (*i.e.* the demon of decomposition), especially that of a menstruous woman.[2]

Hides tanned by juddins.

MU. I. p. 272 ll. 5-6. (MU. II. p. 466).

Shapur Bharuchi :—The hides of dead animals which have been tanned and coloured by *juddins* are impure. It is not proper (to use them). The hide or the leather which becomes polluted and defiled by anything is not pure. It cannot be made pure either by water or by *pādyāb* (*i.e.*, *gomez*).

On killing noxious creatures.

MU. I. p. 272 ll. 7-12.

Kaus Kamdin :—Of what has been asked about killing the noxious creatures these six kinds (of *kharfastars*) are (mentioned) in the proper place[3] and the laws[4] about the reward and recompense for killing the noxious creatures are written in Zend and Pazend, as to what the merit is for (killing) each one. There are many other *kharfastars*, but it is not known how they are called. Faithful and select[5] Behdins may find them out. Those which are wild are—the elephant, the lion the panther, the wolf, the hyena, the jackal,[6] the cat, the lynx and the *Karkuza*,[7] and there are others (of the kind).

There are many stinging creatures such as the snake, the scorpion, the wasp, which are called biting creatures and again, there are the black fly, the fly which produces worms[8], the corn-carrying ant and many flies there are which it is proper to kill. And again, about the kinds of ants :—It is proper to kill all kinds of ants which exist, particularly,[9] the corn-carrying ant is in the category[10] of a *kharfastar*

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1 M.U. تُرب—H. F. طُرب

2 The warm water which has the heat of fire in it is defiled by coming in contact with such persons and fire is injured thereby, therfore cold water should be used. (See Ardai Viraf).

3 *i.e.* in the Avesta. 4 شرع 5 پسند fr. پسندن to approve. (E60 = بسند) 6 توره explained by شغال 7 کرکوزه called مورچه an emmet, pismire (?). See p. 273 l. 10 : cf. Saddar Nasr Ch. 43.

8 See Saddar Nasr. Ch. 43. 9 خواسا for خواصاً. 10 بابت item.

(*lāk-pusht*), it is a merit of 3 *tanāfurs* and it decreases a sin worth 3 *tanāfurs* and he should know that (he obtains as much merit as when) a *Hirbad* performs a Yasna for his soul for one month.

The impure Ahriman who has created the lion has produced it for the reason that the Creator Ormazd has made the Constellation of Leo in the form of a lion and in accordance with this knowledge (or, contrivance), the accursed and destructive Ahriman created the lion.

The smaller noxious creatures are again produced by Ahriman himself and several large noxious creatures which he has produced are also produced on observing the plan of Ormazd.

MU. I. p. 274 ll. 6.

Bahman Punjyā :—If a person kills a tortoise,[1] it is a merit of 30 *tanāfurs* and it diminishes a sin worth 3 *tanāfurs*, which becomes uprooted.

Food gnawed by noxious creatures.

MU. I. p. 276 ll. 16-19 to p. 277 ll. 1-5=H F. f. 94, f. 124 and f. 137.

Kama Bohra and Kaus Kama :—Q.—Can the food in which a serpent, or a mouse or a cat or an ichneumon (or, a weasel) thrusts its snout be eaten or not ?

A.—The food on which a serpent lays its mouth should not[2] be eaten. If a mouse or a cat thrusts its snout in the food, *e.g.*, a piece of bread, then that much portion whereon the snout is thrust and that much whereof one is in doubt should be thrown to a dog and that which is left over may be eaten. Let it be known that the snout of a weasel is like that of a dog[3].

Q.—(Same as above) :

A.—The snout of a serpent is fouler than that of a mouse or a cat and the mouths of other noxious creatures are fouler than that of the mouse. That much portion whereon the snout is thrust should be removed and the remainder is pure (and therefore may be eaten). One should abstain from (eating) the half-gnawed food of other wild animals. Let it be known that the snouts of a weasel and of a dog are alike[4].

MU. I. p. 277 ll. 5-6.

Shapur Bharuchi :—If food is gnawed by a mouse or a cat or a weasel, then that portion whereof there is some doubt should be thrown to the dog and the rest may be eaten.

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[1] کاک پشت same as لاک پشت: all Rivayats give the word as کاک پشت but Dastur Barzu Kamdin's Rivayat (Bk.) rightly gives it as کاسه پشت (Kāsa-pusht) of which سه is easily changed to ک. This word is used in opposition to خارپشت *i.e.*, a hedgehog. otherwise called زوزه or جهجه or حهجه As the Avestic Vanghāpara, otherwise called Duzaka, is identified with the *zuza* or hedgehog, the *Kāk-pusht*, or still better, the Kāsa-pusht, *i.e.*, a tortoise, is identified with Avesta Zairimyanghura (as opposed to Vanghāpara)—See Vd.13.

(See MU. I. p. 259 l. 5 where the Kāk-pusht is identified with زیرمیاکس).

[2] for شاید read نشاید.

[3] *i.e.* the food wherein an ichneumon thrusts its snout should not be eaten.

[4] *i.e.* food gnawed by them should not be eaten.

which is also called *susak*[1]. And there are many flying and biting creatures living in water and on the earth. Whatever kind of *kharfastars* there are, it is necessary to kill.

MU. I. p. 272 ll. 14-16.

Bahman Punjyā :—In your quarter (*i.e.*, in India), a wolf (when dead) is regarded as *nasā*, but it is not necessary that any person who comes in contact with it[2] should undergo the Bareshnum. If any person comes in contact with a dead wolf, he should wash his clothes with *pādyāb* and water and they will become pure. He should not undergo Bareshnum. To kill a wolf is a great meritorious deed. If its blood besmears the clothes, they should be washed with *pādyāb* and water.

MU. I. p. 272 ll. 16-18.

Kaus Kamdin :—*Q.*—Is it lawful to kill a spider or not ?

A. It is lawful to kill a spider. One should strive one's utmost in this affair, for it is a great merit.

Q.—If a serpent[3] stings the body of a man and if the poison infects[4] the body, what (incantation) should be recited ?

A.—We have no knowledge of the incantation. We cannot pronounce any opinion on it[5].

MU. I. p. 273 ll. 1-4=H.F. f. 115 and f. 151.

Kama Bohra and Kaus Kama :—*Q.*—Can the flesh[6] of a hyena[7] be taken as medicine or not ?

A.—No noxious creature's flesh should be eaten. If any the least quantity of the flesh of a noxious creature is put into the mouth[8], it is a *tanāfur* sin.

Q.—If there is a large noxious creature whom it is impossible to kill, can it be burnt (alive) at the place where it remains in concealment[9] ?

A.—If it does great harm, and if it is impossible to kill it, then out of necessity it must be burnt (alive).

Q.—There is a large noxious creature and it does harm to the Behdins. Can a Behdin go and kill it ?

A.—If the Behdins dissuade (that person) from going (near it), as it will do him harm, he should not be self-opinioned[10], because opinionativeness is the law of Ahriman.

MU. I. p. 273 ll. 15-19 (MU. II. p. 464).

Shapur Bharuchi :—If a person kills a *bazmaj*[11], it is a merit of 33 *tanāfurs* and his sin worth 33 *tanāfurs* is cut off and he should know that he obtains as much merit as when a *Hirbad* performs a Yasna for him for one year. If one kills a tortoise

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1 سوسک an insect resembling a beetle, mostly found in baths (Steingass).

2 *i.e.* a dead wolf. 3 مار for ما

4 بالا شود *lit.*, goes up (in the body).

5 On the contrary in the Books of Nirangs, a Nirang for snake—bite is given.

6 گوشت=لحم. 7 کفتار=ضبع. 8 دهان=فم. 9 کبل *lit.* keeping bound as a prisoner : hence, lying hidden or concealed. 10 خود رای.

11 بزمج in Guj. *pāṭlāgō*—the iguana.

About the cattle which have eaten *nasā*

MU. I. p. 277 l. 7=H.F. f. 207.

Kamdin Shapur :—If a cow or a sheep eats *nasā*, then its dung or milk or anything is to be regarded as the worst form of bodily refuse[1] for a year.

MU. I. p. 277 ll. 10-12=H.F. f. 128.

Kama Bohra :—The 80th Chapter is this :—If a cow or a sheep eats dead matter from anywhere, then its flesh should not be eaten until the completion of a year, and (for that period) the milk, wool and dung (for fuel) should not be taken into use. If the cattle which has eaten dead matter become big with young after a year, the young one which is born is pure. If a domestic fowl has eaten[2] dead matter, its flesh and eggs are impure in the same manner upto the next year, *i.e.*, for one (complete) year, but after a year it is to be considered pure[3].

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1 هدری گرای Pah. دلسد ; دلسد is connected with دلسد *i.e.* heaviness, grievousness.

2 MU. نسارا—better H.F. نسارا بخورد

3 Cf. Vd. VII. §§ 76-77.

(76) Can the cattle be purified....that have eaten the *nasā* of a dead dog or of a man ?

(77) ....They can be purified : (but) (their) cheese (*i.e.* milk, curds &c.) shall not be used in religious ceremony (*zaothrē*), nor milk for the Barsam ceremony within a year's period ; then after a year's period, they may be consumed as before by holy men as they like.

Cf. Sls. II §§ 109-111.

(109) [illegible] (110) [illegible] (111) [illegible]

(109) Whichever of the animal species has eaten dead matter, then its milk, dung, hair and wool are *riman* for the length of a year. If it is pregnant and eats it, then the child (in the womb) also eats it and (therefore) that child (becomes pure) after the length of a year from being born of its mother. (110) When a male eats it and it mounts a female, the female is not polluted. (111) When (an animal) eats dead matter, and even while it is not digested, it dies, then it is just like a leathern bag in which there is dead matter.

Cf. Pah. Vend. 7 §§ 76-77 comm : (p. 293 ll. 6-16) :—

This is the account of that *gospend* which has eaten *nasā*. During the period of the year, whatever (comes out of it) (*e.g.*, milk, wool, cowdung, urine &c.) must be regarded as refuse of the worst sort (دلسد *gerāi*), and the hair which is allowed to grow on the body becomes pure after the appointed time (*patmānak*— پیمانک *i.e.*, one year). If it eats (*nasā*) in a pregnant state the young one and the mother will be pure in the stated time, but if it eats (*nasā*) before its pregnancy, it will be pure in the stated time. When it eats (*nasā*) before pregnancy and the young one is born, it is pure. If the male has eaten it, there is nothing the matter. As for eggs, when a fowl lays an egg (after eating it), it is pure (or, *adakyā i.e.* impure).

A dead child (*ritak*) brought forth by *ayubarān* (ایوبر or ایو کبر = a woman who brings forth a still-born child) should be washed with gomez and water.

Dead matter cannot be taken as medicine.

MU. I. p. 277 ll. 16-19 to p. 278 ll. 1-2=H.F. f. 128.

Kama Bohra :—Ch. 77—If a person orders a Behdin to eat dead matter for the sake of (applying) a remedy or for (effecting) a cure, then certainly that order should not be obeyed ; as it is said in the commentary of the Vendidad that the punishment for any person who has eaten dead matter is that his abode and belongings should be extirpated and his heart should be plucked out of his body, —all these punishments should be inflicted on him, which he should undergo and his soul will be in hell for eternity except that he is brought before the religious heads and the Dasturs. The Dastur should order his head to be cut off : thus the punishment is inflicted on his soul and (thereafter) punishment is withheld from him.

Couplets :—Abstain from eating dead matter : do not (thereby) make your soul a prisoner in hell. Take care ! Be heedful ! Beware ! Abstain from dead matter. Abstain from dead matter, bodily impurity and pollution. On account of the pollution with dead matter, you will eternally despair of heaven.[1]

MU. I. p. 278 ll. 8-9=H.F. f. 128.

Kama Bohra :—The 79th chapter is this :—If, God forbid, a person gives a Behdin dead matter to be eaten under some pretence or throws dead matter on to a Behdin without (the latter's) desire or order, then the former should undergo the Bareshnum purification and he should repent (of his action) before the religious heads and Dasturs and he should undergo the punishment which the Dasturs order so that he will be released from hell.

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1 Cf. Vd. VII. pp. 23-24.

(23) Can the men be purified,.....who have eaten the *nasā* of a dead dog or of a dead man ?

(24)....They cannot be purified.

I. Such men do harm to their stomachs and do harm to their hearts. Such men throw out *spiti-doithra* (flashes ?) from the eyes—Kanga.

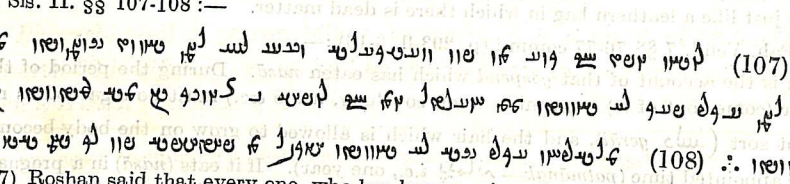
II. Or, His burrow (*i.e* house) shall be dug out, his heart shall be torn out, his bright eyes shall be put out.....(Darmest.—and Pah.)

III. Or, Such men cause destruction to their families and death among men. They take out the brightness of the eyes, *i.e.* they bring blindness on themselves (Harlez).

IV. Or, Such, persons cause pestilence (ग्राह) among men and make them old and infirm (जरठ). Such (persons) bring on men (the disease of) the removal of their white pupils.... (S. D. Bharucha).

V. Or, Such men do harm to their gall-bladder (or, bile), and do harm to their hearts. They cause their eye-balls to come out of their eyes....(Bartholamae).

Cf. Sls. II. §§ 107-108 :—



(107) Roshan said that every one, who has become *riman* by (eating) dead matter through sinfulness[1] is a *margarjan* : his *riman* body never becomes pure : because (that person) is more contemptible than a fox which is thrown into the water, alive, and dies in that water.

(108) A *margarjan* never becomes clean, and the *ayokbar*[2] should be kept 30 steps away from the ceremonial apparatus.

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1 i.e., Knowingly.

2 Here used for a woman who has brought forth a still-born child.

How should Bereshnum be administered to one of a foreign faith who has come in contact with *nasā* and who, therefere, wishes to be purified.

MU. I. p. 279 ll. 9-13=H.F. f. 85.

Kama Bohra :—*Q.*—An infidel (*anīri*) or one of a foreign faith has set his heart on the good religion,[1] and Bareshnum cannot be administered to him for fear of others. What is the decision ?

A.—It is said in the 8th fargard of the Vendidad that if any person who has become *riman* is 60 farsangs away from a Bareshnumgar[2] then he should proclaim (his case) aloud[3] to a person (on the way) who should purify him with *gomez* and make (his body) dry (with dust)[4]. With a loud proclamation, he should take the *pādyāb* of the bull and with loud proclamation, it should also be poured on his head so that all parts (of the body) may be wet and then he should make himself dry with dust from the moisture of the *pādyāb*. He should wash himself with *pādyāb* for 30 times and dry himself with dust and then wash himself with water once : and he should yet abstain from whatever has been prepared or is being prepared for Yasht and Yasna[5]. One of a foreign faith who sets his heart on the religion and who is *riman* should be purified thus.

MU. I. p. 279 ll. 15-18 to p. 280 ll. 1-14.=H.F. f. 115, f. 151.

Kama Bohra and Kaus Kama :—*Q.*—If a person of a foreign faith who has his mind and speech set on to the good religion becomes *riman* by *nasā* and if they are unable to administer Bareshnum to him on account of some who are of bad nature[6] *i.e.*, on account of this that the wicked tyrannise over the virtuous, what is the decision ?

A[7].—In the 8th fargard of the Vendidad, it is so enjoined that if (such) persons are away from a Bareshnumgar, *i.e.*, between them and the Bareshnumgar there is (a distance of) 30 *farsangs* and if a person (from amongst them) becomes *riman* (*vādyāb*), then it is necessary that he should wash himself 15 times with *pādyāb* and make (his body) dry with dust, and then he should go to a Bareshnumgar who will administer Bareshnum to him. (He should wash himself) for these 15 times for the reason that if a stream or a river or plants come on his way, they are less afflicted.

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1 HF. adds وبنساریمن شد

2 *i.e.* the person who is polluted by coming in contact with dead matter is in a locality like a desert place far away from the habitations of men where he cannot come upon a Yozdā-thragar or a Bareshunmgar *i.e.* a qualified purifier.

3 ندای باید گرفت for ندای باید کرد Cf. Vd. 8 § 100.....*berezyaoget-vacho rāzayān* *i.e.* (a man to whom) he should cry aloud thus :—

4 *i.e.* administer the temporary purification. See Epistles of Manushchehr—Introd. pp. 1-2.

5 *i.e.* he should not participate in higher ceremonials, as he is not properly purified with the ritualistic Bareshnum.

6 بداوام را or بدوام را as in T 33 and SDB. (from بد & اوام colour, *i.e*, nature). The writer refers to the ill-treatment by the Moslems. Cf. also Per. واسی distressed ; unfortunate.

7 In H. F. and T 33 there is a dislocation here and the answer begins with اینکه هیچ نماند (See MU. II. p. 25 l. 17).

If he is 60 *farsangs* away from a Bareshumgar[1], he should act 30 times as I have said,[2] and then he should engage himself in work, but should abstain from (the performance of) the Yasna-service until the time he comes upon a Bareshnumgar who administers Bareshnum to him.

And one should act in the same way in the case of one of a foreign faith who has set his heart on the good religion.[3] Whatever has been ordered (to be done in such a case) by the Herbad *Pāyadār*[4] from the religion has been enjoined in the 8th fargard of the Vendidad, and the evidence thereof has been manifest in the Avesta :—*thrisatathwem. frasnātêe thrisatathwem. upasnātêe* (Vd. 8 § 98) *i.e.*, he should wash himself 30 times *i.e.*, with *pādyāb* (or *gomez*) and he should (thus) wash himself 30 times :[5] The commentary (of the Avesta) is thus given. Let it be known that there is not manifest (herein) the evidence of the Avesta as regards drying the body with dust.[6]

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1 MU. برسنوم گر—better H. F. از برشنوم گر

2 *i.e.*, apply *gomez* 30 times.

3 *i.e.*, Converts should be purified in this way.

4 An unknown commentator: but see Saddar Nasr p. 1 and Intro. p. VIII where one Bahman Payadar is stated to have transcribed the Saddar from a MS.

5 [illegible]

6 *i.e.*, Nothing is said in this commentary about drying the body with dust after applying the *gomez*, but the commentary on this passage [illegible] "he should rub his hands over it" may be taken both ways.

Cf. Pah. Vd. 8 § 103 comm :—

When he goes as far as 3 *hāthras*, he should not, as far as possible, go within populated places (*matā*), until he addresses 3 persons (*patkāret*) (for cleansing him). (If they do not cleanse him), then all the sins which he commits helplessly (by washing himself with his own hands) is theirs at the origin. If he thus washes himself, then even he should act thus 'he should do his work and engage in business.' Some say that he may do all his work, but abstain from the Yasna service of God.

Cf. Vd. 8, §§ 97-107 :—

(97) Can the men be purified who have come in contact with *nasā* in a far off place in a wilderness ?

(98) They can be purified.....If the corpse has been eaten by corpse-eating dogs or corpse-eating birds, then he shall wash his body with *gomez*; he shall wash it (so) 30 times well (*frasnātêe*), he shall wash it 30 times all over (*upasnātêe*), beginning every time with the head.

(99) If the *nasā* has not been eaten by corpse-eating dogs or corpse-eating birds, he shall wash it 15 times well, he shall wash it 15 times all over (with *gomez*).

(100) He shall run for the (distance of the) first *Hāthra*. He shall thence run until he meets any one of this material world; he shall declare with a loud voice to him thus: "As I have here come in contact with the body of the dead, I am powerless in (*i.e.* cannot control) my mind, speech or deeds, and therefore give me purification." (Thus) running, he shall reach the first (*hāthra*). If no one purifies him, $\frac{1}{3}$ of his trespass is remitted.

(101) He shall run for (the distance of) the second *hāthra*.....Thus running, he shall reach the second (*hāthra*.) If no one purifies him, $\frac{1}{2}$ of his trespass is remitted.

(102) He shall run for (the distance of) a third *hāthra*....Thus running, he shall reach the third (*hāthra*). If no one purifies him, the whole of his trespass is remitted.

(103) Thence he should run onwards, until he comes across the nearest house, street, village or town and declare *with a loud voice* thus : "I have here come in contact....." If they do not purify him, then he shall wash his body with *gomez* and water all round. Thus he shall he clean.

(104) If there is water in the midst of his way, the water makes him subject to a penalty. What is the penalty for it ?

(105) ....400 *upāzanas*.....

(106) If there are trees in the midst of his way, then fire makes him subject to a penalty. What is the penalty for it ?

(107) ....400 *upāznas*.....

MU. I. p. 280 ll. 16-19.

Shapur Bharuchi :—*Q.*—If one of a foreign faith who sets his heart on the good religion becomes *riman* and for fear of others, the Bareshnum cannot be administered to him, what is the decision ?

A.—It is said in the 8th fargard of the Vendidad that if that Behdin is 100 *farsangs* away from a Bareshnumgar and has become *riman*, then he should recite *patet* before another Behdin. Thereafter the (latter) Behdin may give him *pādyāb* so that he may wash his head and body clean therewith and then make them dry with dust for 30 times ; then he should wash himself with pure water once. Then he should abstain from whatever has been prepared for Yashts and Yasnas[1]. One of a foreign faith who sets his heart on to the good religion should thus be ceremonially treated (*parhikhtan*) and washed.

On peaceful and forcible conversion.

MU. I. p. 281 ll. 1-2=HF. f. 441 (MU. II. p. 454).

Kaus Mahyar :—*Q.*—Can a grave-digger[2], a corpse-burner and a *darvand* (one of a foreign faith) become Behdins (*i.e.*, be converted to the Mazdayasnian religion) ?

A.—If they observe the rules of religion steadfastly and (keep) connection with the religion, and if no harm comes on the Behdins (thereby), it is proper and allowable.

MU. I. p. 281 ll. 3-5 (MU. II. p. 387).

Nariman Hoshang :—*Q.*—A Behdin turns *darvand* (*i.e.*, goes over to another faith). If he returns to the religion of the Behdins, is it allowed or not ?

A.—It is allowable. They should convert him to the religion in the way (prescribed). He should be advised and admonished, should perform a *patet* and (then) Bareshnum should be administered to him. He should again engage himself in performing penitential acts and should recant[3] (his former deeds). Let it be known that he should be allowed (to be retaken) in this way.

MU. I. p. 282 l. 6.

Shapur Bharuchi :—If a person (of a forign faith) exercises tyranny over a man of the good religion and tells him to turn Musalman with his family, then out of helplessness he should commit suicide[4] but he should not turn Musalman.

MU. I. p. 282 ll. 7-9 (MU. II p. 476).

Suratya Adhyarus :—*Q.*—Musalmans convert a Behdin by force to Muhamedanism but the latter's heart is not set on Muhamedanism.[5] (What is the decision) ?

A.—Whenever (such a person) is converted by force to Muhamedanism and if his heart and mind are not set on Muhamedanism[5]. then it is no fault of his.

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1 *i.e.*, he should not participate in higher ceremonies.

2 MU. گور for B K. گور کن

3 توبت = recantation ; vowing to sin no more.

4 *lit.*, take poison. 5 The word is written in Avesta characters.

On the Treatment of juddins and on conversion.

MU. I. p. 282 ll. 11-18 (MU. II. p. 387-88).

Nariman Hoshang :—*Q.*—If a Behdin kills *juddins*, does he become responsible for the murder[1] or not ?

A.—If the *juddins* have been involved in *margarjan* sins and do not follow the advice of the Behdin and squabble with him, then if they are killed, the Behdin is not responsible (for the murder).

If a (Behdin) farmer[2] injures *juddins* (employed in his work) and if they become helpless (and are overcome), then indeed the Behdin[3] is responsible for the deed.

Q.—What is the retribution for taking away anything by force from the *juddins* and appropriating it ?

A.—One should give four for one in the spiritual world for (what is taken away by) oppression and violence, but if (a *juddin*) shows enmity towards a Behdin, then it is allowable to take away the thing from him by force.

Q.—An innocent man is handed over to an unjust king so that the latter deprives him of his property by violence. What is the decision ?

A.—For every harm and injury that (the king) does to him and his offspring that person who has handed him over to the king should be punished in the next world.

Nariman Hoshang :—If slave-boys and girls have faith in the good religion, then it is proper that Kusti should be (given to them to be) tied,[4] and when they become intelligent, attentive to religion and steadfast, they should give them Bareshnum and it is also proper and allowable to eat anything out of their hands.

MU. I. p. 283 ll. 1-2=H.F. f. 213.

Kamdin Shapur :—A young (female) prisoner of war, bought (of another), if she has not been in menses, should be fed for three nights in a public place[5] and then her head should be washed with the Bareshnum. If she has been in menses, she should be fed for 41 days in a public place,[5] and then her head washed with Bareshnum and then she should be married.

Diseases and their remedies.

MU. I. p. 283 ll. 5-9=H.F. f. 167.

Kaus Kama :—There are a thousand kinds of disease in the world and a thousand kinds of drugs and medicines. The diseases are owing to the damage done by Ahriman and the drugs and medicines too are created by God. It is so ordained that these drugs grow up from the earth,[6] and the diseases are owing to (the irregu-

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1 *lit.*, does the blood sit on the head of the Behdin ?

2 خویشکار for خویشگاو

3 بهدین for بدین

4 *i.e.*, they should be converted to Zoroastrianism.

5 لرد (*lard*), a public place, a race-course, as explained in Persian lexicons : but one Rivayat explains the word interlinearly as چمچه *i.e* (fed with) a spoon (See Bartholomae Catalogus .....p. 97 note. FSM. has بگذرد (=passes away) for بلرد

6 Cf. Vd. 22.

larity of) the stomach.[1] Then when such is (the case), it is better that the work (of healing) may be left to God and one should engage oneself in obeying the commands of God.[2] All the commandments[3] which Ormazd has spoken about to Zartosht should be acted up to, so that by their study[4] of them, they may be (called) Behdins (*i.e.*, followers of the good religion), but if they engage themselves in disobeying them, then let it be known that they are *darvands*.

To avoid calamities and to ward off diseases, Amshaspands and Yazads should be propitiated.

MU. I. p. 283 ll. 10-19 to p. 284 ll. 1-5 = HF. f. 135 (MU. II. p. 65 l. 18 et seq., and p. 443)

Dastur Barzu :—Then if a calamity befalls a person, it is necessary that he should give something in charity in the name of the Amshaspands and perform their Yasna so that the sinister aspect of a star may be removed from his horoscope, for virtue proceeds from Ormazd and the Amshaspands and vice from Ahriman and the demons ; then it is evident that nothing should be given in charity in the name of the Ahrimanian planets[5]. These seven stars and the sun and the moon. are Ormazd's ; in all nine, with the others[6].

Everything is regarded as the cause of another thing and no body can find the right path of existence and (wear) the robe of entity without cause or motive,[7] and the state of every quality whose greatness and power comes into manifestation in this world of development and decay by the command of God cannot but be without[8] a Causer or capable Agent. But when the Causer of Causes has ordered that everything should have a cause, and every body, a motive, it is necessary that one should make vows[9] (unto God and the Amshaspands), and offer[10] and give something in charities (in their names). Perhaps (by doing so), a favourable opportunity may arise and the (particular) star may leave off its sinister aspect, and assume a fortunate aspect. And again, out of the (thirty) days, there is not a single day which is not (connected) with the name of an Amshaspand, and when they give something in charity and think of (doing) meritorious deeds, then that charity (offered) in the name of an Amshaspand in (the shape of) the consecration of Darun or (the performance of) a Nyaish is accepted and the wishes of Ormazd and the Amshaspands are accomplished. Our hopes lie in this that Ormazd and the Amshaspands may help us and the star which wears a sinister aspect may assume a favourable aspect. When God the most high sent Zartosht for the apostleship and conferred on us the good religion, Zartosht brought the 21 Nasks out of the sayings of Ormazd,

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1 *i.e.*, by eating and drinking immoderately, men are prone to disease.

2 *i.e.*, one should obey the laws of health so that one may not be in need of various remedies for various diseases.

3 *lit.*, these words and those words.

4 جهدی = study.

5 سیاره for ستاره.

6 *i.e.*, 7 more than the sun and the moon. (See below).

7 *i.e.*, everything has a cause.

8 کون و فساد read عالم کون و فساد : after قابلی add گریز نبود as in F. S. M.

9 قبولات cf. پذیرفتن which is used in Pah. and Pers. in the sense of "to vow."

10 خیر for خبر

and of whatever was ordered by God, and made them manifest and explained[1] its import to the people of the world ; *e.g.*, he showed us the way how to pass our lives in good thoughts, good words and good deeds and to keep ourselves away from bad thoughts, bad words and bad deeds, and he showed us the path of virtue and vice, saying : "Love virtue and abstain from vice." We obtain reward and punishment, in the other world, for the obedience and disobedience we practise.

MU. I. p. 284 ll. 4-5.

Bahman Punjya[2] :—Seven Ahrimanian planets are enchained under the custody of the seven Ormazdian planets : and again, the Ormazdian planets have been made subject to, and are in custody of, the Amshaspands and they have been appointed in the manner as described below :—

(here the stars and planets are enumerated : MU. I. p. 284 ll. 6-8).

MU. I. p. 284 ll. 11-19 to p. 285 ll. 1-3,=H. F. f. 243.

Shapur Bharuchi :—According to the sayings of the Behdins of Samarqand and (the people of) that quarter, water and *nirang* (*i.e.*, *gomez*) and every service they want to celebrate should be celebrated (in the name) of a different *firishte*[3] (*i.e.* an angel), just as I mention, so that advantage may accrue to a Behdin thereby :—

They should consecrate the Darun of Arda fravahar in the name of Rāghdast[4] for repelling a powerful enemy from the Behdins. If an enemy makes an attempt at depriving a Behdin of his property, they should perform the Yasna of Ardafravahar in the name of Zartosht. For (repelling) the affliction[5] of an enemy, they should perform the Yasna of Ardafravahar, of another description in the name of Ghobaru.[6]

In order to avoid famine, they should perform the Yasna of Hom in the name of Yami[7]. In order to avoid pestilence, the Yasna of Hom should be performed in the name of Faridun. If one is bewitched by a demon, or a sorcerer or a fairy or an evil eye[8] he should perform the Yasna of Hom in the name of Syavakhsh,[9] In order to repel an enemy, one should perform, as an alternative, the Yasna of Hom in the name of Farshosht Khukh[10]. If one is frightened in a dream, the Yasna of Ardafravahar should be performed in the name of Faredun. For repelling the tyranny of kings, the Yasna of Khashashbad[11] should be performed in the name of Gushtasp. For the increase of wealth one should perform the Yasna of Khashashbad in the name of Yān Jasan Vivān Jashan[12]. For fear of any disease, one

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1 *lit.*, conferred on.

2 S. D. B. gives this as B.P.'s Rivayat.

3 M U. فریشت for B. K. فریشتم. 4 M U. راغدست and B. K. راغدشت a corrupt form of اغریرث (a brother of Afrāsyāb). 5 M. U. پس and H. F. بسی—better B. K. پشی for بیشی. 6 غوبرو.

7 یمی. 8 زنشنی cf. چشم زنین or for زنشنی read, as in B. K. وجنی گزندی any harm from a *jinn*. 9 Aghriras, Gobru, Yemi, Syavakhsh are regarded as righteous persons and their names are invoked in the public ceremonies by the priests up to now.

10 فرشوشت خوخ : for خوخ compare Pah. س س (Hvova).

11 خششبد : B. K. خشیسید or خششبد It is not not known who this is.

12 یان جسن دیوان جشن : Bk. om. بنام in this sentence and takes یان جشن دیوان جشن with the following sentence.

should perform the Yasna of Khashashbad in the name of Khumishna[1]. For (avoiding the effects of) plunder[2] information whereof arrives later, the Yasna of Khashashbad should be performed in the name of Vanif[3]. For seeking kingship the Yasna of Khashashbad should be performed in the name of Arda[4] and (also), in the name of Khush Shavand Farvard[5]. For serving a king, one should perform the Yasna of Khashashbad in the name of Ardbari Farvāsh[6]. For the knowledge of penmanship, the Yasna of Khashashbad should be performed in the name of Shamidan[7]. For the acceptance[8] of anything, the Yasna of Ardafravahar should be performed in the name of Arghui[9]. For (avoiding) sickness, the Yasna of Ardafravahar should be performed in the name of Faridun. For the concord of husband and wife, the Yasna of Ardafravahar should be performed in the name of Syavakhsh. When the heart of a Behdin inclines towards *darvandi* (*i.e.*, to another faith), and if you wish that he may again revert to his faith, the Yasna of Ardafravahar should be performed in the name of the Amshaspands. For the consecration of *Darun-i Safar*,[10] the Yasna of Ardafravahar should be performed in the name of Rāghdast[11].

MU. I. p. 286 ll. 4-8.

Kama Bohra (?) :—About praying for one's wants in sickness, it is thus enjoined in the religion : As many Meher Nyaishes as are vowed for should be recited on the day Meher. As many Hom Yashts as one has made a vow of reciting should be recited. The Yasna of Ardafravahar should be performed in the name of Faridun.[12] 33 eggs or as many as are vowed for should be consecrated with the Hom-Darun ; or (the head of) a *gospend* should be consecrated in the name of the angel Meher ; or charities may be made on the day Adar for the court of the Atash Behrams or as many Ormazd Yashts as are solemnly undertaken should be recited on the day Ormazd ; or as many Behram Yashts, as are solemnly vowed for should be recited on the day Behram[13].

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1 خوميشن (?) : B. K. خرمشن

2 so MU : better Bk, بجهت غايبى *i.e.* for one who is absent..... or, F. S. M. بجهت كارى *i. e.*, for the sake of any work.....

3 ونيف (?)—B. K. ديف 4 اردا (؟).

5 خوش شوند فورد (?) 6 ارد برى فرواش (?)—B. K. فروش which is taken with the next sentence.

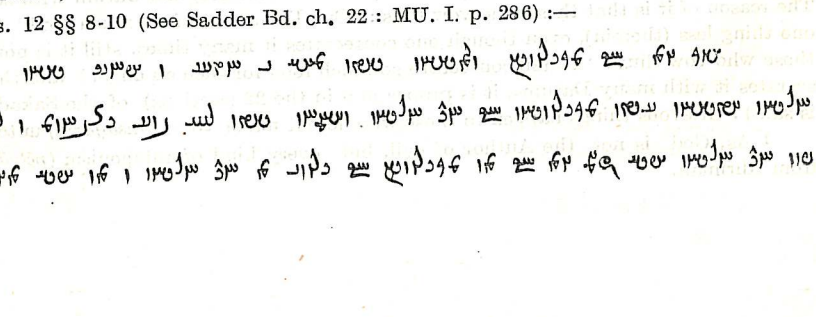
7 شميدن (?). 8 قبولچه : B. K. قبول جه. 9 ارغوى (?).

10 The Darun consecrated when going on a journey (*safar*).

11 Generally this *Darun* is consecrated now-a-days in the name of the Yazad Behrām.

12 According to Vd.20, *Thrita*, generally identified with Faridum, was the first person in this world who invented remedies from plants for various diseases ; hence latterly many *nirangs* and *afsuns* (*i.e.* charms) with the intermixture of certain Avesta texts are composed in the name of Faridum, to ward off fever, sickness, plague and the various evils man is heir to.

13 Cf. Sls. 12 §§ 8-10 (See Sadder Bd. ch. 22 : MU. I. p. 286) :—



The blind and the maimed should be content with their lot.

MU. I. p. 286 ll. 13-15 (MU. II. p. 463).

Shapur Bharuchi :—If, in this world, a person is blind of his eyes, or lame in his legs, or has undergone sickness, he should offer thanksgiving and gratitude to (God),[1] and Ormazd the good and the propitious will give him recompense thereof at the Chinvat Bridge. But if he has practised unthankfulness, disease and trouble will befall him in both the worlds.

On being grateful to God on every occasion :—Adarbad Marespand's miracles.

MU. I. pp. 286-289.

Bahman Punjya (in verse) :—On the approach of any calamity, Adarbad Marespand would only offer thanks unto God and would never think of the Almighty as the author of evil. For one such calamity or misfortune befalling him, he would express his gratitude to God, ten times more. Under all such trying circumstances, he would say thus :—

(1) Thanks be to God that the affliction brought on me by Ahriman is not on the increase, for out of one evil there will always arise many. (2) Thanks be to God that this evil is now endured by my body here in this world, but not by my soul. (3) Thanks be to God that out of the many evils in store for me in this world, one calamity which has been borne has become extinct and this has made me fearless. (4) Thanks be to God that the torture suffered on account of the evil and misfortune brought on by me is less. (5) Thanks be to God that the worst evil befalls the good and the pious only, who should, in return therefor, offer thanks to the Almighty, but should never blaspheme him. (6) Thanks be to God that the evil which has befallen me has not overwhelmed any other Behedin who would not have the power to endure it as patiently as myself. (7) Thanks be to God that the calamity has fallen on me only and it has not descended on my children, for if any evil destined for one will not, for the time being, reach one, then one's children will have to undergo the trouble. (8) Thanks be to God that the affliction which was due on account of my stars has now come to an end and nothing further thereof is in store for me. (9) Thanks be to God that the evil which has reached me was not on account of Ahriman but on account of my own deeds. (10) Thanks

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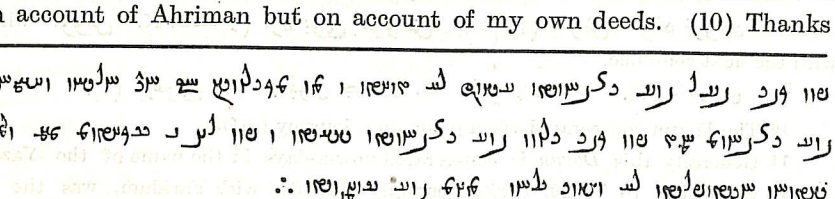

One is this that while vowing for those gifts and favours for the sovereign moon and other angels, *e.g.*, (the gifts of) the eggs and other food, they should vow thus : 'I shall consecrate so much food for such an angel and not that (I shall consecrate) one Darum with so much food'. The reason of it is that those who vow thus : 'One Darun out of so much food' and if there is one thing less (therein), even though one consecrates it many times, still it is not repaid ; and those who vow thus : 'I shall consecrate so much food for such an angel' and though one consecrates it with many Darums, it is proper and in the 22 (sections) of the Sakadum (Nask) (it is said) : Grievous things happen to those who do not make vows (*austofarid*) unto the angels.

[1] As, God is not the Author of evil, but every kind of antagonism (*pētyārak*) proceeds from Ahriman.

be to God that I understand the religion and know my Creator. For one evil, I would offer thanksgiving unto God ten times more[1].

I. Once Ahriman laid Adarbad Marespand low with a great malady, thinking that such a pious man who would express his gratitude to God on all occasions, even for any evil which came upon him, would once for all be ungrateful to the Almighty It was such a fell disease that worms gnawed his body for seven long years. For this, Adarbad would not be ungrateful to the Creator, but on the contrary praised Him and expressed his gratitude to Him and thus, in season and out of season, would always take His name on his lips, and would simply say that the revolving sky had brought him to such a pass. By the grace of God, he was at last shown a remedy for the disease. He went to a fountain of water and on washing his body with the water thereof, he was all at once cured of the foul disease.

II. Once, when a shepherd saw Adarbad's wife, he at once fell in love with her. He was after her for three years. Once upon a time when she went out to fetch water, he waylaid her and made undue overtures to her. The woman who was as devout and God-fearing as her renowned husband turned away from the villain contemptuously and told him to beware of domesday, adding that she would not yield even if he were to cut up her body to pieces. Being enraged at this, the shepherd at once drew out his knife, caught hold of her arms and cut of one of her ringlets. He went straight to Adarbad and told him that on his way he saw the woman with a stranger and that for her misdeed he had cut off one of her ringlets which he had brought to Adarbad as a proof of what he had seen with his own eyes.Adarbad felt a great shock on hearing this : but he kept the secret to himself and offered thanks unto God, only saying that the wicked would go to hell. He entreated the Almighty to keep him joyful and to have his wishes fulfilled in both worlds. When in the evening, the wife returned home, Adarbad was delighted on seeing her but was not at all disturbed in mind about what had been represented to him by the wily shepherd. When his wife sat by his side, Adarbad put his hand on her hair and felt the ringlets, but he found that all her hair was intact on the head. The wife asked of him the reason of his doing so. Adarbad laughed and said : "Thanks be to God that I have never molested any one in my life : the chief mischief-maker here is Ahriman." Thereupon the wife unbosomed herself and recounted all that had passed. When Adarbad heard this, he again praised God and expressed his gratitutde for the great miracle which this truly great and pious personage had seen wrought by the Creator on his behalf.

How man brings on himself calamities : Prevention is better than cure.

MU. I. p. 290 ll. 13-19 to p. 291 ll. 1-13—H.F. f. 141.

Kaus Kama :—Again, God has created cures for all diseases, yet if it so happens that all men act up to the commandments of God and learn wisdom, and make the most of their opportunities[2] in the region of this world and obtain, at least, their livelihood (by such means), then they can reach heaven and their maladies will be mostly lessened. But when those who are sinners[3] are not released from trouble

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1 The writer of these verses, Dastur Noshervan Marzban, says that this portion is extracted from *Kitāb-i bāstān i.e.*, an ancient book, which is no other than the Dinkard : Cf. Dinkard, Vol. XII, Book VI. (Darab Sanjana's ed.) p. 99 (text).

2 فرستی میکشد for BK. فرصتی میکشد

3 After کہ آن BK. adds کہ گناہ کنند

and indigence, and if they do not stir themselves[1] (betimes) in (the removal of) them[2], they think that their salvation lies in this that one of them may get up and bestir himself[3] so that he might, by chance, deprive a person of his things and then thinks that he will have support therefrom[4]; but he has no idea of this that he will be made a prisoner (for the theft which he has committed) and executed, and he has no idea of the anguish of the soul as to how they will behave towards it (in the next world). (Such a person) gambles in the profession of a thief in this world[5] and thinks that his salvation lies in theft. (Such being the case), although there is vigour of the body everywhere, they seek remedies for the infirm[6] and they think that their salvation lies in that (direction). They do not know that the nourishment of the body is the destruction of the soul. Now let it be known to you that those who are healthy are the (only) rich and the afflicted (only) are the poor and indigent; because giving bribes to the humble and the lowly and making them useless and idle is like this that these poor ones go out in (search of) the salvation for the rich and it is also like this that a sick person gets up and goes out in search of health[7].

Again, there are the traders who endeavour so that they may buy cheap[8] (and sell dear) and all of them find their salvation in such (transactions). Again, there are kings who possess countries, armies and subject-peoples, and they are lost in amazement[9] (when they see themselves masters of all they survey and of their own greatness). (They get up) and risk their lives and their armies and have no consideration for themselves. They turn their attention to another king so that they may deprive him of his kingdom and thus they seek their own salvation in this. Now all this comes to this: if you look closely, such persons do not diagnose the disease nor find out a remedy[10]. Then you ought to know that the smiters of Ahriman are the pious and people bring on themselvses[11] wrath and rage by drugs[12] but for the destruction of hatred, much wisdom is necessary so that they can annihilate it (outright), because hatred is such that when they allow it access to their bodies, the way of the religion is intercepted and that hatred would perhaps descend to the relatives and children. And perhaps there would be acute[13] suffering[14] in the world, just as the destruction wrought by the Turks has remained (in

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1 H.F. بنجنبند or perhaps بنخسپند = lie down securely.

2 M.U. وگر—better H.F., BK. وگردران 3 After بر خیزد BK. adds. و روی نهند

4 for MU., H.F. آب یستی better BK. آن پشتی

5 دو گیتی for در گیتی—for دزدی BK. has دردی

6 *i.e.*, although men are able to work honestly in this world, they think that they can get salvation by dishonest means, or by living in idleness, and thus they bring on themselves untold miseries.

7 *i.e.*, the idle do themselves great harm in thinking that their salvation lies in idleness and theft. The rich are also to blame for their supineness in letting matters as they are and not reforming the idle. Thus, in place of health, men covet disease and indigence.

8 ازآن for ارزان. 9 متحیر—or perhaps = بر میخیزند *i.e.*, they get up . . . .

10 The writer means that every one looks to his own good but forgets the maxim 'The greatest good of the greatest number.' If people, besides looking to their own welfare, were to turn their thoughts towards their neighbours, this world would be rid of many evils.

11 خرند *lit.*, they buy (for themselves). 12 MU. داوران—better H.F. داروان :— For و از داوران خرند خشم و آتش Bk. substitutes و ز دار خشم و آتش *i.e.*, (the pious) are the smiters of wrath and rage.

13 BK. تیز—or MU. بتر = worse. 14 وبا = misfortune; suffering

the world). First there was the slaughter of Irach[1], and when hatred arose among the Musalmans, the calamity thereof befell 73[2] sects, and none of them pronounces the name (of the other sect), which may be taken as one belonging to the religious order[3] (of the same religion). This hatred was all (due) to the slaughter of Hasan and Husain[4] who have departed, but the hatred has been left in the world. Then, it is better that no one should give access to hatred in their bodies since[5] prevention is better than cure[6]. The drift (of it all) is this that the destroyer of every vice is virtue, the destroyer of hunger is bread, and the destroyer of thirst is water and the destroyer of nakedness is clothing, and these (things) are created by God, who has made this world ; and (has created) these cures which grow up from the earth and the plants[7] (whereof these drugs are made), but the blowing of the wind and the fire and the sun are of another mould. Although one drug is the destroyer of one disease, yet there are many drugs which, when swallowed[8], will make a disease more painful. If you are unacquainted with this saying, go to the physicians and ask them. I even know that you are aware of this much that when one is in the anguish of hunger, that anguish of his will be lessened if he eats three loaves of barley-bread and drink one cup[9] of whey ; but if (such a person) has a pain[10] in the belly, his disease will be on the increase (although he eats and drinks to satisfy his hunger and thirst), therefore both these (considerations, one should have in mind)[11].

MU. I. p. 291 ll. 13-15.

Maneck Changa :—Again, they should keep the water, the earth and the trees and plants pure and clean. There should be concord and peace amongst men and there should be no squabble, or strife or quarrel, because the Creator Ormazd and the Amshaspands will (thereby) be pleased and propitiated.

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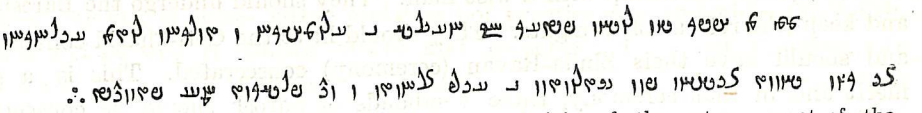
1 Cf. Minokherad Ch. 21 §§ 24-26 :—



i.e., It is clearly declared in the pure religion that the origin of the estrangement of the Arumans and the Turks from the Iranians was owing to that hatred which arose from them through the slaughter of Irach and it will continue upto the renovation.

2 Properly, 72.

3 *i.e.*, each sect although conforming to the same religion acts according to its own usages and doctrines and tries to avoid mentioning the other sects whose religious practices vary from their own.

4 Referring to the two principal sects, *viz.*, the Shias and the Sunnis.

5 MU. اینرا = ایرا = BK. زیرا = since, therefore.

6 *i.e.*, although there are cures for various diseases, yet Zoroastrianism teaches that it is better not to bring on oneself these diseases than try to remedy them after one is affected with them.

7 MU. اورور—BK. آرزو (?)

8 MU. بخرند for BK. بخورند.

9 MU. کاسه—BK. کانسه

10 MU. دو—better H.F., BK. درد

11 the clause ends abruptly, with چه هر دو—but BK. substitutes instead پس درین نگاه کن تا دانا تر باشی *i.e.*, then observe this well so that you may be the wiser.

On attaining to majority, Behedins should do various good works :— Penalties prescribed for not doing them

MU. I. p. 291 ll. 17-19 to p. 292 ll. 1-17.

Shapur Bharuchi :—The Behdins have the following duties to do : When they come of age, *i.e.*, reach the age of 14 years and 3 months[1], then these are all their duties which I describe :—

After 14 years of age they should tie on the Kusti ; if they do not tie it on they are like *darvands*. Every day three times, they should recite the Khorshed and Meher Nyaishes. Every month, three times, they should perform the Mah Nyaish : 1st, when they see the new moon ; 2ndly, on the 15th day (*i.e.*, when it is full moon) and 3rdly when the moon becomes very indistinct (*i.e.*,when it wanes on the Vishaptatha). On all these three occasions, the Mah Nyaish should be performed. Every year, the six Gahambars should be celebrated and the 10 days of Farwardegan should be observed and Darun, Afringan and Myazd ceremonies should be performed. They should observe the *rozgār* (*i.e.*, the anniversaries of the death), of fathers, mothers, relatives, wives and children. Every year they should consecrate the Rapithwan and during the Farvardegan, in the first 5 days, 1200 Ashem Vohus should be recited every day from the day Astad to the day Aniran, and during the 5 days of the Gāthābyō, 1200 Ahunvars should be recited every day. They should eat bread and drink water with (the recitation of) Vāj (*i.e.*, the prayer of grace), and then (after eating) they should finish off the *Vāj*. They should make water[2] with (the recitation of) *Vāj* and (after making water) they should finish off the *Vāj*. They should accept a Dastur (for guidance in religious matters), and should do their work in accordance with the commands of the Dasturs and should not do any work without the order of the Dasturs. They should take, as their protection, one out of the Amshaspands and angels. They should contract friendship with a wise man. They should undergo the Bareshnum and keep (the retreat of) 9 nights. They should have the Geti-kharid consecrated, and should have their Zinda-Ravan (ceremony) consecrated. This is a great merit and in that ceremony, three Vendidads of Sarosh should be consecrated. Every day they should perform the Nyaish of Atash Behram ; if one does not know (how to recite it), one should order it (to be recited) by others. If one cannot (recite it every day) then, out of necessity, one should offer the Atash Nyaish five times every month[3] or order them (to be so recited). These duties the Behdins should do necessarily. There are many (other) meritorious deeds which one may be acquainted with on asking the Dastur.

It is manifest in the religion that he who believes in, and is steadfast on, these five duties should be chiefly regarded as the servant of the servants of God and his soul will indeed reach heaven : One is this that he should think in mind without doubt or suspicion that Zaratusht Asfantaman has brought the pure religion and

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1 Taking into consideration the nine months in the womb of the mother. According to the Avesta, a man comes of age at 15 years : cf. *narsh.pancha-dasangho*.

2 شاشی for شاشم as in S.D.B.

3 *i. e.*, on the days Ormazd, Ardibehesht, Adar, Sarosh and Behram (as stated in F.S.M.)

that there arises no doubt or ambigiuty or suspicion about this religion (in his mind). He should not raise any doubt (about it) in his mind and should be steadfast in it.

2ndly, every day and night, he should offer thanks unto God all times either in joy or in grief : in every work (of this kind) he should be grateful unto God.

3rdly, he should know that Ormazd, the religion and Zartosht are true and unique. He should be without doubt as to each of these three, *i.e.*, he should not think of anything except these three.

4thly, he should utter truthful words, day and night, and should practise truthfulness every time, for Ormazd regards the truthful speaker as His friend.

5thly, everything he eats, he should eat with (the recitation of) *Vāj*, and on every joyous occasion and in any other work he should frequently offer thanks and be grateful unto God.

He who believes in these five things will indeed go to heaven, and Ormazd will regard that person as His own friend. He who does not know these five things will be a *darvand*, fit for hell and *margarjān*.

MU. I. p. 294 ll. 8-9 (MU. II. p. 468).

Shapur Bharuchi :—Again, he is called generous who bestows (something in charity) to the pious and the good. The second (good work) is the performance of Khetiodath, and speaking the truth ; the third is the consecration of the Gahambars, the fourth is the consecration of Hamadin ; the fifth is the ceremonial of the sacred beings, the sixth is being the well-wisher of the whole world and the seventh is to confer benefits on the good *i.e.*, holy men[1].

MU. I. p. 296 ll. 5-17—H.F. 123 and 162.

Kama Bohra and Kaus Kama :—There are six meritorious deeds and if any one desists from the performance of these six meritorious deeds, he is counted as a *margarjan*. For it is said in the religion that he who recognises virtue and recognises vice but practises virtue and does not practise vice, resembles the Amshaspands and he who recognises virtue and recognises vice, but practises vice and does not practise virtue resembles Ahriman. Every one who recognises both virtue and vice but does not practise any one of the two does not obtain the reward of virtue which is not practised and does not receive punishment for vice also, which he does not practise ; but inasmuch as he has not done (anyone of) those six meritorious deeds, he is intercepted (on his way to the Chinvat Bridge) and is counted a *margarjan*. If any one does not recognise virtue nor vice equally, he is even (one) of the whole creation of Ahriman. These meritorious deeds are six-fold : 1st, the Gahambar ; 2nd, the performance of Khorshed Nyaish ; 3rd, the performance of Mah Nyaish ; 4th is the Rapithwan ; 5th, (the ceremonies for) the souls of the parents and also of the relatives, and the 6th is the observance of the Farvardegan. The Mah Nyaish is to be offered three times : at the beginning of the month, at the middle of the month and at the end of the month[2]. The Rapithwan should be

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1 Cf. MK. Ch. 4 :—the MK. has also seven sorts of good works prescribed, but it includes, in the 5th division, the providing of lodging for traders.

2 Cf. Saddar Nasr. Ch. 6 § 2 :—

هر ماه سه بار ماه نیایش است یک بار که نو شود و یک بار که نیمه شود و یک بار که باریک شود -

consecrated once during the year and the souls also should be propitiated and the Farvardegan should be observed—each one at its own (proper) time so that great and magnificent rewards may be obtained'[1].

MU. I. p. 296 l. 19 to p. 297 ll. 1-2.

Shapur Bharuchi :—The six meritorious deeds mentioned in the religion :—Out of these six meritorious deeds, if one is left undone at the (proper) time and at any other time if it is done twice as much, it is not allowable ; because although at another time when that meritorious deed is done twice as much, it has a merit twice as much ; still the opportunity which has been missed cannot be compensated for by the atonement (undergone by the performance) of another meritorious deed. This is said to be the sin of the Bridge.[2]

MU. I. p. 299 ll. 1-2.

Kamdin Shapur :—Every time that (a menstruous woman) takes her hand to the fire, it is a *farmān* sin ; and if she blows the fire with the breath of the mouth, then every time (this is done) it is an Yāt sin which is 180 stirs. If a menstruous woman sits over the fire, it is a *margarjān* sin ; and every time that *nasā* and impure things are burnt in fire, it is a *margarjān* sin.

Crimes and *margarjan* sins : their degrees.

MU. I. p. 299 ll. 4-12 (MU. II. p. 468).

Shapur Bharuchi :—The greater crimes are these : (1) to commit unnatural intercourse, (2) to exchange one's wife for another's wife, (3) to dissuade one from practising Khvetudath, (4) to slay a righteous man, (5) to break off (the arrangement of) adoption, (6) to extinguish Behram fire, (7) to kill a water-dog,[3] (8) to protect lions, panthers and noxious creatures, (9) to follow the religion of others, (10) to defraud one of anything given in trust ; (11) one commits a crime and even tells a lie (to conceal it), (12) one undergoes less labour, but takes complete hire thereof, (13) to tell tales, (14) to practise sorcery, (15) one says one thing but practises another, (16) to worship *daevas* and idols, (17) to steal, (18) to break a contract and promise, (19) to practise vindictiveness, (20) to practise oppression, (21) to harass the pious, (22) to practise calumniation, dissembling and hypocricy,

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1 Cf. Saddar Nasr. Ch. 6 §§ 1-2.

2 The Chinvat Bridge where this sin will be finally taken into account. Cf. Sls. Ch. 12 § 31 :

(31) [illegible]

One is this that these five ceremonies, when they perform them, are good works ; if one does not perform them and its (proper) time is manifest and when he neglects to perform them at the proper time, the sin (thereof) goes to the Bridge. The ceremonies which (on their non-performance) go to the Bridge are these as said in the Husparam : Not celebrating the Gahambar, Rapithwin, Sedosh, Farvardegān and (the Nyaishes of) the sun and the moon.

3 Av. *bawroish-upāpō*, created in opposition to a demon which is in water (Bd. Ch. 19 § 29).

(23) to practice arrogance, (24) to practise whoredom, (25) to practise ungratefulness, (26) to accuse falsely, (27) to speak ill of, revile and abuse the dead, (28) to practise magic, (29) one who practises misdeeds continually, but good deeds occasionally, (30) one does a good deed but at last repents of it and is ashamed of it.[1]

MU. I. p. 300 ll. 3-16.

Kama Bohra :—This is also said that a criminal is he who does unto men what is not agreeable to him. He disobeys his superiors ; he disputes (the truth of) the Mazdayasnian religion, despises its power and abstains himself therefrom ; he does not obey the orders of the high priests of the religion but acts with self-conceitedness ; he tries to attach himself to the Daevas and the malefactors and severs the connection with the path (to the Chinvat Bridge, or, of the Religion) ; he spreads desolation in the world and does not try to do any good deed. Such criminals are called *margarjān* in the religion and they are fit to be killed.

Thereafter (are to be reckoned as criminals), the ungrateful, the miser, the liar, the enemy of man, the praiser of the malefactor and the help-mate of the Daevas. Such criminals are called *bulomand*[2] during their life-time *i.e.*, fit for punishment. Again, (there are to be reckoned as criminals) the murderer, the *āshmogh*, *i.e.*, the hypocrite who carries away men from the path of religion, the sodomite, the sorcerer, the bandit, the extirpater[3] and the murderer and the pillager of the chiefs[4] who are the landed gentry of Iran, the false judge, the false teacher, the breaker of adoption, *i.e.*, the extirpater[3] of the genealogy of men, the malevolent, one who renders a family leaderless, one who gives false evidence, he who assists in putting the *margarjan* sinners to flight, one who goes under the protection of an enemy, he who extinguishes the Behram fire, he who carries the *nasā* of the dead to water and fire or cooks it and eats it, he who carries the dead alone (*i.e.*, without *paiwand*), he who buries the dead underneath the earth, he who practises adultery, he who has intercourse with a woman in menses. These criminals are (called) *margarjan* whom it is proper to kill in accordance with the orders of the high-priests and kings. Thereafter (are to be reckoned as great crimes) the killing of dogs, especially the water-dog, stealing, giving money and presents to the unworthy, casting amorous glances, deceiving others, eating impure and unwholesome things or chattering while eating, and trying to pass urine (in well-water or other waters), uttering foolish words which disgraces those who are near relatives. Such criminals are *margarjān* owing to these (sins)[5].

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1 Cf. Mino-Kherad. Pursesh 15. Shapur Bharuchi gives a free paraphrase of this Pursesh :—

For the second item, MK. has [illegible] (cf. *Av.* *vaepayō*) *i.e.*, he who suffers or performs unnatural intercourse with men.

The 3rd and 4th items in the Rivayat are interchanged in MK. The 8th item of the Rivayat is omitted in MK., but MK. substitutes [illegible] *i.e.*, the worship of idols.

For the 13th item MK. gives [illegible] —heresy.

2 بولومند = پولومند = [illegible] *i.e.*, fit for *pohal* *i.e.*, punishment at the (Chinvat) Bridge.

3 ناپیدا کن making non-existent.

4 [illegible] for [illegible]

5 See MU. II. p. 141.

MU. I. p. 300 ll. 16-19 to p. 301 ll. 1-8.

Kama Bohra :—It is proper that deterrent punishment should be inflicted for those crimes which are (described) as under[1], *viz.*,not engaging oneself in the work of the soul and this is harrassing and disconsolating men ; thereafter (comes the sin of) harassing the fire ; thereafter, not repenting of one's sins ; thereafter, to make land desolate ; thereafter, making manifest new customs, through the novelty of which, perhaps the torment of the soul is daily on the increase ; and it is said in the religion that there is a contest between opulence and poverty[2], and one's face is covered with shame (thereby) ; (then comes the sin incurred by) one who does not instruct his children or who does not wish to marry them : this is the height of all bitterness which will cause him to put on black and ugly clothes[3].

He who practises hypocrisy will be miserable ; a king who is tyrannical will be contemptible at the height of his power in this world, and this will send him to the next world in a hurry[4]. For him who is a miser, people will desire that he should have no access to them and he becomes extremely afflicted (thereby). He who fails to do good deeds will go to the depth[5] of hell. He who institutes bad customs so that they may be current and by which men are enslaved after him is held up to contempt ; he remains naked and is afflicted in winter. For him who practises sodomy, the *daevas* gather together and he receives the torture of hell in its entirety. He who holds the religion in contempt and forgets God, eats poisons and impure things. He who eats unlawfully is kept in a fell place. He who administers false justice becomes ugly-faced and puts on foul clothes. He who is not grateful for benefits conferred will never attain to his goal. He who is covetous will not get a (safe) passage. He who nourishes the malefactors will become impotent, indigent and vile. It should be known that these are the benefits and recompense of good deeds and the punishments of sins[6].

MU. II. p. 304 ll. 1-9—H.F. f. 251, f. 382.

Kamdin Shapur and Bahman Punjya :—It may be known that the following are 8 grades (of good deeds and sins) :—(1) Farman, (2) Agerept, (3) Avarasht, (4) Ardus, (5) Khur, (6) Bazāi, (7) Yāt (8) Tanāvir.

A *fārman* is (equal in value to) 7 *istirs*[7] and every *istir* is 4 *dirams* ; Agerept, 12 *istirs* ; Avarasht, 15 *istirs* ; Ardus, 30 *istirs* ; Khur, 60 *istirs* ; Bazāi, 90 *istirs* ; Yāta, 180 *istirs* ; Tanavir, 300 *istirs*. A *Margarjan* is from 8 *tanāvirs* to 15 *tanāvirs*. 400 *dirams*[8] is one maund (*man*).

MU. I. p. 304 l. 16.

Kamdin Shapur. In the chapter on Fire, it is said that a Farman is 8 *istirs*[7].

MU. I. p. 304 l. 18.

Bahman Punjya :—A Farman is also equivalent to 8 *stirs*, the weight (*vazn*) laid down by the righteous for 32 *dirams*[9]. An Avir (asht) is 50 *dirams*[10].

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1 بعد از اغی—Antia's MS. بعد از اکی for بعد ازین (See *supra et infra*):— بعد از وی and بعد ازین.

2 دشخواری *lit.*, trouble ; discomfort.

3 *i.e.*, as a sign of mourning, as there is no merriment accompanying the nuptial merry-making in his house.

4 *i.e.*, he will die prematurely.

5 ژرف (for زرق): See MU. II. p. 145.

6 See MU. II. p. 145.

7 This value as well as other values are differently given in different texts. : MU. p. 301, . 11 gives 8 *istirs* for a Farman. An *istir* is 14 misqāls (MU. p. 301, l. 15) : (a misqāl is 1¾ drāms.)

8 *i.e.*, 100 *stirs*. See MU. I. p. 431 ll. 13-14 where *bāzāi*=120 stirs ; MU. I. p. 432 l 2. where *yāt*=240 stirs and p. 432 l. 12 where a tanāfur=1120 stirs. cf. Sls. Ch. 11 §§ 1-2.

9 See MU. p. 301 l. 11.

10 The value of an Avirasht (Av. avôirishta) is generally 15 *stirs*, *i.e.*, 60 *dirams* (See above).

Cf. Sls. Ch. 11 § 1 :—

(1) [illegible]

(2) [illegible]

(11) The degrees of sin are these: Farman, Sroshocharnām, Agrept, Āvirasht, Ardush, Khur, Bāzāi, Yāt and Tanāpuhar. I will mention each of them one by one. (2) A Farmān is 3 *jujans*' weight and 4 *mads* 1 : A Sroshocharnam is one *jujan* and 2 *mads* and 3 Sroshocharnams have the weight of 4 *jujans* and 2 *mads*. An Agerept is 33 *stirs*. Avirasht, 33 *jujans* ; Ardush 30 *stirs* (for ?) ; Khur, 60 stirs ; Bājāi, 70 stirs ; Yāt, 190 stirs ; Tanapuhal, 300 stirs.

Cf. Sls. Ch. I. §§ 1-2 :—

(1) [illegible]

(2) [illegible]

(1) As manifest in the Avesta, it is said in the Vendidad that there are seven degrees of sin mentioned in the Religion : they are Farman . . . . etc. . . . .

(2) A Farman is the weight of 4 *stirs* and each stir=4 *Jujan*.

Agerept and Avirasht are those which have the least mulct (exacted) for them ; about their special amount, some say that it is at most one *jujan*.

(This clause is involved ; at least the values of Agerept and Avoirisht must be greater than that of a Farman) ; Ardush, 30 *stirs ;* Khur, 60 *stirs ;* Bāzāi, 90 *stirs* ; *Yāt*, 180 *stirs* and Tanāfur, 300 stirs.

According to § 3, there are commentators who hold different opinions. In the Avesta (Vendidād 4), there is mention made of a graduated scale of assaults, from which these degrees of sin are derived, and punishment prescribed in the form of scourging, according to the number of times these assaults are made.

cf. Sls. ch. 16 § 5.

[illegible]

(5) I write the degrees of sin :—

A Sroshocharnām is 3 *mad*[2] and a half ; a Farman is a Sroshocharnām ; Agerept, 16 *stirs;* Avirasht, 25 *stirs* , Ardush, 30 ; Khur, 60 ; Bajāi, 90, Yāt, 180 ; Tanāpuhar, 300.

(Ch. 16 § 1) [illegible]

(13) The least sin is Farman ; and a Farman is 3 *mads* (coins) of 5 annas (?) ; some say, 3 *mads* (coins).

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1 *mad*— or $\frac{1}{4}$ of a diram (See P.P.G. p. 21) or, Dr. West suggests *māyah* (weight and) quantity of.—The amount of a Farman differs from that given in Ch. I. § 21 but agrees with that given in Ch. 36 of Sls.

2 Comparing the amount here mentioned with that of a Farman in § 1 (see below), the Sroshocharnam which is equal to a Farman appears to amount to $3\frac{1}{2}$ *dirams* which differs from that in Ch. XI (See above).

MU. I. p. 305 ll. 1-19 to p. 306 ll. 1-12—H.F. f. 120, f. 159.

Kama Bohra and *Kaus Kama* :—Q.—Can one become *riman* except by (coming in contact with) any thing other than *nasā* (*i.e.*, the corpse of a man or the carcass of a dog)?

A.—If a person comes in contact with *nasā* without being *ham-zur* (or, united with another man by a *paiwand*) and he himself is aware of it, he is *riman*[1]. Again, he who knowingly eats *nasā* is as well a *riman* as *margarjān* ; but if he eats it unknowingly, he is *riman* and not a *margarjān*. He who eats bodily refuse of the worst sort[2] knowingly, he is *riman* as well as a *margarjān* but if he eats it unknowingly, he is *riman* but not *margarjān*. He who takes *nasā* to water or fire and orders it (to be taken there) is a *riman* and a *margarjān* as well. He who swallows a tooth (extracted) from its root[3] is a *riman*. If blood issues from one's mouth and the blood is swallowed down the throat, one is *riman*. If one swallows a portion of the mouth's skin, one is *riman*. If, except the blood (issuing) from the mouth, the blood from any other (member of the body) goes into one's mouth, one is *riman*. If one eats hot food and burns his mouth so that a blister is raised and the food is swallowed, one is *riman* and if one does not undergo the Bareshnum before a year, one is *margarjān*. If a person cohabits with his wife who is menstruous, that person is *riman*. If both do the deed knowingly, both are *riman*. If a person throws a stone on a quantity[4] of blood so as to cause it to reach water or fire (by the splash) and if he causes water or fire to reach (any quantity of) blood knowingly, he is *riman* and a *margarjān* as well, and it may be known that salt is[5] (to be regarded as) equal to water[6]. If a person gives hot food to a dog and if he eats it so that a blister is raised in the dog's mouth, he is a *margarjān*. If one throws a piece of bone to a dog so that the dog's mouth is lacerated or if its mouth is torn, he is a *margarjān*. If a bitch is big with young and if a person cries out (to terrify her) or throws a stone at her so that she miscarries and dies, he is a *margarjān*. If a person kills a dog or a hedge-hog[7] or a porcupine or a fox or a weasel or a beaver, he is a *riman* and a *margarjān*. If a person cohabits wth his wife so that there is forcible coition and the child is still-born, he is a *margarjān*. If any one practises sodomy once after the age of 15, he is a *margarjān*. If any one goes near the wife of a *juddin*, four times, he is a *margarjān*. If a person appropriates the money laid apart for (doing) meritorious deeds, he is a *margarjān*, although (that money) is laid in trust by his own father. If a person does not perform the Gahambar ceremony during the year or does not participate in it or does not give (anything towards the expenses thereof), he is a *margarjān*.

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1 *i.e.*, he should purify himself with the Bareshnum.

2 خو گرائی Pah.=دلسه د دلسه (Av. *hikhra*), *e.g.*, any portion of the skin or blood issuing from the mouth, etc.: Pah. دلسه is connected with دلسه—gravity, grievousness.

3 so that the blood issuing from it is also swallowed with it.

4 پشتم *lit.*, a load.

5 باشد for پاشد.

6 H.F. adds :— و گوگرد نیز همچو آب باشد تا دانند.

7 حجر or جحر cf. Pah. کرگد which is generally called—خار پشت—called جاندرسه in Vendidad.

MU. I. p. 306 ll. 14-16—H.F. f. 226 and f. 199.

Kamdin Shapur and Maneck Changa :—If a person has committeed the *margarjān* sin—*Margarjān i.e.*, worthy of death—he should be killed. These are the *margarjān* (sins) :—killing a pious man, extinguishing the Behram fire, conveying *nasā* to water or fire, impairing adoption, ordering sorcery to be practised, or practise it oneself, conveying the impurities of menstruation to water or fire, practising sodomy, committing highway robbery ; and if a person intentionally eats any (poisonous) thing and dies, *i.e.*, commits suicide, (he is a *margarjān*).

MU. I. p. 306 ll. 16-17.

Maneck Changa :—If a person has been a *margarjān*, *i.e.*, worthy of death, he should be killed.

MU. I. p. 306 l. 19 to p. 307 l. 1.

Shapur Bharuchi :—If one commits successively 15 *tanāval* sins in any work,[1] he becomes a *margarjān*. If one does a sin of one *tanāfur* upto 20 *tanāfurs* or 30 *tanāfurs*, then [this offence] is otherwise explained,.

MU. I. p. 307 ll. 2-13—H.F. f. 210.

Kamdin Shapur :—*Q.*—If one practises sodomy and if it is a boy 8 years old, it is a *tanāvir* sin, but if it is a man, it is *margarjan*.

2ndly, if one consorts with a menstruous woman, it is two[2] *margarjāns*.

3rdly, if one practises sorcery, it is a margarjan sin. 4thly, it is a *margarjān* to kill a righteous man. 5thly, it is a *margarjān* to extinguish the Behram fire. 6thly, it is a *margarjān* to destroy (the arrangement of) an adopted son. 7thly, it is a *margarjān* sin to practise apostacy. 9thly,[3] it is a *margarjān* sin to oppress or torture any draught-animal.[4] 10thly, it is a *margarjān* sin to kill a water-dog. 11thly, If one having an eye to the main chance , archases[5] corn for storing it up, so that it may be (sold) dear, it is a *margarjān* sin. 12thly, if one is converted to an evil religion from the laws of the good religion, it is a *margarjān*. Both Behdins (the converter and the converted) are *margarjān*. 13th, it is a *margarjān* to commit theft. 14th, it is a *margarjān* to commit *meher-druj* (*i.e.*, a breach of faith). 15th, it is a *margarjān* to harbour revenge. 16th, if one harasses a righteous man,[6] (it is a *margarjān*). 17th, he who practises slander (is a *margarjān*). 18th, he who is ungrateful (is a *margarjān*). The atonements of these[7] (sins) are (thus) described :

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1 کامی (which is here properly explained by کار) is a Gujarati word (કામ) meaning 'work.' Pah. 𐭪𐭠𐭥 or, Pers. کام desire, wish.

2 دوم for دو : Paz. Riv. 𐭣𐭥 3 8th division is omitted.

4 *lit.*, to break the power of : Whatever meaning we assign to this clause, it is not found in Paz. Riv., and it seems to be simply a misreading of the previous *Satur-shikasni* into *Sutur-shikasni* : Pah. 𐭮𐭥𐭩𐭮 (adoption) is also written 𐭮𐭥𐭩𐭮 .

5 بچرید for بخرید . 6 MU. اشو بید for H.F اشو بیشید . 7 وس for وش=Pah 𐭥𐭮

As a compensation,[1] the *zur* (*i.e.*, the fat-offering) of 1000 small cattle should be offered to the Behram fire. A thousand loads of fuel and a thousand loads of frankincense (should be offered to the Behram fire). 1000 snakes, 2000 alligators (should be killed). If snakes are killed,[2] it is more[3] meritorious. 1000 poisonous lizards[4] of the water and 2000 tortoises[5] of the water, 1000 corn-carrying ants, and 2000 *sivāri*[6] (*i.e.*, other kinds of ants) and 2000 *Khudag*[7] (should be killed). The *zur i.e.*, holy water of 1000 yasnas should be poured into water. 1000 cats and 1000 blackflies (should be killed). Three bridges should be constructed over a navigable[8] river. If it is possible for a man, he should so atone (for the crime) that he should consecrate 2 *hamādins* with Davajdeh-Homast and *zohar*. If he is not able to get (the Davajda-Homast) performed, 12 Vendidads should be consecrated with *zohar*. Then[9] (only) that sin is extirpated, as is evident from the Avesta.

MU. I. p. 307 ll. 12-13=H. F. f. 250.

If a person has committed a *margarjan* crime, but if he has performed *pateti* for it when he dies, then his Yasna-service can be performed after one year, but if *pateti i.e.*, repentance, has not been shown, then his Yasna service can never be performed.

Khaetvadatha i.e. marriage among relations, and its meritoriousness.

MU. I. p. 307 ll. 15-19 to p. 308 ll. 1-6 H.F. f. 120 and f. 159.

Kama Bohra and Kaus Kama :—*Q.*—If a man or a woman has become *riman* or *margarjan* and if he or she performs *Khetyodath* (as an atonement for it), will it do or not ?

A.—If it is a *margarjan* sin and if the person repents of the whole sin and practises *Khvetyodath*,[10] it is allowable and it is a merit ; and if he undergoes Bareshnum purification, it would be better.

If a person is a *riman* and if he practises *Khvetyodath*, it is equally allowable, but every time that he (*i.e.*, the *riman*) comes in contact with a person, it is a *Khur*[11] sin, and for every time that he carries his hand to water or fire, it is a *margarjan* sin, and if he goes to a Myazd, Afringan or Gahambar ceremony, or enters the Yasna-gāh,[12] he causes equal harm to them. Until he undergoes the Bareshnum,

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1 توبانی for تابان or تاوان. 2 هوزند: Pah. ههگرن. 3 وی for Paz. ویه.

4 درغ for وزغ: Pah. اگد. 5 جوداج explained as باخم tortoise.

6 سیوازی Paz. حدمدسا H. F. سیواری cf. Vd. 14 § 5 :— سادسوروسیوی. سطادیوی. ah. هاد سد — هاد سد هاد may be read *sē-vār*. With this whole passage, cf. Vd. 14 §§ 4-6.

7 خودغ for وزغ (for Vazag-i Zamik).

8 یویدا Paz. یه فادوید corrupted from Pah. یسهاسو.

9 اغی Pah. ندهن.

10 *i.e.*, marriage among relations or first cousins.

11 *i.e.*, worth 60 *stirs*.

12 پیمانگ cf. Pah. ههمیس ceremonial apparatus of the Yasna (See Epistles of Manushcheher and Pah. Vend.)

he should abstain from committing these crimes. Hence it is necessary that he should be first administered the Bareshnum and it is said as an adage that prevention is better than cure.

MU. I. p. 308 ll. 8-11=H.F. f. 120, f. 159.

Kama Bohra and Kaus Kama :—*Q.*—If a person orders another to perform the *Khvetyodath* or a Yasna for him and defrays its expense,[1] is it the same as if it had been done by his own hands ?

A.—If he himself is able to perform it, it is better and more proper ; if he cannot and if he orders it to be performed, then it is the same as if it had been done by his own hands.

MU. I. p. 308 ll. 13-17 (MU. II. p. 381).

Nariman Hoshang :—Changa Shah and all other Herbads, both seniors and juniors, may know that the greatest merit is the consecration of *Hamā-din*, and the second is said to be *Khvetyodath*, and during these times both have been abandoned,[2] but efforts[3] should be made that marriage with relatives should be contracted, and the Musalmans can uphold us as regards such marriages better than the infidels.[4] Ormazd has said : The more the marriage-knot is closer, the more meritorious is it ; hence efforts should be made that the son of one brother should be married to the daughter of another brother and that the son of a sister should be given in marriage to the daughter of a brother, as (it is said) : *Khaetva-dathem. āstāyē* ; *dainghā-urvaesem. āstāye* . . . (cf. Visperad 3.) Efforts should certainly be made in this matter.

MU. I. p. 308 ll. 18-19=H.F. f. 440 (MU. II. p. 453.)

Kaus Mahyar :—*Q.*—How should marriages among relatives be contracted ?

A.—Brother's sons and sister's sons and the relatives should contract marriages amongst their own relatives. This is proper.

MU. I. p. 309 ll. 1-2=H.F. f. 216.

Kamdin Shapur :—Whenever the son of a relative and the daughter of a relative are in conjugal union, 100 *daevas* are annihilated and 200 sorcerers and sorceresses. This is not the case as regards (conjugal union with) strangers. (The merit in that case) is less.

MU. I. p. 309 ll. 4-8 (MU. II p. 378 and p. 385).

Nariman Hoshang :—*Khvetyodath* is a great merit, but has fallen out of their (*i.e.*, the faithfuls') hands for the reason that the sovereign is not a Behdin. When this is the case, efforts should be made that[5] marriages should be contracted among relatives, *e.g.*, one brother's son should be given in marriage to another brother's

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1 دایشن cf. Pah. ۱۳۵۳ .

2 *lit.*, fallen out of the hands. 3 جهت for جهد (so S.D.B.)

4 The writer means to say that the Musalmans cannot object to contracting such marriages among first cousins, in contradistinction to the Hindus who generally avoid contracting such marriages. The *Kafirs* or infidels are here the Hindus (See the next Rivayat).

5 MU. بکند—better BK., S.D.B. جهد بکند T.33 جهت .

daughter. If not, it is not good. The more the marriage-tie is closer, the more meritorious is it. (Hence) efforts should be made (in this direction). When first the sovereign of India was an infidel[1] it was more difficult to contract a marriage among relatives ;[2] but now the king is a Musalman[3] and however closer the marriage-tie[4] is, the better and more meritorious would it be.

Nariman Hoshang :—Q.—They do not contract marriages among relatives but put innumerable[5] questions thereanent. (What is the decision ?).

A.—(Not contracting marriages among relations) is the law of those of the evil religion and non-Aryans. The marriage of a Mazdayasnian of the good religion among his relatives is a meritorious deed and let this be known that it is approved by Ormazd.[5a]

The use of *gomez*, or, *pâdyâb* i.e. bull's urine: its efficacy.

MU. I. p. 310 l. 19 to p. 311 l. 1.

Kaus Kamdin :—Q.—If two parts[6] (or, watches) of the night have passed away and if one rises from sleep at such stated times, (can one apply *gomez* to the bare parts of one's body or not ?)

A.—If one goes to sleep even for an hour, one should, (on getting up), wash one's hands and face with the *gomez* of the bull and water.[7]

MU. I. p. 311 ll. 2-6=H.F. f. 129.

Kama Bohra :—The 82nd chapter is this :—When people get up from bed at day-break, they should first apply something[8] to their hands and then they should clean wash their face and hands with water, as for example, the arms from the elbow to the wrist[9] should be washed three times,[10] the face should be washed from the neck upto the lower part of the chin with the crown of the head[11] and the feet should be washed three times upto the knee and (then) the Avesta should be recited. If there is a place where there is no water, and there is fear of missing (the performance of) the Nyaish, then dust should be applied three times to the hands and then the Nyaish should be performed ; and when water is available,

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1 The writer hints that the Hindu sovereign must have, formerly, taken exception to such marriages, but as the Musalmans contract such marriages among themselves, they will not now object to this custom.

2 MU. بخویشتن—better S.D.B. بخویش . 3 MU. مسلمان—better BK., پادشاهی مسلمان .

4 MU. آنچه—better BK., آنچه پیوند .

5 ده پشتم *lit.*, ten loadfuls, *i.e.*, many. S.D.B., T_{33} have بستم for پشتم

5a. For p. 310 l.9 see p. 307 l. 2.

6 پاس=a watch of the night, *i.e.*, 3 hours.

7 Generally, it is the practice to apply *gomez* to the bare parts of the body just after getting up from sleep in the morning.

8 By something (چیزی) is meant that in the absence of *gomez* or bull's urine, *āb-i tamtumē* or, *āb-i nabātī* or any vegetable product or even dust or ashes should be rubbed on the hands (See Patet Irani ; also Ys. 38 (Pah. version).

9 سر دست wrist, *i.e.*, upto the finger-ends.

10 Cf. Vend. 8, where it is stated that the hands are to be washe3 times.

11 H.F. میان سر—MU. میان

then the hands and face should be washed again and the Nyaish performed afresh. Again, if anything is rubbed[1] on the hands, then they should not wash their hands (during the performance of the Nyaish) with water; they should not carry them to the fire and should not put them on anything[2].

MU. I. p. 311 l. 8 : H.F. f. 208.

Kamdin Shapur :—When a priest or a layman goes a-marketing and returns home, he should first wash his hands with *pādyāb* (*i.e.*, bull's urine) and then with water.[3]

MU. I. p. 311 ll. 10-11.

Kaus Kamdin :—*Q.*—(What is the decision) about washing the hands and face ?

A.—Every day in the Ushahin-gāh, it is first necessary to wash, with *pādyāb* of the bull and then with water, the hands upto the armpit,[4] the face upto the soft part of the ear[5] and the feet upto the ankle.

MU. I. p. 311 l. 16.

Bahman Punjya :—If there is no *gomez* of the bull, the *gomez* (*i.e.*, urine) of any creature[6] pertaining to Bahman Amshaspand will do.

MU. I p. 311 l. 19 to p. 315 l. 3.

Bahman Punjyā :(Verse)[7] :—The following story about Jamshed is narrated as an illustration of the marvellous effects produced by the application of *gomez* (*i.e.*, bull's urine) to the members of the body :--

King Tehmuras called *div-band* (*lit.*, the binder of demons) kept Ahriman as a charger for 30 years. The latter could not release himself from the king's grasp but he at last found out a remedy. He seduced the wife of Tehmuras, and

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1 *lit.*, thrown.

2 Cf. Sls. Ch. 7 § 7 :—

(7) [illegible]

(7) Until the dirty hands are washed, any good work they do is not their own ; for while one does not destroy *nasush*, there is no coming of the angels to one's body.

Cf. Sls. Ch. 20 §§ 4-5 :—

(4) [illegible]

(5) [illegible]

(4) This, too, that men should do these 3 things : They should keep away the demon *nasush* from their bodies. (5) To keep away *nasush* from the body is this that before the sun rises, one is to wash the hands and face with bull's urine and water.

3 H.F. adds :—پادیاو از گاو و گوسفند و گاومیش و اسپ و اشتر شهید
i.e., *Pādyāv* (or, urine) must be of a bull (or cow), small cattle (*gospand*), a buffalo, a horse or a camel.

4 رشنجه cf. Pah [illegible] and Per. آرش a cubit.

5 بن گوش

6 *i.e.*, any four-footed one, *i.e.*, any cattle.

7 For Persian version in prose, see an extract from Shapur Bharuchi's Rivayat in note following.

promised, on revealing a certain secret of her husband, to give her rich presents consisting of silk and honey[1]. In short, Ahriman told her to ascertain, from her husband, the spot near the Alburz Mount near which the latter roved with Ahriman as his charger, whereof he (Tehmuras) was mostly in dread. One day, after the king had eaten his supper, his wife drew him into conversation about his daily journey on Mount Alburz. During this conversation she learnt that the king rode on Ahriman dauntlessly everywhere except at an elevated spot whence he took his way to the Chinvat Bridge and where Ahriman always lowered his head and proved refractory, notwithstanding that Tehmuras beat him furiously with his mace, to turn him away from the dangerous place. When she revealed this secret to Ahriman, he gave her the gifts and also presented her with *dashtān* (menstruation)[2]. When next the king rode on his horse and arrived at the dreadful spot, Ahriman suddenly lowered his head, threw Tehmuras out of the saddle after a hard struggle and swallowed him up. The king's brother Jamshed was informed of this incident by the angel Srosh from whom he desired a charm to recover the body of Tehmuras. Sarosh said that two things were very pleasing to Ahriman—music and unnatural intercourse. So the angel told him to call Ahriman to his presence by singing a good song and then stipulate with him to practise, in turn, unnatural intercourse, Jamshed to be the first active partner. Jamshed did as advised by Sarosh. No sooner did Ahriman bend himself down for the unnatural deed than Jamshed, with a fierce pull, drew out the body of Tehmuras from the entrails of Ahriman, and ran away quickly for life. As Ahriman could not keep up the pursuit, he rushed back to hell. Thereafter Jamshed again came to where lay the body of Tehmuras, washed it and made an *astudān* (*i.e.*, Dakhma) for it. It is said that from that day Astodāns (*i.e.*, receptacles for preserving the bones of the dead) came into existence[3]. But, while handling thus the body of Tehmuras, one of Jamshed's hands was affected with leprosy[4] and so great was the pain caused by it that he wandered over mountains and deserts in search of a remedy. Once when Jamshed had fallen asleep in a desert, a bull from amongst a drove of cattle came near him and passed its urine on the very hand which was affected with leprosy. Jamshed was relieved of the acute pain he was suffering from and on getting up he saw that he was providentially cured of the fell disease. The angel Sarosh thereupon told Jamshed to inculcate on his subjects the daily application of *gomez* as a remover of *nasush*,[5] while getting up from bed.[6]

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1 Silk (ابریشم & لاس) and honey (عسل از زنابیر) are mentioned here as they come under the category of Ahrimanian creation. It is for this reason that some Rivayats say that Behdins and especially priests must not consume honey. About silk, cf. Minokherad :—

[illegible] *i.e.*, Silk arises from a noxious creature.

2 See the account of *jeh* in Bundehesh Ch. III.

3 Cf. Pah. Texts by Dastur Jamaspji, p. 103 :—

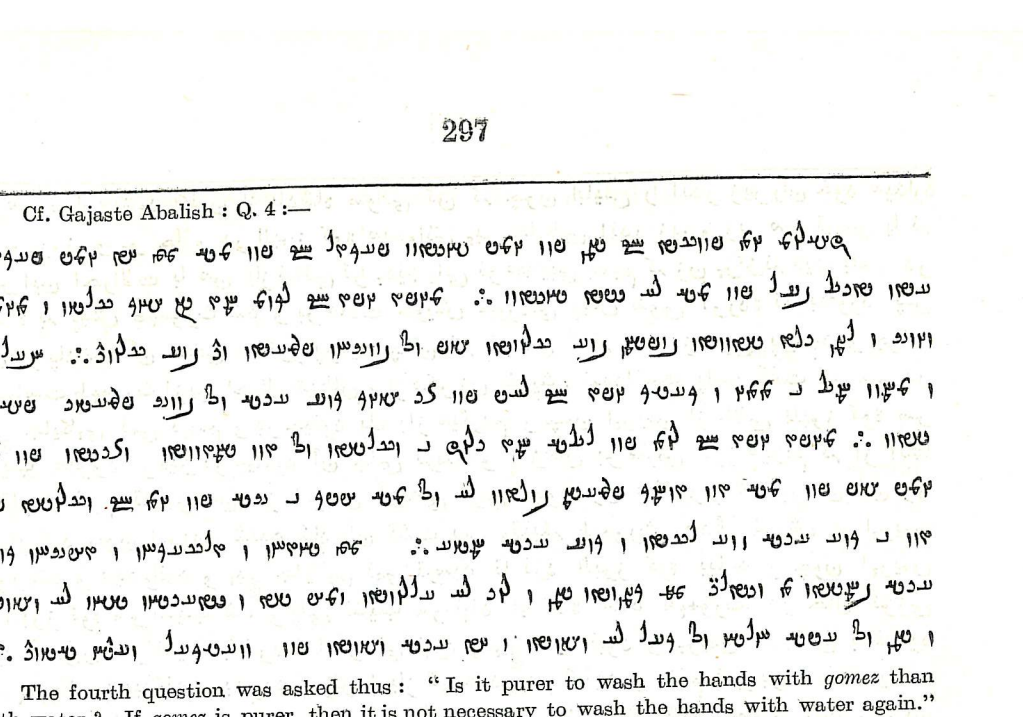
[illegible]

4 برص : برص و قجل is malignant white leprosy and قجل is dry leprosy.

5 نسش ; otherwise نسوشت

6 Cf. the following from Gajasta Abāliah ;—

Cf. Gajaste Abalish : Q. 4 :—

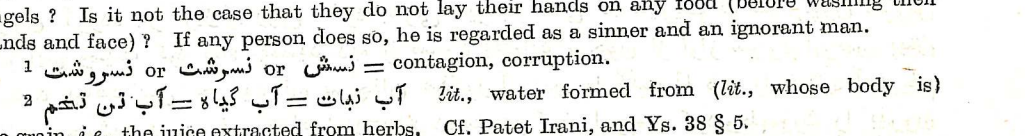


The fourth question was asked thus : "Is it purer to wash the hands with *gomez* than with water ? If *gomez* is purer, then it is not necessary to wash the hands with water again." The Mobed answered : "Do you yourselves remove from your house dung and other stinking and impure things accumulated therein or order them to be removed by your servants ?" Abalish, Mamun, the Commander of the Faithful and the Kazi said : "Nothing of the kind : Every one of us orders our servant to remove them". The Mobed said : "When, at night, the druj-i Nasrusht[1] sticks to our bodies, we first of all order it to be driven away (or removed) by (the application of) *gomez* or the juice of plants[2] and not by the pure and holy water, for this reason that Nasrush has taken hold of the body of every one. All are agreed to this. Now, do not the Jews, Christians, Mohamedans (*lit.*, Arabs)—every one of them on getting out of bed—wash their hands and face and do they not then pray to God and offer praise unto the angels ? Is it not the case that they do not lay their hands on any food (before washing their hands and face) ? If any person does so, he is regarded as a sinner and an ignorant man.

[1] نسروشت or نسرشت or نسش = contagion, corruption.

[2] آب نبات = آب گیاه = آب تن تخم *lit.*, water formed from (*lit.*, whose body is) the grain, *i.e.*, the juice extracted from herbs. Cf. Patet Irani, and Ys. 38 § 5.

cf. Dd. 48 § 6.



The bare limbs should be washed with the clean liquid of the clean animals and plants and then the body should be completely washed with the pure running water.

Cf. Saddar Bundehesh :—

چه دیوی هست که اورا نسش دیو خوانند و بشب بر مردمان دوارد و بامداد چون وستا بخوانند ندوارد پس کشتی افزودن-

Shapur Bharuchi's Rivayat (S.D.B. No. 235) gives the following version of this story in prose :—

از روایت شاپور بروچي

در باب گمیزگاو

آنکه اندر دین به چنین پیداست که شاه طهمورث تا سی سال گذشته اهریمن را به بند داشته بود هر روزی سه بار بروی سوار شدی و بچینود پل رفتی و باز آمدی و هر زمان گوز او برسرش میزدی و آهریمن تا سی ساله اندر بند طهمورث گرفتار بودی و روزی ملعون اهریمن چاره و حیلتی پیدا بکرد و با زن طهمورث دوستی ساخته و اورا شهد و ابریشم داد گفت که شوی تو روز و شب هر روز بر من سوار می شود و ما را بگرد همه جهان میگرداند و مغز ما تاریک میکند اما جای ترس و بیمی نمیخورد و هر روز سه بار

بر من سوار میشود اکنون از بادشاه سوالی کن که چون ابلیس را اندر زیر ران خود میدارد
و هر روز و هر جا و در البرز کوه میدوانی هیچ جایگاهی اندر زیر و زبر می ترسی یا نه
اگر این احوالات با من باز نمائی ترا هدیه های نو عجایبی بدهم که زن هرگز نه دیده باشی در
شبگاه به پیش طهمورث شد و بر عادت خویش خوردنی پیش شوی آورده تا بخورد پس
زن از پادشاه آن سخن مذکور پرسید چنان که شیطان گفته بود از شوی پرسید و جواب
بخواست طهمورث ازین احوال شیطان و از مکر زن خویش نمیدانست پاسخ گفت که من در
هیچ جایگاهی نمی ترسم و بر چینود پل باز میگردم و چون اهریمن از بالای البرز کوه سر
نشیب میرود و تیز تر میشود آن جای ترسم و آنزمان بر سرش گرز میزنم که از آنجا
بشتاب بگذرم تا بر من از اهریمن گزندی نرسد چون زن مذکور پیش اهریمن این راز
اظهار کرد چون اهریمن شنید شادمان گشت پس وقتیکه طهمورث وعدهٔ خویش بر اهریمن
سوار شد و میدوانید و هیچ جایگاهی نمی ترسید تا نزد البرز کوه بیامد و چون اهریمن
از البرز کوه سر نشیب شد و پای نشیب سو نهاد ایستاده ماند طهمورث در حال گرزی
بزد تا ازین سر نشیب بگذرد اما فرمانی نبرد و هیچ سود نبود و اهریمن خویشتن بجنبانید
و طهمورث را بیفکند و بدوید و زفر را باز کرده در دم کشید و بشکم فرو برده و بگریخت
و این راز با هیچ کس معلوم نشده بود تا سروش ایزد پیش شاه جمشید آمد و ازین
احوالها بیان نمود و جمشید را این حقیقت اظهار شد و جمشید از سروش اشو حکمتی
خواست که از شکم اهریمن طهمورث را بیرون بیاورد سروش اشو گفت که اهریمن را دوکار
عزیز و گرامی است یکی مواجری و دویم سرود آن اکنون تو این دیورا سرودی خوان
که بر سرود تو حاضر شود و پیش تو بیاید پس با او بگو که مواجری کنیم پس بران کار
راضی شود و آن زمان اقراری کن که من اول بر تو شوم پس تو بر من بدینکار چون
اهریمن راضی شود ملعون خم کرد آن زمان دست در کونش کرده از شکم او طهمورث را
بیرون آورده باز گریز و روی خود بسوی دیو باز نکنی که خیریت تو شود چون سروش
اشو این وصیت کرد شاه جمشید دیو را سرود بخوانده و چون از آواز سرود اهریمن پیش
جمشید بیامد پس جمشید آن به چنان مذکور اهریمن را گفت تا دیو را خوش آمد خم
بماند و جمشید دست خود بجامها پیچیده دست در کون اهریمن کرد و طهمورث را بیرون
بیاورد و بر زمین انداخت و بگریخت دیو دنباله جمشید کرد اما جمشید روی باز نکرد
تا اهریمن باز گشت پس جمشید دخمه ساخته و طهمورث را پاک کرده در دخمه نهاد اما
دست جمشید در چند روز بوسیده و نیمه دست در چند روز بوسیده و هر روز دست را
درد زیاده شد پس جمشید اندیشه کرد و غمناک شد که اگر این بوی دست من بدیگر
کسی برسد ذات آن کس هم ببوسد پس از بوی یکدیگر جهانیان سیاه شوند این اندیشید
و جمشید در صحرا سکونت داشت و از گروه آدمیان دور شد و زحمتها کشید که دست
او تمام ضایع شده روزی در صحرا مانند بی هشان خفته بود آنجا گروهی گاوان در آن چراگاه
بودند ازان جا گاوی پیش جمشید رفت و گاو بر دست او شاشه بکرد چنانکه بگمیز گاو
همه دست او تر شده پس چون جمشید از خواب بیدار شد دید که ازان زحمتها دست را
اندکی بیماری گم شد و هرجایکه گمیز گاو افتاده بود آنجا دست را پوست نو آمده و درد
ازان برطرف شده بود جمشید خیره بماند تا آنگاه که سروش اشو بیامد و جمشید را بگفت
که تو بهمه حال بر دست گمیز گاو گوسفندان بمال که درد و زحمتهای تو برطرف شود
و دست بهتر گردد و نیز این حقیقتهای مردمان را بگو که چون از خواب بر خیزد
گمیز گاو بر روی و دست و پای بمالند که نسش زده شود جمشید پذیرفت و مردمان
را بفرمود و خلقان را آگاه کردند و وقتی که از خواب بر خیزند دست و روی بگمیز
گاو و گوسفندان از دام بهمن بشویند اما این رسم از دور زرا تشت اسفندمان انوشه روان
باد بسیار روانه شده است تا دانند.

Avestas to be recited during the *gâhs*: their duration.

MU. I. p. 315 ll. 8-17 —H.F. f. 55.

Kama Bohra :—*Q.*—What [Avesta] should be recited during each *gāh* (*i.e.*, one of the 5 periods of the day) ?

A.—On the rising of the sun, during the Hāvan-gāh, the hands[1] and face should be washed and the "*avesta-i dast-o rūi shavin*"[2] should be recited twice (*i.e.*, the Srasoh Bāj should be twice repeated), the Kusti should be tied anew and once again (the Sraosh Bāj) should be recited. Then Ormazd Yasht, Ardibehesht Yasht Sarosh Yasht Hādokht, Gāh Hāvan and then the Khurshed and Meher Nyaishes should be recited. In the Rapithwan-gāh, the hands and face should be washed, the Kusti should be tied afresh, the Khurshid and Meher Nyaishes should be recited, the Rapithwan-gāh and Ormazd Yasht should be recited. In the Ooziran gāh, the hands and face should be washed, the Kusti (ceremony) should be performed afresh, Khorshed and Meher Nyaishes and the Ooziran-gāh should be recited, and Sarosh Yasht Hadokht should be recited. In the Aivisaruthrem gāh, the hands and face should be washed, and Kusti tied on anew ; Sarosh Yasht (larger) should be recited and Ormazd and Ardibehesht Yasht and the Hadokht Yasht should be recited. In the Ooshahin-gāh, after rising from sleep, the Kusti should be performed anew with the sleeping clothes on (near the bed), then the hands and face should be washed with the *gomez* of the bull ; they should be dried, and then the hands and face should be washed with water, "Avesta-i dast-o-rūi"[2] should be recited twice, the Kusti should be again tied on ; again (the Avesta) should be repeated once and the Ormazd, Ardibehesht and Sarosh Hadokht Yashts and Ooshahin-gāh should be recited. Again, as many Avestas as can be recited are allowable. In the Ooshahin-gāh the merit of reciting the Avesta is greater.

MU. I. p. 315 ll. 17-19 to p. 316 l. 1 : H.F. f. 27.

Kama Bohra :—*Q.*—How long is the Havan-gāh ? How long is the Rapithwan-gāh ? How long is the Ooziran-gāh ? How long is the Aivisaruthrem-gāh ? How long is the Ooshahin-gāh ? (*i.e.*, how long do they last) ?

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1 MU. هاونست—better H.F. هاون دست

2 *lit.*, the formula recited after washing the hands and face. This is also called "Avesta-Kusti khāndan" or "Avesta-i Kusti afzudan."

A.—Havan extends upto the mid-day (*i.e.*, 12 noon). When half of the day passes away (*i.e.*, at 12 noon) . . . . . Rapithwin . . . . . Oozirin[1]. When the stars appear in the sky, it is Aiwisruthrem-gāh. The Aiwisruthrem extends upto mid-night. From mid-(night) it is Ooshahin (gāh). The Ooshahin lasts till the stars disappear.

The Havan gāh lasts 6 hours, the Rapithwin lasts 3 hours, the Ooziran lasts 3 hours, the Aiwisruthrem lasts 6 hours, and the Ooshahin lasts 6 hours.

The Rapithwin Gâh : The consertation of Rapithwin.

MU. I. p. 316 ll. 2-7 H.F. f. 28, f. 94, f. 162.

Kama Bohra :—Q.—How long[2] is the Rapithwin-gāh to be counted ?

A.—The Rapithwin-gāh extends from the month Farvardin to (the commencement of) the Avan month[3]. At mid-day[4] (*i.e.*, at 12 noon) it is the Rapithwan

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1 The text in MU. is corrupt. Read as in H.F. or BK. (H.F. gives this in Avesta characters)

چون نیم از چم بگذرد دوگونیم رفیتن ودوگونیم اوزیرن (Paz. :—

This *do-gū-nima* in itself is corrupted from its Pahlavi. In the Nirangistan (f. 92 a ll. 8-9), the second Havan and not the Rapithwin is thus described :—

i.e., In winter the time of Rapithwan merges into the Hāvan. (In winter) mid-forenoon and mid-afternoon (should be counted for second Havan) :

In the above sentence is read which gives no sense.

Cf. Nirangistan f. 75a et seq., for the length of the 5 gāhs :—

'When does the celebration of the Ushahin gāh (Gathas) begin ? It continues from mid-night to sun-rise.

When does the celebration of the Havan gah (Gathas) begin ? It continues from sun-rise to mid-forenoon. So in summer. In winter (it continues) to mid-afternoon.

When does the celebration of the Rapithwin gah begin ? From Rapithwa (*i.e.*, mid-day) to mid-forenoon.

When does the celebration of Uzyeirina gāh begin ? From mid-afternoon to sunset.

When does the celebration of the Aiwisruthrem gāh begin ? From sunset to mid-night.

Cf. also the following division of the *gāhs* :—

بدآنکه شبانه روز پنج گاهست چنانکه از شش دانگ روز سه دانگ گاه هاون باشد و یکدانگ و نیم گاه رفیقون و یکدانگ و نیم گاه ازیران باشد و از شب سه دانگ گاه عیوه ثریژم باشد و سه دانگ دیگر گاه اشهن باشد

(See Bartholomae ; Catalogus codicum manu . . . . p. 22)." Here it is stated that if the (bright) day is divided into 6 *dāngs*, the Hāvan gāh consists of 3 *dāngs* and the Rapithwin and Oozirin, of 1½ *dāngs* each.

2 MU. H.F. تا وی کی—Bk. تا وقتی کی

3 *i.e.*, for the first 7 months of the year, from Farvardin to Meher, five periods of the day should be counted, the Rapithwin gāh extending from 12 noon to 3 p.m.

4 for نیم درنیم چم read درنیم چم (so H.F.) : Pazend Rivayet gives (*yōm*) for : This word is then read by the Rivayat-writer as if it were written in Avesta characters as (*cham*).

(and it extends upto 3 p.m.); and from the month Avan to the month[1] Asfandarmad, the Rapithwan-gāh is not recited. In these five months,[2] the Rapithwan is called (second) Hāvan.

Q.—If one does not consecrate the Rapithwin, and does not take the Vāj of Rapithwin or if one does not order another so that it may be consecrated for one, what is the decision ?

A.—It is incumbent on every one to consecrate the Rapithwan every year, or[3] order it to be performed for him. If he is the performer of the Yasna,[4] and if he performs it himself, it is better; or if he can assist at (the performance of) the Yasna,[5] just as a Rathwi (*i.e.*, the assistant priest) is necessary in the Rapithwan gāh (for the consecration of Rapithwan), it will also do (*i.e.*, if he cannot be a Zoti, he can be a Rathwi); or, if one takes the Vāj of Rapithwan during the performance of the Yasna of Rapithwan, it will do; and if the *bāj* reciters and Herbads order 10 Yasnas of Rapithwan at the time of the Rapithwan-gāh, when the Darun (in its honour) is consecrated, (it is a great merit). For it is necessary that one should perform the Yasna of Rapithwan oneself, or should perform the Yasna of Rapithwan like the Raspi (*raspi-gari*, *i.e.*, he should be the assistant priest), or, that one should take the *Vāj* (of Rapithwan) at the time of (the performance of) the Yasna of Rapithwan[6] (as a general member of the congregation which participates in the ceremony).

MU. I. p. 316 ll. 7-16=H.F. 123. (and f. 162).

Kama Bohra and Kaus Kamdin :—*Q.*—If a person does not himself consecrate the Rapithwan, or does not take the *bāj* of Rapithwan (with others during the ceremony), then is it allowable if he orders it to be performed (by others) for himself ?

A.—If he himself is a *baj-gir*[7] (*i.e.*, a qualified priest), he must consecrate it himself or he may simply recite the Bāj of Rapithwan (with others), but if he is not a *baj-gir*,[8] he ought to order it to be performed for him. If it is not consecrated,[9] it will not do, because there are 6 meritorious deeds[10] and if he abstains from performing these 6 meritorious deeds, he is counted as a *Margarjan*.

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1 بچم (H.F. رسبد (for *binā i.e.*, month) which is falsely read *bacha* (as if it were written in Pazend) and confounded with preceding ۶۴ : BK. has ماه

2 پنج بچمها—H.F. has رسبد for بچمها where رسبد is the Pah. word for month (but falsely read here *bacha-hā* and then *bacham-hā*).

3 MU. تا for H.F. یا

4 *i. e.* a qualified Herbad.

5 یاور یزشن (یاور an assistant.)

6 BK. adds هم شاید *i.e.*, "this will also do."

7 *i.e.*, is in a position to take the Bāj of Rapithwan which is possible if he is a Herbad qualified with a Khub (یزشن گر = باژ گیر see above.)

8 *i.e.*, if he be a Behdin or layman or even a priest without proper qualifications.

9 نا یشتر

10 And the consecration of Rapithwan is one of them (See MU. I. p. 296.)

MU. I. p. 316 ll. 17-19 to p. 317 ll. 1-3.

Kaus Kamdin :—*Q.*—When the day Ormazd of the month Farwardin commences, then for the consecration of the Rapithwin in this quarter (*i.e.*, in India), two Herbads make the preparations, and at the time, other Hirbads, 5 or 6, or, 7 or 8 without Khub stand abreast of the Rathwi and taking the *vāj* (of Rapithwin) recite the whole of the Rapithwin (Yasna or Afringan). (If they do so) then in that year all the Herbads can perform, in the Rapithwin gāh (*i.e.*, from 1 p.m. to 3 p.m.) the Yasna of Yazdān and of the *frohars* of the righteous and consecrate the Darun and perform all the functions of a Herbad. Is this proper or not ?

A.—In this quarter (*i.e.*, in Persia), (the Rapithwan) is consecrated on day Ardibehesht of month Farvardin[1]. The Raspi keeps ready all (the apparatus of) Yasna[2] in the Havan-gah and when the Rapithwan gah comes (*i.e.*, at 12 noon), the Zoti commences the Yasna ceremony (of Rapithwan). As many Dasturs and Herbads there may be should take the Vāj (of Rapithwan). It is not proper that he who is a Dastur or a Hirbad should not consecrate the Rapithwan[3].

MU. I. p. 317 ll. 4-7 (MU. I. p. 352 ll. 8-10)=H.F. f. 255 and f. 267.

Kamdin Shapur :—The Afringan of Rapithwan should be recited at mid-day in the Rapithwan-gāh on the day Khordad of the month Farvardin and again on the day Marespand of the month Meher. First the Afringan of Rapithwan should be recited, (then) the Dahman Afringan should be recited and (then) one Afringan of Sarosh should be recited. (May this be according to the will of God).

The Afringan of Rapithwan should be recited on the day Khordad of the month Farvardin (called) Jashan-i Sālin (*lit.*, the annual festival) ; and again in

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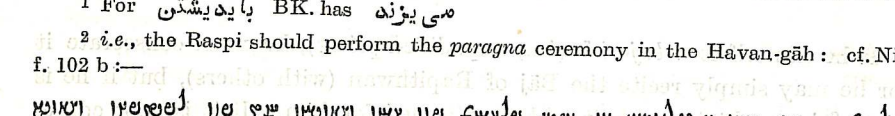
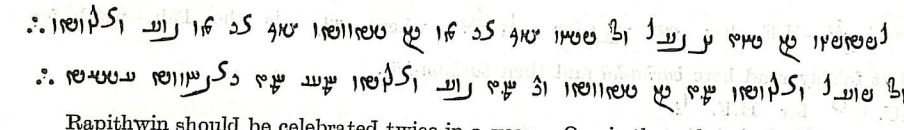
1 For بایدیشتن BK. has می یزند

2 *i.e.*, the Raspi should perform the *paragna* ceremony in the Havan-gāh : cf. Nirangistan f. 102 b :—

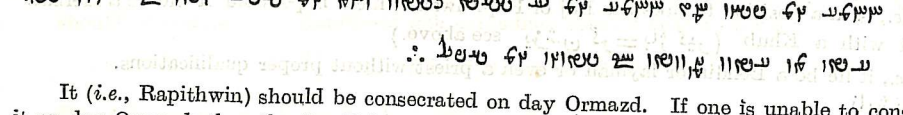


The Barsam should be bound in the Havan (gāh), and the *parāhom* should be prepared in the Havan, but if it is prepared in the Rapithwan, it will not do. Some say : This itself should be prepared in the Rapithwin.

3 Cf. Nirangistan f. 102.



Rapithwin should be celebrated twice in a year. One is that when it sets in, and one when it goes out. It passes to the Bridge (if it is not consecrated). If it is celebrated all the while when it sets in upto when it goes out, it is proper.



It (*i.e.*, Rapithwin) should be consecrated on day Ormazd. If one is unable to consecrate it on day Ormazd, then the day Bahman is not better than Ardibehesht (*i.e.*, it should be consecrated on day Ardibehesht). Some say that the day Shehrivar is good.

the mid-day (*i.e.*,) in the Rapithwan gāh of the day Marespand of the month Meher, this Afringan should be recited. (Here follows Afringan-i Rapithwan in Avesta (abbreviated)[1].

MU. I. pp. 318-322 (MU. II. p. 440).

Dastur Barzoji :—The Afringan of Rapithwan should be recited on day Khordad of the month Farvardin 'Qadim.'[2] In all Afringans, 5 *vasfaram*[3] flowers should be placed (in the tray) except that in the Afringan (ceremony) when one Dahman is recited, three 'Vasparams' which you call flowers (*gul*) and those of this quarter[4] call 'Vasfaram' should be placed. Let it not remain hidden (from you) that this 'Vasfaram' or 'Sparam' should be culled from the jujube-tree[5] or from the myrtle tree and should be of the measure[6] of the Barsom[7]. The Afringan of Rapithwan should be recited in the Rapithwan gāh . (Here follows the Afringan Rapithwan in Avesta characters in *extenso*.).

MU. I. pp. 322-325=H.F. f. 269.

Kamdin Shapur :—I write the Afrin Rapithwin. This Afrin should be recited after the Afringan (ceremony) of the five days of Farvardian (*i.e.*, the 5 Gatha days). It is enjoined that this Afrin should be recited at that place. And as to the Afringan that is to be recited during the 5 days of Farwardian *i.e.*, on the *panji-i veh* (*i.e.*, the 5 Gatha days), two Afringans of Gahambar[8] and (one) *Yā-visādha*[9] and the Afringan of Sarosh should be recited and then the following "*Hamā-zor*"[10] should be recited and it is also called Afrin-i Rapithwan.

(Here the Afrin-i Rapithwan in Pazend (in Avesta and Persian characters) follows (incomplete).

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1 MU. I. p. 317 l. 17 :—all the members of the Zoroastrian congregation (*behdinān*) assembled together participated in this festival and recited the Afringan with the Zoti.

Here in India, the Afringan of Rapithwan is recited in the mid-day of the day Ardibehesht of the month Farvardin. As the Rapithwan, *i.e.*, the season of summer commences from the day Ormazd of the month Farvardin, this latter is the proper day for the consecration of Rapithwin, but as the day after the next, *viz.*, Ardibehesht is the first of the four Hamkaras presiding over fire, the Rapithwan festival falling under its jurisdiction is most naturally consecrated on that day with the Khshnuman of Ardibehesht. This is the first consecration of the in-coming Rapithwan and the Rivayat further tells us to consecrate the out-going Rapithwan also, *i.e.*, on the last but one day, *viz.*, Marespand, of the month Meher, when the seven months' period of the Rapithwin commencing from the month Farvardin to the month Meher, comes, to an end.

2 *Qadim*, *i.e.*, of the old style, or of ancient reckoning : See "Studies in Parsee History" by Prof. S. H. Hodivala, pp. 310-11, note.

3 وسفرم=سپرم=the sweet basil

4 *i.e.*, in Persia.

5 سنجد (*Sinjid*).

6 or, like the Barsam ; *i.e.*, just as the Barsam is cut from the '*gaz*' tree, so the Sparam should be gathered from the *sinjid*.

7 see MU. I.p. 353 ll. 14-17

8 Here the Shehenshahis recite only one Afringan of Gahambar, whereas the Qadimis recite two.

9 *i.e.*, the Afringān of Gathe.

10 So called from the first word "*hamā-zōr*"

The Recital of the Nyaishes.

MU. I. p. 325 ll. 12-14.

Kaus Kamdin :—*Q.*—At the time of offering a Nyaish, what sort of carpet should be spread ?[1]

A.—The carpet spread[2] (for offering prayers like the Nyaish) may be made of any material, such as of cotton, wool, leather, stone or of metal.

Q.—If a Behdin offers a Nyaish and if a *darvand*[3] comes in contact with the carpet (or seat), can (the offering of) the Nyaish be unimpaired or not ?

A.—If a *darvand* comes in contact with the seat, (the Nyaish-offering) is not unimpaired[4] (*i.e.*, it is vitiated).

MU. I. p. 325 ll. 16-17 (MU. II. p. 388).

Nariman Hoshang :—It is not necessary to place one's head on the ground (while offering) the Khurshed Nyaish, but bowings, salutations and obeisances should be perfectly made and are necessary (at the necessary places[5]).

When the Meher Nyaish is offered every 3 times[6] (during the day), then it should be offered in accompaniment with the Khorshed Nyaish.

MU. I. p. 325 ll. 18-19.

Shapur Bharuchi :—While reciting the Nyaish, the head must be covered upto the ears, and the feet upto the knees and the hands upto the armpit[7] (or, elbow) and (then) it is allowable to recite the Avesta : if (the different members) are not covered, it is not allowed ; and (the Avesta) should not be recited. Again, it is not enjoined that the Khorshed Nyaish, Meher Nyaish and Ardvisur Banu Nyaish may be offered in the presence of fire[8].

MU. I. p. 326 ll. 1-2.

Shapur Bharuchi :—In the Havan-gāh of the day Khorshed of the month Farwardin, 9 Khorshed Nyaishes should be recited, and 3 Meher Nyaishes ; during the Rapithwan-gāh, 3 Khorshed Nyaishes and one Meher Nyaish ; during the Ooziran-gāh, 3 Khorshed Nyaishes and one Meher Nyaish should be recited.[9]

If there are 7 persons (assembled together) at the time of performing a Nyaish, then the merit thereof has been said to be more[10]. Hence when the *hamā-zor*[11] is taken, then the merit of it will be twice as much ; if the *hama-zor* is taken with

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1 *i.e.*, of what material should the seat, whereon the Nyaish is offered, be made.

2 *i.e.*, the seat which is made.

3 *i.e.*, one of a foreign faith. The Avesta *dravant* (*lit.*, impious) is used in opposition to *ashavan i.e.*, the holy, but latterly the word became degraded and came to be used for all except the Zoroastrians.

4 ثابت *lit.*, firm, *i.e.*, not vitiated.

5 *e.g.*, at "*nemasē·te Ahura Mazda*," etc.

6 *i.e.*, in the Havan, Rapithwan and Ooziran-gāh.

7 رشنجم cf. Pah. [illegible] (Pah. Vd. 8 §. 40) :— Pers. ارش a cubit.

8 See MU. I. p. 575 ll. 9-11.

9 For MU. I. p. 326 ll. 3-8, see MU. I. pp. 15-16.

10 Sc., than when the Nyaish is recited alone by one person.

11 In a congregation, after the completion of the prayers, the persons assembled pronounce the formula "*hamā-zor hamā ashō bēd*" *i.e.*, let us all be united in strength and let us all be righteous," while putting the palms of the hands of each one into the others : This is a kind of Zoroastrian shaking of the hands. (See Modi *op. cit.*)

a third person, then the merit is thrice as much ; and if the *hamā-zor* is taken with a hundred persons, the merit thereof increases a hundred times as much. Let it be known that the merit and the dignity of taking the *hamā-zor* is such (as is described).[1]

MU. I. p. 326 ll. 10-16=H.F. f. 124.

Kama Bohra :—The rising of the sun from the east is like birth and its disappearance in the west resembles death, and its rising again in the east resembles the resurrection.[2]

(The performance of) the Khurshed Nyaish is this that every day three times an account thereof should be given[3]. If a man performs a Nyaish on (the seat made of) the clothing of *juddins*, it is not accepted, as the Nyaish should be offered (standing, or sitting) in a clean place so that it may be accepted. If it happens that (while offering the Nyaish) one cannot stand up on his legs, and if it is performed sitting, it is allowable and if it cannot be performed sitting, then it may be offered lying in bed[4], and if it cannot be performed lying in bed, then the formula '*nemo. Ahurai Mazdai.*' (*i.e.*, I bow unto Ahura Mazda) may be only recited[5] and the Nyaish is accepted. If (even) one cannot pronounce (the section beginning with) *nemo. Ahurāi Mazdāi*, then during the dawn one should repeat (the phrase) *vohu.ukhshya.mananghā* upto the end and recite three Ashem Vohus, and during mid-day, (the phrase) *imāo raochāo* (upto the end) and 3 Ashem Vohus and in the evening (*i.e.*, in the Ooziran-gāh) (the phrase) *Yehmi.Spentā.thwā.* (upto the end) and 3 Ashem-Vohus should be recited[6]. When this is done, they do not punish him when his account (at the Chinvat bridge) is made up.

The waxing and waning of the moon.

MU. p. 340 I. ll. 1-8=H.F. f. 395 (MU. II. p. 442).

Dastur Barzoji and Bahman Punjya :—About the waxing and waning of the moon, it should be known that it has no light of its own[7], but it receives the light of the sun. When it passes away from the conjunction and goes in front of it, then its light increases daily and when it is in opposition to the sun, it receives full light and when from opposition, it is (again) in conjunction, it decreases daily. Hence it appears that the light of the moon is (borrowed) from the sun, and during that one day when the moon is hidden[8], it goes to the presence of the Creator Ormazd

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1 This last part of the Rivayat is omitted in MU :—

دیگر آنکه وقتی که نیایش کنند اگر هفت کس باشد کرفه‌اش بیشتر گفته است پس چونکه همازور میگیرند آنرا ثواب دو چندان می شود و اگر با سیوم کس همازور گیرند سه چندان کرفه شود و اگر با صد کس همازور گیرند صواب آن صد چندان افزاید کرفه و مرتبهٔ همازور گرفتن چنانست تا دانند

2 See MU. II. p. 148 ll. 1-3.

3 *i.e.*, the Khurshid Nyaish should be performed thrice every day during the three periods of Havan, Rapithwan and Ooziran, *i.e.*, it is incumbent on all to do this.

4 خفته *lit.*, sleeping.

5 It appears that the writer does not here mean this phrase only, but all the phrases to which *nemō* or *nemem* is prefixed, *i.e.*, the whole section beginning with *nemō.Ahurai.Mazdāi.*

6 All these 3 formulae are respectively enjoined to be recited in the Havan, Rapithwan and Ooziran Gah.

7 در جسم خود *lit.*, in its own body.

8 *i.e.*, during the day before the new moon (Av. Antare-maongha).

and receives virtue and the means of sustenance for His servants and during the period of its waxing, it bestows the virtue and the means of sustenance on the servants, and at the time of its waning, it entrusts the good works and the sins of the servants (to the angels) at the Chinvat bridge.[1]

MU. I. p. 340 ll. 10-12.

Kama Bohra :—It appears from (the sight of) the moon that it waxes for 15 days like a child (who grows up) a youth, and it wanes[2] for 15 days like a youth who grows old and then it becomes hidden, just as an old man who dies, and during the 6 pentades[3] that it waxes and wanes and shows its full stability,[4] it is like the six creations of God and when it again comes into sight, it is like the resurrection.[5]

Nothing to be given to the wicked.

MU. I. p. 346 ll. 6-9=H.F. f. 128.

Kama Bohra :—The 81st chapter is this :—Nothing should be given to the wicked as it is a great *margarjan* (sin) and it is like putting it into the mouth of a dragon.[6] If any eatable or prepared food is given to them so that they eat

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1 Cf. Ir. Bd. pp. 164-165 :—

The moon bestows glory on the world : it waxes for 15 days and wanes for 15 days. It is like the male organ which when it is thrust into the female organ gives seed unto it. The moon is just like this : it waxes for 15 days and bestows happiness on the world, and it wanes for 15 days *i.e.*, it receives duties and good works from the people of the world and entrusts them to 'the Treasure of God : just as it is said thus :—

Andarmāh, Pur-māh, Vishaptas ; because when it waxes from the 1st (day) to the 5th, it is called Andar-māh ; when it waxes from the 10th (day) to the 15th, it is called Pur-māh ; when it decreases from the 20th (day) to the 25th, it is called Vishaptas. For the (first) three pentades, it distributes the glory, and for the (remaining) three pentades, it receives the good works.

Cf. Dadistan-Pursesh 70 :—

Is anything which comes unto men through fate or through action and exertion ? Does destiny become no destiny (*lit.*, becomes apart from).

Does anything come to men apart from destiny, or, in what manner is it ?

As to that which they say that when a man turns to sinfulness, they ordain it anew for him ; as to that which they say that anything which happens unto men is the work of the moon (ماه = رسد), and every good is connected with the moon, and the moon bestows it upon the people of the world, how does the moon bestow all this happiness. How and in what way is it ?

(The moon is here said to bestow all happiness unto men through destiny, because in general parlance, the moon is also called *Māh bakhtār i.e.*, the giver or distributor of (*bakht*).)

Cf. Māh Nyaish §. 4. Pah. Commentary :—

For 15 days it receives duties and merits of the earthly beings and the reward and recompense of the spiritual beings, and for 15 days it entrusts the duties and good works to the spiritual beings and reward and recompense to the earthly beings. The victorious moon accepts goodness and abundance from the 1st to the 15th day and from the 15th day to the completion of the 30th day it bestows them on the earthly beings*.

* Cf. Dinkard Vol. VI. § 259 (Dastur Peshotan's Edition), about the 6 pentades.

2 *lit.*, wears away..,

3 پنج for پنجه cf. Pah. ماه *i.e.*, during the 30 days of the month.

4 *i.e.*, during the full-moon when it shines all night.

5 See MU. II. p. 147 ll. 18-19 to p. 148 l. 1.

6 *i.e.*, the thing bestowed on an unworthy person is wasted.

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it and engage themselves in perpetrating misdeeds, then the person who has given them that eatable shares in their misdeeds. Even if there is no fear or dread from them, nothing whatever besides eatables should be given unto them, for it is an extremely great crime.

MU. I. p. 346 ll. 10-13.

Shapur Bharuchi :—It is a sin to give anything to the *darvands*, but at times, giving (something) to the *darvands* is better than all other meritorious deeds. To tell a lie is said to be a great sin, but at times it is a great meritorious deed and better than telling the truth.[1] Again it is enjoined in the religion that the commandment of God is more excellent than the oath (administered) to, or by, men, *i.e*, if, at times, one has taken an oath, but if there happens any harm to the religion thereby and if he breaks the oath and does any religious work, there is no sin therein and it is of the greatest advantage to the religion[2].

On charity.

H.F. f. 131.

Kama Bohra :—Chapter 87 :—It is always necessary to make an effort that they may make munificence and liberality in their profession. For the exercise of munificence and liberality is so grand that it is better and pleasanter for the ground that a liberal man may walk on it, better for the wind that it may blow upon a liberal man, pleasanter for the horse that a liberal man may sit on it, pleasanter for a goat that a liberal man may eat its flesh, and pleasanter for the sun, moon and stars that they may shine on a liberal man. To such an extent and extreme is munificence and liberality precious that Ormazd says : I have wished that I might give recompense to munificent men which may be suitable for them better than the blessing and magnanimity of virtuous men. The Amshaspands perpetually utter blessings on him [*i.e.*, a munificent person] and a liberal man because he gives something to the worthy and does not withhold his own things from the good and the practisers of virtue. For it is declared in revelation that the Creator

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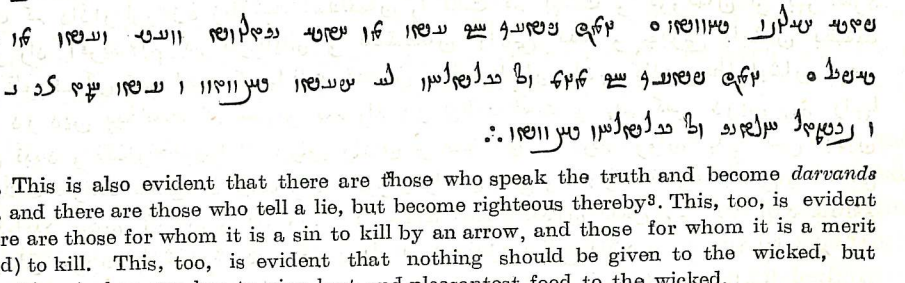
1 Cf. Shaikh Sa'di's adage :—

دروغ مصلحت آمیز به از راستی فتنه انگیز

i.e., a lie mixed with (a view to securing) peace is better than strife-kindling truth.

2 The teaching of this Rivayat is not in conformity with the Avestan teaching ; however, compare the following from Dinkard, Book VI (Vol. 12 pp. 39-40) B. VIII-X :—



i.e., This is also evident that there are those who speak the truth and become *darvands* thereby, and there are those who tell a lie, but become righteous thereby[3]. This, too, is evident that there are those for whom it is a sin to kill by an arrow, and those for whom it is a merit (*lit.*, good) to kill. This, too, is evident that nothing should be given to the wicked, but there are (times) when one has to give best and pleasantest food to the wicked.

3 The writer means that it is better, at times, to tell a lie in cases where there would be some harm by telling the truth—which is quite contradictory to the Gathic and Avestic teachings ;

Ormazd said to Zartosht Asfantaman ; I have created the heaven and Garothman for the sake of a munificent and liberal man who bestows charity on the suitable and the worthy and gives them something, but the gloomy hell is for that person who bestows charity on the unsuitable and the unworthy and bestows his generosity on them.

In like manner, it is declared in revelation that there are thirty-three ways of heaven and any one cannot have access to all these ways and is not allowed (to enter it) except the souls of the munificent and the liberal. If it is not (the souls of the liberal), the soul of any one else can not arrive in heaven by these ways, except by one way, and the soul of the liberal is able to arrive in heaven through the thirty-three ways comfortably and easily. By any way that they enter, the Amshaspands come back before them, so much so that their hearts become pleased by their appearance and the Chinvad Bridge becomes the width of nine spears, every spear of which is of nine *gaz*. In heaven no one has a place better than the munificent, the liberal and the truthful and no good deed can be superior to the good deeds of the munificent and the truthful[1].

Delay is dangerous.

H.F. ff. 132-35.

Kama Bohra :—Chapter 89 :—Every duty and good work which it is requisite to perform, they should exert themselves to perform within the same day and not postpone it for the morrow. For it is declared in revelation that the Creator Hormazd said to Zartosht Asfantaman : O Zartosht ! I have created and will create no one better than thee in the world ; thou art my chosen one, and I have

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[1] This Rivayat is found only in H.F. (f. 131) thus :—

باب ۸۷ اینکه جهد باید کردن پیوسته که سخا و رادی پیشهٔ خود کنند که سخاوت
و رادی کردن چنان بزرگست که زمین را آن بهترو خوشتر آید که مرد راد بروی رود
و باد را آن بهتر آید که بر سر مرد راد بجهد و اسپ را آن خوشتر آید که مرد راد
بروی نشیند و گوسفندرا آن خوشتر آید و بهتر آید که مرد راد گوشت وی بخورد و
خورشید و ماه و استاره را آن خوشتر آید که بر مرد راد تابد و تا بآن حد و غایت
رادی و سخاوت عزیز است که دادار اورمزد میگوید خواستم که پادشاهی دهم مرد سخاوت
را که در خورد ایشان باشد و هیچ پادشاهی نیکوتر نیافتم که در خورد ایشان بود الا
آفرین و هست نیکمردان و پیوسته امشاسفندان آفرین ویرا کنند و مرد راد که او چیزی
بارزانیان دهد و از نیکان و نیک کرداران چیزی خویش دریغ ندارد چون در دین چنین
پیداست که دادار اورمزد زراتشت اسفنتمان را گفت که بهشت و گروتمان از بهر مرد
سخی و راد آفریده‌ام که بارزانیان و مستحقان رادی کنند و چیزی بایشان بخشند
و دوزخ تاریک آن کسیراست که با نا مستحقان و نا ارزانیان رادی کنند و عطا بایشان دهد و
همچنین در دین پیداست که سی و سه راه در بهشت است و هیچ کس درین همه راهها
مجالش نبود و نگذارند ویرا الا روان رادان و سخیان و گرنه روان هیچ کس بدان
راهها ببهشت نتوانند شدن الا بیک راه و روان رادان بسی و سه راه اندر بخواری و آسانی
ببهشت توانند شدن آمدن و بهر راهی که شوند امشاسفندان پیش وی باز آیند چنانکه
دل او بدان صورت شاد شود و چنود پل به نه نیزه پهنای باشد و هر نیزه ازان نه گز
باشد و در بهشت هیچ کس را جایگاهی بهتر ازان که رادان و سخیان و راستان نیست
و بهیچ کرفه برتر ازان نشاید شدن که بکرفه رادان و راستان

made this world manifest for your sake. And all this world and the people whom I have created and all these kings and monarchs who have existed, had maintained the hope that they might see thy face and that I should create thee in their times so that they would accept the religion from thee and for that reason they might be fit for Garothman.

But I did not create thee until now, in the midde of the period, for it is 3000 years from the days of Gayomart till now, and from now till the resurrection and future existence, three thousand years have remained ; therefore I have created thee in the middle for this reason. For whatever is in the middle is more precious, better, and more valuable. Do you not see that the heart is more precious than all the other limbs for the reason that it is in the middle, and the land of Khanārath is better than all other regions for the reason that it is in the middle, and the country of Iran which is the fourth realm is more valuable than other lands for the reason that it is in the middle. Hence, for the sake of preciousness, I have made the apostleship manifest to you in the middle of the period and I have consigned thee to the charge of a monarch like Vishtāsp than whom there is no other person, in this period, wiser and more friendly to knowledge. And I have made the world such that every person therein is occupied with acquiring knowledge and they do not excel, one with the other, in riches or wealth, nor in birth or lineage, but they excel, one with the other, in knowledge and he who is wiser is more forward in dignity and station. And I made you manifest in the midst of these people so that they see that what they have acquired and learnt in their times with difficulty, is very easy and comfortable for you and that they should know that there is a vast difference between a learned man and a prophet and that you are the whole and they are the part. Hence I made you acquainted with these sciences which they learn and which they acquire with great trouble and I communicated to you the Avesta in a language which cannot be compared to any language in the world, so that it can be said that it [*viz.*, the Avesta] is difficult for men, and I communicated to you the Zend, which is its Commentary, in a language which is more current in the midst of men, so that it can be said that it [*viz.*, the Zend] is current in the midst (of men), and you are the more eloquent.

With all this greatness which I have given thee, O Zartosht ! I enact a precept for thee that every good work which thou art able to do to-day, do not postpone till to-morrow and accomplish the counsel of thy own soul with thy own hand. Do not be proud on the (score) that it is still (the time of) youth, and that it might be done (hereafter) whilst thou thinkest thus : 'They will do it for me after to-morrow.' For there have been many people whose life remained only for a day but they had undertaken the work of 50 years (more).

Therefore, make an effort so that thou mayest not postpone to-day's duty and good work for to-morrow. For Ahriman the accursed has intrusted two fiends with this matter, the name of one is Tardy and the name of the other is Afterwards. It is both these who deceive men and keep them back from duty and good work. For every duty and good work which comes forward should be done at the (proper) time, because that fiend whose name is Tardy speaks thus : 'Thou wilt live long and it is possible to perform this duty at al ltimes', and that fiend whose name is

Afterwards says thus : 'Now leave it off, for it is possible to do it afterwards.' And these two fiends always keep the soul away from all its duties and good works, till when the end arrives, all duties have fallen back behind hand and that is of no avail. He goes out without (the performance of) duties and good works from this world and bears punishment in the spiritual world and every one will take away the wealth and things which he has and will not even utter his name, but the sin remains on his neck (*i.e.*, he is responsible for the sin). Then it is well that you should be informed of it.

Proper maintenance of Atash Behram.

Kama Bohra :—Chapter 91 :—It is necessary to properly maintain the Atash Varharām and he who looks after the building and he who ministers to it should be properly maintained and he should be given the full salary and they should present the whole of the firewood such that the firewood of last year should be burnt this year. Again, it is necessary that this year the fire should be kindled at midnight with last year's firewood. For whenever they kindle it at midnight and put incense on it, then just as the wind carries the fragrance, the *divs*, sorcerers and *drujs* are annihilated. For it is on account of the power of Atash Varharām that we can pass our life in the midst of this whole world. Had it not been for the radiance and glory of the Amshaspands and Atash Varharām, they would not have allowed us to pass our life even one day. Then as much as is possible, this should be done : the gifts for the Adarān and Atashān should be given and they should ask for favours and wishes because great is the glory of fire[1].

Eating without *bâj* i.e. chatteringly, and the manner of cleansing the mouth after eating.

MU. I. p. 350 ll. 11-12—H.F. f. 76.

Kama Bohra :—*Q.*—What is (the decision about) eating chatteringly ?

A.—If any person eats food and speaks (in the midst of it), 1000 *divs* become pregnant and 1000 (*divs*) bring forth young ones. (Such a person) has no share

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[1] These Rivayats are found in H.F. only :—

H. F. ff. 132-135.

باب ۸۹ اینکه هر کار کرفه که بباید کردن دران روز جهد باید کردن تا بکنند و باز هر فردا نیفگنند چون در دین پیداست که دادار اورمزد با زراتشت اسفنتمان گفت که ای زرتشت به ازتو در عالم کسی را نیافریدم و نه آفرینم و تو گزین منی و این عالم از بهر تو بدیدار کردم و این همه خلق و خلایق که من آفریدم و این همه پادشه و پادشاهان که بودند امید داشتند که دیدار تو به بینند و ترا در روزگار ایشان پیدا کنم تا ایشان دین از تو بپذیرند و بدان سبب که گروثمانی شوند و من ترا نیافریدم الا اکنون درمیان روزگار که از روزگار کیومرث تا اکنون سه هزار سال است و اکنون تا رستخیز تن پسین سه هزار سال مانده است پس ترا درمیان از بهر آن آفریدم چه هرچه درمیان باشد عزیزتر و بهتر و ارجمند تر باشد نه بینی که دل عزیز تر از همه اندامهاست از سبب آنکه درمیان است و خنارث زمین از همه کشورها بهتر است از بهر آنکه درمیان است و ایران

شهر که اقلیم چهارم است از دیگر جایها عزیز تر است از سبب آنکه درمیان است پس از بهر عزیزی ترا درمیان روزگار پیغمبری دیدار کرده‌ام و پادشاهی را حوالت کردم چون وشتاسپ که درین روزگار داناتر ازوی و دانش دوستتر ازوی دیگر کس نباشد و عالم را چنان گردانیدم که همه کس را بدانش طلب کردن مشغول اند و تفضیل بر یکدیگر نه بمال و به خواسته می‌آورند و نه بر اصل و نسب و نه بزور و قوت چه تفضیل بیکدیگر بدانش می‌آورند و هر که داناتر است و یا نه او و منزلت او بیشتر است و درمیان این قوم ترا پدیدار آوردم تا چون به بینند که هرچه ایشان برنجها بروزگار بسیار طلب کرده اند و بیاموخته اند بنزدیک تو خوار و آسانست تا بدانند که از حکیم تا پیغمبر بسیار فرقست و تو کلی و ایشان جزوی اند پس ترا ازان دانشها آگاه کردم که ایشان آموخته اند و آن برنجهای عظیم در می یابند و اوستا بزبانی بتو گفتم که هیچ زبان در جهان بدان نماند تا بتوانند گفتن که صعبی مردم است و زند نفسیرش بزبانی بتو گفتم که درمیان مردمان رونده تر است تا بتوانند گفتن که آنزمان درمیان روانست هم تو فصیح تری و باین همه بزرگی که بتو داده ام ای زراتشت ترا اندرز میکنم که کرفهٔ که امروز بتوانی کردن با فردا میفکن و بدست خویش تدبیر روان خویش بکن و بدان غره مباش که هنوز جوانی هست و بشاید کردن یا اندیشه کنی که پس از فردا از بهر من بکنند چو بسیار کسان بودند که زندگانی ایشان یکروز مانده بود و ایشان کار پنجاه ساله فرا پیش گرفته بودند پس جهدی کنند که کار و کرفه امروز با فردا میفکن چه اهرمن گجسته دو درج را بدین کار بگماشته است یکی را نام دیر است و یکی را نام پس و هر دو آنند که مردمانرا بفریبانند و از کار و کرفه خویش باز میدارند چون هر کار و کرفه که فراز پیش آید اندر وقت بباید کردن چون آن درج که ویرا دیر خوانند گوید که تو دیر بخواهی زیستن و این کار همه وقت بتوانی کردن و آن درج که ویرا پس خوانند گوید که فرار گذار که پس ازین بشاید کردن و پیوسته این دو درج روانرا از همه کار و کرفه خویش باز میدارد تاکه فرجام در رسد و همه کارها باز پس افتاده بود و هیچ سود ندارد و بی کار و کرفه ازینجهان بشود و بمینو پادافراه برد و خواسته و چیزی که او دارد هر کسی بر گیرند و دیگر نام او نبرند و گناه در گردن وی بماند پس نیکو میباید که آگاه باشید ∴

باب ۹۱ اینکه آتش ورهرام نیکو باید داشتن و کسی که عمارت و خدمتگاری وی کند نیکو باید داشتن و نفقاتش تمام بدادن و هیزم تمام بدادن چنانکه امسال از هیزم پارینه سوزانند و این سال دیگر از هیزم پارینه فریضه است که نیم شب آتش بر افروختن چه هرگاه که به نیم شب بر افروزند و بوی بروی نهند چنانکه باد بوی آن می برد دیو و جادو و درج نیست شونه چون از قوت آتش ورهرام است که درمیان این همه خلق زندگانی می‌توانیم کردن چون اگر نه از ورج خره امشاسفندان و آتش ورهرام بودی یک روز به نبگذاشتندی که زندگانی بکنیم پس تا بتوانند کردن پاداشن آدران و آتشان می‌باید دادن و ایفیث و خواستاری بکردن چون ورج و خره آتش بسیار است ∴